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*Yours truly
James Kuff*

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PRIMITIVE METHODIST
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FOR THE YEAR OF OUR LORD

1875.



VOL. XIII. OF THE NEW SERIES.
VOL. LVI. FROM THE COMMENCEMENT.

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JANUARY, 1875.

A New Year's Address.

THE division of time into definite periods is a very convenient and useful arrangement, and has been made, doubtless, by the Creator as an accommodation to the material, mental, and spiritual exigencies of men. The moral and religious uses of such divisions as days, weeks, months, and years are too numerous and important to be altogether overlooked by the wise in their desire to cultivate the best interests of both worlds. To such the period of the new year is replete with solemn suggestiveness, pensive memories, earnest aspirations, and the joyfulness of hope. There are at least three operations which prudent, God-fearing men are in the habit of performing this season. They review the past, survey the present, and prepare for the future. Reader, let us to-day discharge these solemn and needful duties. We have just passed from the old year to a new one; and the occasion is eminently fitted for retrospect, spiritual stock-taking, and the laying down of plans for coming days. As this may be the last year that we shall see, let us enter upon our work with due seriousness of spirit; and may God fill us with wisdom.

There is first the work of *review*. This may embrace two important matters; namely, God's dealings with us, and the return which we have made to him,

The divine side of our experience, whether we be saints or sinners, forms an ample field for contemplation, and one that is full of deep and diversified interest. There is in it much to excite wonder, gratitude, hope, and confidence. God's gifts have fallen upon our path as plentifully as the hours and moments; they have been as various as our necessities, as suitable and sufficient as the hand of a rich, wise, and kind Father could make them, and as constant in their flow as the stream of time. Body, soul, and spirit have been the daily care of our heavenly helper. In seasons of trouble, trial, temptation, and peril, he has been with us to

counsel, defend, and strengthen us ; and when he has suffered us to feel sorrow, and stand face to face with the most serious dangers, we could not accuse him of being unmindful of our welfare, and taking pleasure in our hurt. Nay, it is even likely that the painful parts of our experience have been among the most useful ones. We are too apt to judge such things by their immediate and more unpleasant effects, forgetting that Redeeming Love deals with the future quite as much as the present, working on profound and comprehensive lines of action ; that, often, what we see of God's ways is only that which lies on the surface ; and that the troubles of our earthly life are ills merely in name, being really seed-germs which, when the Saviour imbues them with his grace, possess a most marvellous vitality, that shall have its consummation in heaven, in a harvest of beauties and virtues, honours, and blessings, such as no human fancy ever yet pictured.

But we have not to wait for the next life, in order to see our Father's goodness ; we have many proofs of it in this. His loving kindnesses are manifold. Our trials and sorrows frequently make a sort of platform whereon he unfolds to us his power, wisdom, tender pity, and faithful love. They are the sombre back-ground, which, by contrast, brings out the brighter hues of the picture. They frequently beget within us a yearning for closer fellowship with the Saviour, quicken our moral susceptibilities, and increase our capacity to receive spiritual culture. Nor are these the only, or even the chief helps, that we get from the Lord's hand. For most of us, this life has a great amount of sunshine in it ; and it would have very much more than it has, if we did not spoil a deal by our ingratitude, mistrust of God, worldliness, and self-will. How rich in lessons of instruction and comfort are the works of God ! Nature surrounds us with its magnificent panorama. Earth, ocean, and sky teem with objects full of marvellous beauty and interest. Mind is ever winning fresh triumphs. Science is daily bringing additional wonders to light. Art is constantly writing new lessons for us. History pours its hoary treasures into our lap. Providence exhibits the divine Architect in the midst of his works, superintending them with all the watchful care of a father, and ruling them with the authority and power of a sovereign. Around his throne they circle in the most beautiful order. Every part is fully provided for, his eye and hand resting alike on the archangel arrayed in his robes of heavenly glory, and the tiniest insect that flutters in the remote summer breeze. Redemption unfolds the love and mercy of God, showing how he gives his only begotten Son to die for the rebellious children, in order that they may be delivered from the curse of sin, live in the enjoyment of a blessed heavenly hope, overcome the power of death, and then inherit everlasting joys in the paradise above. Being thus daily quickened, taught, edified, and comforted, by the Divine manifestations, we should feel bound to cherish the

Eternal Name, and ought to be greatly encouraged and stimulated in the Lord's service. Love should kindle within our hearts, praise gush from our mouths, and obedience mark every step of our lives. With that ancient saint and poet, who was often filled with devout ecstasies when he thought of God's ways, we may now and again break forth into singing, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul."—Ps. ciii. 19-22.

But have we been careful thus to bless the Lord our God at all times? What has been the human side of our experience, our feeling, and aim, and habit of life? Have not we too often looked coldly on the memorials of God's majesty and goodness? Nay, have we not even shut our eyes in stupid blindness, and refused to consider his ways? When there should have been the most ardent praise there has been stolid silence, or something worse even than that—outspoken rebellion. Looking back over the year just closed, a little self-questioning may be a profitable exercise. What have been our spirit and conduct in recent days? Have we sought to realize the purpose of existence by glorifying God in all things; or have we given ourselves up to ease and mere self-pleasing? At home, have we endeavoured to be centres of holy light and power, sanctifying and moulding for God the entire family circle; or have we been rather a burden, a snare, a nuisance, and a terror? In our secular calling have we striven mainly for gain; or have we made gain subordinate to godliness? Has our demeanour been marked throughout by fidelity, straightforwardness, integrity and honour; or have we been tortuous, selfish, and bad? How have we felt and acted in the domain of our religious duties? Have we given ourselves to meditation, prayer, the reading of God's Word, attendance on public worship, teaching in the Sunday School, and other works adapted to bless our own spirits, and spread the Redeemer's kingdom in the earth; or have we been satisfied with the mere "see-saw" of official formalism? or if there has been, now and then, a little of what resembled religious life, has it happened spasmodically, and only when there has been something about us specially sensational? Have we esteemed the Sabbath a delight, holy unto the Lord; or have we treated it as a day to be divided mainly between idleness and pleasure, with only just as much outside decoration of religion as was necessary to save it from the appearance of open and absolute profanation? Have we a living faith in Christ, the perfect love which casteth out fear, and that holiness without which no man shall see the Lord?

It will be well for you, *my brethren*, to bestow your most serious

consideration on such things as have been named in the foregoing questions. Your thoughts, feelings, aims, motives, actions, and habits are among the greatest matters of life. They are far more durable and momentous than your houses, lands, money, titles, and merchandise ; they are, in fact, imperishable. A record of them is kept that will outlive the pillared firmament. That record exists in duplicate. One copy is laid up in the immortal archives of heaven, written by the hand of the recording angel, and the other is engraven, as with a pen of iron in the rock for ever, on your own soul. The latter is that solemn and deathless possession which we call character, being the raiment wherein your spirit will appear before men, angels, and God to all eternity. It will, in point of fact, really determine your future associates, occupations, experience, and entire moral and spiritual condition, inasmuch as it will constitute your fitness for heaven or hell.

And now, by an easy, and perhaps not unnatural, transition we pass to the second part of our work—a survey of the *present*. We stand to-day on the path of life's pilgrimage with another annual milestone just in the rear. Fresh fields are displaying their treasures to our view. What has the old year done for us? How does the new year find us? These are enquiries that each should make. Men are ready enough to investigate their worldly affairs. Many will search, at this time, even with the most rigid scrutiny, into matters of profit and loss in business ; while others, throughout the entire year, will look strictly after health, trade, family, and even politics. Now, shall we be wise men in commerce, but fools in religion? Shall we attend carefully to the concerns of the body, and utterly ignore those of the soul? Surely, such will neither be our creed nor our practice.

Reader, are you found in the way to heaven when this new year opens? If not, then you are in a most painful and dangerous state. It is a sad reflection to make that you have wasted and lost much of the past. Nay, worse than that even ; it is not an absolute blank ; it would perhaps be well, in one sense, if that were the case. But you have been heaping up wrath for the evil day. Your sins have been constantly growing and multiplying. Besides crying to heaven for vengeance, they have taken the shape of lusts and habits that are a burden and a bondage really fearful to think of. The true work of life is with you terribly in arrear, while your space and ability for doing it are daily growing less. It is high time for you to awake from your sleep of indifference and indolence, or to shake off the delirious dream of false security. This year may be your last. You may never even see midway of it. The patience of Heaven may have entered on its final stage. The grim archer, Death, may have received orders to execute the sentence of condemnation and forfeiture. Already his arm may be lifted, his eye fixed, his bow bent, and his arrow pointed towards its victim. Should the deadly

shaft fly to its mark while you are in your sins, you know what the issue will be. The thought of being cast into hell this year has something in it truly appalling, and ought to fill you with fear and trembling. May God give you grace to act wisely and promptly in the matter !

But you are perhaps a saint, and have been serving Christ for some time past. If so, you are in love with wisdom, and know the importance of having your foundation laid in truth and righteousness. There are certain probings and self-measurements that you may very properly make. Each year should enable you to register some definite progress in knowledge and grace. You ought to be more humble, patient, meek-minded, and spiritual than you were twelve months ago. You should feel more freedom, power, and enjoyment in prayer than you did then. The world should have fewer charms for you, temptation less force, and Christ's service more attractions than formerly. The Bible should be to you a plainer and richer book than it once was. This year should find you with a deeper relish for the ordinances of religion than the last did. As your conceptions of the purity of God's law and the grandeur of his character expand, your own defects of thought, feeling and conduct should become fewer, while such as do exist should grow more striking and painful to you, and be accompanied by a strong determination to reach the highest ideal of human worth. You should see greater beauty in Jesus, yearn for closer fellowship with him, long after the realization of his image in your soul and life, and know that, in spite of all hindrances, you are getting nearer to his likeness. Now, are these things so ? Does the new year find you with more of God and less of self about you ? As the end of your days draws near are you approximating to Christian manhood and maturity ; or are you trying to settle down on your lees and thus deteriorating in all the essentials of true spiritual life ?

There is still another way of looking at the matter. You are a steward for the Lord ; you are doing work which he will shortly judge, and deal with in solemn retribution ; the day is coming, and may be very near, when you will have to submit yourself and all your doings, just as they are, to his righteous scrutiny. When you reflect on these things, how do you feel ? Are you apprehensive, feverish, fretful, querulous, and full of clinging to the present world ? or are you calm, resigned, hopeful, and ready to exchange the toils and hardships of earth for the sweet recompense of heaven ? Divine grace can enable you to overcome the fear of death, allay those apprehensions which sometimes trouble the soul in reference to its journey into the unknown future, and quiet those tremblings of the heart that often rise up around the thought of relinquishing for ever our interest in the present world. This victory we should be making sure of, even while our days are full of strength, so that when the great crisis comes, we may be found ready for it, and our

departure be little else than a peaceful transition from a lower to a higher state of existence, like the twilight of the morning passing into the splendour of noonday.

Again, when you contemplate the possibility of your continuing in this world for a little while longer, what is your feeling about the spending of that that remains? Sometimes when a thing is dwindling to a point we become more concerned about it than we were when its dimensions were much larger. Perhaps you ought to feel thus about the remnant of your days. It may be that you can make more of the future, short as it is, than you have made of the past. At any rate, your wish and determination should be to spend the remainder well; with more ardent love, tenderer sympathies, a worthier choice of objects, and loftier and firmer aims; so that your life may close, as every man's life ought to do, full of the ripeness of good works.

And now we have reached the third and final division of our theme—the *future* of this earthly life. What is that to be? When we speak, on behalf of ourselves, about days to come, seeing that we know not what will be on the morrow, it will be well for us to proceed with caution and restraint, keeping our feelings under check, by remembering that we are mortal, and having all our projects founded in the wise proviso—"If the Lord will." And yet it is both proper and right for us to have plans for future action, so that should "He, in whom we live, and move, and have our being" see fit to multiply our days, we may sow beside all waters, that when the Lord of the harvest comes, he shall not find us idle and unprepared. Our wishes and aims must, however, be regulated by our circumstances. It is likely that in this matter many of us are exposed to some danger. On the one hand, there is often considerable risk of our over-estimating our powers, and looking with too sanguine eyes on our prospects. We like to think of many years of life yet to spend, and of a multitude of enjoyments to be found in them. Thus we sometimes let feeling lead judgment captive, paint fancy pictures, buoy ourselves up with hopes that in the end prove delusive, lay out work that we are never likely to do, and, without at all intending it, give great advantage to the Evil One, who is daily seeking to beguile us into dangerous habits, that he may at last drown us in destruction and perdition. And then, on the other hand, there is a danger of our taking too low a view of our opportunities and duties. I do not mean that we are likely to think life shorter or less certain than it is; but that we may underrate our power of usefulness, and our responsibility to the great Master who has placed us in this world, and really given us both much to enjoy and many things to do. Let us, then, look with carefulness and honesty of purpose at these things.

Perhaps you, my friend, are young, healthy, vigorous, intelligent, and moderately rich. If you are, you must judge and act accordingly.

Do not imagine that you have anything to waste. God demands all you have, society needs it, religion can find scope for it, and heaven will well reward it. You must use charity in judging those who are inferior to you in natural and acquired possessions. You must not measure your doings and theirs by the same standard, lest you be satisfied to live below your duty, and find yourself shut out of God's kingdom at the last as an unprofitable servant; but must reckon on more being done by you than by them, making service keep pace with responsibility, that you may inherit the praise of the faithful. Recollect, you will not always be what you now are as to youthful vivacity, intellectual power, and bodily health; nor are you sure that wealth will remain with you to the end of life. Now is the time to make such use of your means, that when infirmities and other ills overtake you, you will suffer no remorse, but rather rejoice in the approbation of a good conscience and the sunshine of God's smile.

But it may be that you who now read these pages are old and feeble. Already you are entering into the thick-coming shadows which precede the grave. The bloom which once rested on your life is fading fast. Gloomy feelings have begun to possess you, and you think there is little that you can do. But you should still be cheerful, hopeful, grateful, and trying to cultivate the genial spirit which so well becomes a ripe Christian. There is something strangely out of place—nay, to me positively painful,—in a cynical, peevish, spiteful, ill-tempered old age. When I see it, I am led to ask, What! is there nothing but this as the result of having lived all these years in the midst of God's gifts, providential and gracious? Is this all that can be shown as the outcome of those instructions which the divine Father has been lavishing upon us for so long? Is this the best representation we can give to the young of what life grows to? Is it all the preparation for death and the future world that we have thought it needful to make? Shame on us then! On the other hand, what a beautiful thing is the hoary head when it is found in the way of righteousness. The heart has retained its youthful warmth and joyousness; grace has taken away the asperities of natural temper and disposition; knowledge is ripe and piety mellow as autumn fruit; and the soul looks into the future world like one who contemplates the eastern skies, as they glow with the ruddy promise of the morning, and whose face already gleams with reflections of the coming radiance. "Let me die the death of the righteous, and let my last end be like his."

You are perhaps afflicted, deprived of the power to leave your dwelling, unable to perform any active service for Christ, sometimes tempted to repine, and longing for death like a prisoner sighing for release. Still you may both enjoy God and glorify him. Are there no sunny spots in your memory? Have you set up no Ebenezers by the way? Has affliction done you no good at all? Do not you long more intensely

for heaven than you did when it began? Has it not opened your heart more widely for the Saviour's entrance, and given you such insight and experience of his tenderness, as never could have been yours in this life had you remained a stranger to suffering? By meekness, praise, patience, unwavering faith, and rejoicing in a good hope, you can show that Christ is with you, and precious even in the furnace; and that the fire of affliction has done you no manner of hurt, no, not so much as to leave its smell upon your raiment; but that it has rather purged out some of the evil that was in your soul, and made you to reflect more clearly the beautiful image of him whom you love.

Finally, whatever may be our age, sex, talents, or condition in life, let us resolve to-day that we will, by divine grace, take higher ground than we have heretofore taken. In the past, we have been too much swayed by trifles. Shadows have scared us; tinsel has captivated us; earth has had more of our affections than it should have had; and heaven has been too far off. Henceforth, let our watchword be, Nearer to Christ, and more of God! We want more prayer, stronger faith, deeper and purer love, warmer zeal, greater liberality in giving—in a word, a richer infusion into our souls by the Holy Ghost of true Christian life. The hope of our calling is to be emptied of sin and filled with grace. May we all realize that to-day, and so find, in the best sense of the saying "A HAPPY NEW YEAR."

N.

The Lamb of God.

John i. 29.

BLESSED is the people that know the joyful sound! The Lamb of God! What a mystery of sweetness there is in these words for the soothing of affliction and the stilling of evil passions! The Lamb of God! What strain of music ever came over the heart with such softness? What painting ever presented the imagination with an image so tender!

That we may better appreciate the blessedness of this heavenly vision let us reflect, brethren, on the natural misery of our condition, and how hopeless we must have been had we been left without any other object of confidence to which to look, but such as the earth presents for our aid. Reflect how guilty we are. All reason proclaims that the Creator gave us our being with the design that we should glorify Him, and yield Him the delight of our affectionate obedience. How far short we have fallen of this end of our existence! Yea, instead of giving God the affection of our hearts, and, as his creatures, pronouncing blessings on his name, what alienation and rebelliousness of

spirit we have manifested—resenting his authority when pressed on us for the control and regulation of our conduct! Who shall measure the amount of punishment which our apostasy deserves? And how great must that object be, to which we are directed to look, before our hearts shall derive confidence from its aid? When the Bible and our consciences at once proclaim that in eternity there shall be judgment and retribution, who, and what, shall sustain the Spirit in anticipating the awful assize when it is so conscious of its criminality? Reflect, again, that, besides the guilt contracted for the past, there are the thousand temptations of the flesh, the world, and the enemy of souls, like a host of armed men assailing our weakened and enervated moral powers, and impelling us to a course of conduct in which we only multiply our sins and accumulate our guiltiness—heaping up wrath for ourselves against the day of wrath, and the revelation of the righteous judgment of the eternal. Who is he, or what is it, in the contemplation of which we shall acquire any confidence that, in what of life is to follow, we shall maintain our integrity, so that, not to speak of redeeming what is gone, we shall not add to the amount of our transgression?

Reflect again, what a fight we have to encounter for our very food; with the elements of nature, and the population of the earth—with the floods and storms—the sunless or rainless sky of the one, or the selfishness, and envy, and treachery, and the foolish or perverse legislation of the other. Who, or what, shall assure our hearts that we and our children shall not yet be agonised with the pains of destitution and famine?

Once more—who is he, or what is it, to which we may look with confidence that we shall be protected from the fever and pestilence, and that our lives shall be preserved so long as is desirable or profitable? Who, or what, shall soothe our heart's anguish when we weep over the death of our children and friends? Who, or what, shall dispel our terror when we anticipate the death of ourselves?

Suppose, then, my brethren, the proclamation had been, “Behold thyself, O man. Arouse thee, and take heart of grace to thyself in contemplation of thine own energies!” Our own energies, brethren! What a mockery of our sorrows! How dark that man's heart who has no sun shining on it but his own power! How shall he work off the load of his past iniquities? What penance shall satisfy the offended justice of God? Even although repentance were a sufficient atonement, where shall he find the power to repent? Whoever of himself repented with genuine contrition of spirit? And is not that man the object of our pity and scorn for his imbecile presumption who says that he has no misgiving of heart that he shall be able by his own prowess henceforth to withstand all the temptations to which he may be exposed?—that he is fully master of all his passions, and that his friends have no need to fear that he shall ever succumb or discredit either himself or them

And then, where his prowess when an accident has slain his child? O what is infidelity's balm for the wounded heart of a parent who commits his child to the grave? What is its balm when he comes to be afflicted with the terror of the approach of death upon himself?

"But is there not aid in my physicians," cries the world, "when the man is downcast in spirit through consciousness of his own imbecility?" Behold, then, the world's physicians! Again, my brethren, what a mockery would not this be of our wretchedness were it proposed as all our hope! Even in their own professional department it is, in a manner, but the veriest scratches of our misery to which they can administer relief. When they cannot save themselves, why should we be disappointed and murmur against them should they be found inadequate to the cure of us and our friends? And, then, as to those ailments which most vitally affect our happiness, who of them shall allay the fever of a troubled conscience? What cathartic is in their pharmacy for the purging away of guilt? With what instrument shall they eradicate the cancer of our depravity?

"This is an unfair limitation of my power to aid and bless," the world will say; "it is estimating my ability by the qualifications of only one class of my agents; but look at the fully appointed band of my science and philosophy. Well, brethren, "Behold the philosophers of the world." Is not the mockery of our affliction as cruel as ever? Shall all their chemistry wash out one stain of guilt? Shall all their botany make one plant of righteousness bloom in the soul? Will their metaphysical speculations rectify the will? Is there any sunshine in their astronomy for the enlightenment of a darkened conscience? And, by what combination of mechanical power shall they secure for us a resurrection from the dead? Woe unto us if all our hope be in philosophy!

Still, however, the world will complain that we make but a partial representation of its ability to relieve our miseries. What, then, is the resource which it has still in reserve? Brethren, when it calls on us to "behold the statesmen and kings of the earth, that our hearts may find peace, is not the insult of our misery only aggravated by the proposal? What king's power shall repel the invasion of divine justice when it enters his kingdom, to reckon with his subjects for their crimes committed against the government of heaven? What statesmen shall presume to legislate with the view of rectifying the passions of the soul, and sanctifying it with that purity which shall answer the demands of the law of the Creator?

Turn we then, brethren, from the contemplation of all these vain confidences, and let us occupy ourselves with *beholding the Lamb of God*. All else is deformity, imbecility, presumption and disappointment. But here is at once beauty and loveliness to charm the heart; and strength and sufficiency on which it may depend for protection and blessing.

In the first instance, brethren, I claim your attention for two doctrinal reflections, as the basis of our contemplations.

Observe then, first, that we are called to contemplate Christ in the character or under the image of a lamb. What does this distinctly imply? Is it that we are to contemplate him as a *teacher*? Why, there are few animals so destitute of wisdom and so witless as a lamb. Would you not feel it to be a degradation of you to say that you had a lamb for your instructor? The inference would be that you must be a very ignorant person. Or, again, is it that we are to contemplate Christ as a great example—a model man—a typical man, as the advanced theology, suitable for the improved culture of the present day, chooses to designate him? The figure would be, if possible, more inapt and unsuitable than before. What is the virtue of a lamb? Something very small indeed. At most, it is its innocence, so as to be free of *viciousness* and mischief. But is this a model character? To be lamb-like in meekness is a good feature of character, provided it be associated with something else that is great and venerable. But, as the main feature of a character it is of small importance; and observe, that in this first manifestation of Christ to Israel, I should say to the world, we must expect the exhibition of something characteristic of his salvation, and not merely of something which is of subordinate interest. Accordingly, nothing less will satisfy the requirements of the case than that he is here proclaimed, not the lamb for teaching, nor the lamb for example, but the lamb for *sacrifice*, which was the most interesting view which the Baptist's Jewish auditory took of a lamb's office and advantages. Nor is this a merely probable or plausible conjecture. That it might be impossible for an honest mind to mistake the matter, the proclamation contains an explicit declaration of the object for which he was ordained to act a lamb's part, viz., that he might "take away the sins of the world." How does a lamb take away sin, or, rather, according to a more accurate translation, *bear the burden of it*? Is it by teaching, or example? It is a dishonest absurdity to say so. It is only sacrificial substitution in the room of the guilty.

But, now observe carefully, brethren, in the way of laying a doctrinal basis for our contemplation, that Christ is called the *Lamb of God*. I suspect there is much vagueness in the manner in which this is generally interpreted. I have no objections that Christ shall be regarded as the property of his Father's love. If we interpret the eighth chapter of the Proverbs as descriptive of Christ, the phraseology has direct scriptural sanction, when it is said, "The Lord possessed me in the beginning of his way." Nor is it wrong to speak of him, as being the *Lamb of God*, in the sense of his being the beloved of the Father. but neither of these is the meaning of our text. Its proper force is that Christ is the sacrificial lamb of God's appointment—of God's bestowment, and of which alone his government will accept for the

expiation of sin. It is as if John had said, all these lambs of which you have hitherto made so much in your sacrifices, were your own lambs, and inadequate to meet the necessities of your case. But, behold God's lamb, of his ordination, of his gift, and as that of which his government will accept, if offered by faith, so as to reject all other attempts at propitiation. All these ideas are included in the designation, *Lamb of God*; and let each, according to his state of mind, select that for meditation which is most suitable. Perhaps, however, the idea of lamb, which God has provided, and which is of his gift, is the most suitable for this day's meditation.

Behold this Lamb then, first, in his *innocence*. Brethren, let us not be satisfied with receiving it as a *doctrine* that Jesus Christ was sinless. I question if there is any one point in our religion which, having once determined it to be true, we may lay it past as a thing indisputable, to bring it forth occasionally merely in the course of discussion for establishing some other point. At all events, the innocence of Christ is a subject for perpetual contemplation. Who shall presume to treat it as a matter of *argument*? Who shall say that he proceeded to investigate this point like many others, and that he arrived at the conclusion, after the consideration of all things, that Christ did no sin. Who ever doubted it? Even Rousseau and Paine dared not. The case is one which rises above argument. The Dialectics of Aristotle or the Philosophy of Plato have no part in it. Let our minds only dwell upon it, brood over it, expand in the review of it, and fill themselves with the imagination of it. Survey his public, his domestic, and his private life, as portrayed in the Gospel. Was there ever such another exhibition of faultless perfection? How devout towards God! How benevolent towards man! Personally how pure! How beautifully all the graces of virtue were balanced in him! How full of dignity and yet of sweetness; of zeal, and yet of charity; of mildness, and yet of firmness; of temperance, without austerity; of prudence, without cunning; of activity, without bustle; of patience, without stoical insensibility. All that was external in speech and action, so unequivocally, so transparently righteous, that we cannot, for a moment, question that the soul within him was as fair as the conduct without. And then reflect in what circumstances this integrity was maintained. When was human virtue ever so tried? Whether by the temptations of Satan, the provocations of man, or the arrangements of providence? Not only, brethren, let us say the *spotless* Lamb of God! Every point was luminous with the beauties of righteousness.

Behold this Lamb now, secondly, in his sufferings. Brethren, again, let it not merely be a settled doctrine for us that Christ was a Man of Sorrows; let us make it a constant meditation. It is among the thorns and thistles of *his* life that the lilies and roses of *ours* grow

and bloom. The more that we make ourselves sorrowful in the melancholy contemplation of his destitution, his slight, his scorn, and his persecution, the more shall our joy abound, when we reflect that it was all the purchase price of our redemption. I cannot at present enter into any detail of the particulars of the afflicted life of Jesus during his course of humiliation. There is the less reason for lamenting this, that you are all possessed already, so far as knowledge is concerned, of the materials for meditation. Let them be used till the scene grows dark in contemplation of his miseries. It is only after such a night that the sun will arise on the soul. The more I think of Christ's humiliation the higher will my expectation rise of my own exaltation as being the conquest and reward of his humiliation on my behalf.

Behold this Lamb, thirdly, in his *Glory*. He is now the Lamb in the midst of the throne. Exalted by the right hand of the majesty of the Most High. Again I say, brethren, let it not be merely a doctrine for you that the once persecuted Jesus of Nazareth is now a King. Let it be a *contemplation*, till by faith you see him in the brightness of his glory. Not only is your own obedience, as loyal subjects interested in having your hearts well impressed with the vision of his majesty; your comfort is interested, that you may feel you have a mighty one on whom to depend for help. As a king, Christ not only subdues us to himself and rules us, but defends us from all his and our enemies.

This brings me to speak more particularly of *the feelings* with which it is our duty to contemplate him. I can do little more than enumerate them. We should contemplate

First, *With Admiration*—his excellence on earth and his glory in heaven. We should meditate on him

Secondly, *With Confidence*—as Priest and King, and

Thirdly, *With grateful loyal submission*, in its best form, of imitation of his character, as we look at him and are transformed into his image.

Holiness:—Its Experience.

A WORK has been recently published entitled "A Modern Pentecost; embracing a record of the sixteenth National Camp-meeting for the promotion of holiness, held at Landisville, Pa., July 23 to August 1, 1873." These meetings have become quite an institution in America, and at them some considerable time is allowed for testimony on the great subject it is their design to promote. The following testimonies may help to establish some in this great grace, and others "hungering and thirsting after righteousness," may be helped into its enjoyment:—

"Nothing but this full salvation could have saved such a drunkard and gambler as I was. What God has done for me is all described in Ezekiel xxxvi. from verse 25 to 29. Yes, this fire of the Holy Ghost swept out of me the defilement of rum and tobacco and purified me inside and outside. Glory to the Lamb! Singing:

" 'I've washed my garments white
In the blood of the Lamb!
The world is overcome
Through the blood of the Lamb.' "

Dr. Nast, a German, in an emotional way, and in his broken English words, declared:—"The blood of Jesus Christ, I can testify, cleanseth me, even me, from all sin. It saves me fully. I know no other than a full salvation. I felt my need of it as soon as I saw my desperate state as a sinner. Persevering in my earnest plea I found it; singing:—

" 'The cleansing stream I see, I see,
I plunge, and oh, it cleanseth me! "

"When quite a child I gave my heart to Jesus, and four years ago I was sanctified throughout soul body and spirit. I am all the Lord's this morning."

"One year ago, at Sea Cliff Camp-meeting, I practically learned that the 'fountain opened for sin and uncleanness' availed for me, to cleanse from all sin. My pride, my self, and all were lost in that tide, and I arose, went forth, and learned to follow Jesus fully. This brought perfect rest."

"I was brought as a trembling sinner to the mercy-seat fifty-six years ago, and found redemption through Christ. I was for long years under conviction for cleansing, and at Dakington, through the teaching I there received, I saw it was my privilege to be sanctified wholly. I trusted the blood. The Spirit helped, and the baptism of power came on my soul. O, I have no language to describe it! I am saved this morning!"

"I came from Virginia to regain the power of sanctifying grace. I first experienced this at Mannheim. By inadvertence I lost it, and have been discouraged and buffeted until life became unbearable without it. Nine months ago I prayed on the Blue Ridge that I might be permitted to attend this meeting. I received an impression that I should ask Father Coleman to pray with me. Last Friday he did so. I then believed. I found it easy to believe. I died indeed unto sin. Jesus, the Son of God, did save me. A definite confession is due here, and I must make it before all the people."

"For six years I have been endeavouring to live perfect love at home. All we have and are belongs, and is consecrated to God. Even *the chickens are under his care*, and belong to him. I remonstrated

when they proposed to put a lightning-rod on my husband's barn. Why should we do so? It is all the Lord's, and he controls the lightning; if he burns it up, it is all his own." [We should use natural means, for God is the author of reason as well as of faith.—Ed.]

"Three weeks ago I heard a Presbyterian boy speak of the hope within him; and such was his confidence in the fulness of Christ's power and love to save him, in life and in death, that I believed it was worth more than A. T. Stewart's property. I thank God I have the same glorious prospect!"

"Twenty-seven years ago I was made a partaker of, and became a witness for, full salvation. I can assure all who are desiring the blessing that God can as easily wash their hearts as send such a copious rain as he did last night."

"All is clear this morning. (He had been in perplexity as an inquirer). "Not a cloud between me and God. He led me and I followed. He stirred up my nest. The thorns pierced me, and I was compelled to flee unto the rock. There I'm resting now; lost to self but cleansed in the fountain."

"This is the way I long have sought. I came from Massachusetts, thinking all along my journey, 'Shall I find it here?' On Thursday I bowed among the seekers, and last night, amid thunder and lightning, and rain, my heart was cleansed by the Holy Ghost and the precious blood of Christ.—

"'If our fellowship below in Jesus be so sweet.'

"This sentiment is running through my mind. I am in the shallows on the edge of the stream. I want to launch out and float along on the great deep of this salvation."

"At Brandywine Summit some years ago I obtained the blessing of heart-purity, but neglected to talk about it in my class, and soon lost the sweetness and light out of my heart. This morning at the early meeting I pleaded with God to restore it, and while the doxology was being sung my poor soul was again filled. Now I rejoice with exceeding great joy, and you may be sure I'll go home to tell it."

"In a word, I am entirely, unreservedly, and eternally the Lord's."

"For nearly four years 'the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death,' and my confidence is, that 'the Lord shall deliver me from every evil work,' and will preserve me unto his heavenly kingdom, to whom be glory, for ever and ever.—Amen."

"I am redeemed—redeemed." This chorus was sung by a brother, but the shouts became so general that the reporter could not catch his further expressions, except when he fervently closed by saying "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in

the beginning, is now, and ever shall be, world without end." (Many voices, "Amen.")

"I lived thirty-six years in the church, up and down, until five months ago the Lord gave me something that I never had before. I consecrated everything; and at three o'clock in the morning the Divine power came and filled me. Now I know the blood cleanseth. It is not a hope so, and no one need tell me this is all nonsense. I know for myself that it is true. I am perfectly satisfied there is no mistake about it. This cleansing was thorough; no taste for tobacco or beer, or any wrong fleshly indulgence left. Oh, I am happy in Jesus, and I want the brethren who are here from our church to get this blessing before they go home, for I am almost alone there on this question. May God bless our church, and bless you all!"

"It is a great thing for me to feel I am all the Lord's. It cost a tremendous struggle. I had to die to live. For twenty-five years at Camp-meetings and Love-feasts, in Rhode Island, I have been able to testify that I am saved."

"I have two testimonies," said brother Hughes. "One is on my own behalf. 'I am determined to know nothing among men save Jesus Christ and him crucified.' I hold on to Jesus by simple faith; and he holds on to me with a divine grasp. The other case is that of a dear afflicted one, who, far from here, and confined to her bed with constant pain, is yet so interested in this meeting that her heart follows every service. God bless sister Jennie Smith!"

A minister referred to his being converted in his childhood, and sanctified subsequently. He trembled to think of his past remissness in not holding up a definite testimony. He now felt "free in Christ Jesus."

Another preacher said, "I feel that I have been invited specially to speak. I have just been blest. I have been a mourner here. I wanted a new touch of power. There has been too much sourness about me. In our work we meet with peculiar obstacles—men clinging to the Zinzendorf theory, who ought to know that it has been exploded a thousand times as mischievous and false. I want more sweetness of temper. I sent in a request yesterday for prayer. You heard it read, and probably joined in prayer for the Central Pennsylvania Conference Preacher. I am the man. I became sick. This is how God answered it. I got very sick. I died unto sin last night. In looking for a promise, the Lord gave me this, 'I will circumcise thy heart, &c.' I said, 'Amen, Lord!' Then down came the power, streaming all over me. I want to be so filled that I shall fear neither men nor devils, and see this cause go on. O God, my Father, my Redeemer, my Comforter, glorify thyself in me!"

"Three of us, leaders, came up to this feast of Pentecost to obtain *full salvation*. Glory to Jesus, he has saved us all, and filled us with

perfect love. I feel now like a man who has plenty in the bank that he can draw upon whenever he needs it.

"I have been pointed out as the 'rowdy Methodist,' because I have to make a joyful noise unto God. Brethren, he has given me a perfect hatred of the things I once loved, and put in me a conscience quick as the apple of an eye, the least approach of sin to feel.

"I almost envy this brother who has just spoken. I feel that, after leading a class for twenty years, without seeking for myself, or telling others of the sweet joys of purity, I am one of the meanest men in the world. I am in a condition now, blessed be God! to do a little better.

"A brother said he had come to the meeting to hear and see something new; but this theme was running all through his Bible and Hymn-book. He wondered the preachers did not give it prominence, and urge the people up to their glorious privileges. He was going on to state his intention when he returned home to engage with all his heart in seeking this great blessing—

Brother Gray—"No, brother; don't wait until you go home. Here, and now, you may have it. Will you accept it?"

The Brother—"I will; I do accept it." (Great emotion.) "Bless God! O, I believe he can, he will, he does save me fully."

Brother Gray—"Then hold on just there. You will receive the witness. Brethren, sing a verse."

"O that my load of sin were gone, &c."

"Sing one more verse; it may help several souls into the pool just now."

"I would, but thou must give the power,
My heart from every sin release;
Bring near, bring near the joyful hour,
And fill me with thy perfect peace."

After the stir had a little subsided, a sister told what grace had done in its influence on her temper, and how she loved to speak, and work, and would even forsake all to follow Jesus.

Referring to the last speaker, another sister said, "Yes, she is willing to confess Christ anywhere, and so earnest is she to win souls, that they must either run from her or yield and come to Jesus."

A love-feast must be a "feast of fat things," that embraces such an amount of testimony to God's cleansing, sanctifying power. Let our membership believingly plead for the baptism of the Holy Ghost, and, without any copying of the foregoing, he shall raise up like happy witnesses.

Disestablishment.

WE plead for the disestablishment of the Church, not for its destruction. With the Church itself we have no quarrel. We may dislike its Episcopal constitution, its popish doctrines, and its elaborate ritual, but if other people prefer and love these things we have neither the right nor the inclination to prevent the gratification of their taste. With regard to all purely Church questions, such as relate to doctrine, discipline, or ritual, "let every man be fully persuaded in his own mind," and let every man allow to others the liberty he claims for himself. Disestablishment has nothing to do with these things. It does not touch the Church itself, but aims simply and solely at its separation from the State, implying the exclusion of the bishops from the House of Lords, the discontinuance of the services rendered by Church dignitaries and clergymen in connection with State religious ceremonies, the emancipation of the Church from the legislative control of Parliament, and the withdrawal from it of the national property now unjustly restricted to its use. Thus the bishops would be free to attend to their proper episcopal functions, the Church dignitaries and clergy would no longer be implicated in the hypocrisies of State religious ceremonies, the Church would resume the functions of self-government, and, in common with other churches, have the privilege and honour of paying its own clergy, and supporting its own institutions. This, in few words, is what we mean by disestablishment.

The grounds on which we plead for it are broad and comprehensive. We don't take our stand on considerations of sect or creed. We don't even base our plea on Biblical authority. We are, of course, persuaded that the Bible sanctions our views on this question. Upon nothing indeed does it speak more clearly and emphatically than on the spirituality of Christ's Church and its freedom from worldly and political alliances. Union of Church and State is condemned alike by the letter and spirit of the New Testament. This, however, is not the ground we take in pleading for disestablishment. We don't go to Parliament, Bible in hand, saying, As we find the authority of this divinely-inspired Book against the civil establishment of religion, and in every way, directly and indirectly, condemns the incorporation of things spiritual and political: we therefore pray that the union between Church and State may be dissolved. We don't take this ground, or adopt this tone, in pleading with Parliament. And why? Because Parliament in its representative and legislative capacity has nothing to do with Bible authority. In its corporate action it had better, infinitely better, let *the Bible and religion* alone. It never blunders so egregiously, or per-

petrates such gross injustice and dire mischief, as when, professing to be swayed by Bible authority, it legislates on matters of religion. Deliberately and emphatically we repeat that, in its representative and legislative capacity, Parliament has nothing to do with Bible authority. We plead with Parliament, and with the constituencies by whom Parliament is swayed, on grounds of patriotism. We say, the Church establishment is an incubus pressing upon our national vitality, preventing the free and full development of national life, and by the removal of which the nation would be incalculably benefited in its political, moral, and social interests. This is the plea with which we go to Parliament and to the constituencies. We don't touch the religious bearings of the question. A civil tribunal is not the bar before which to urge a religious plea. But as citizens, having a personal stake in the fortunes of the country, and as patriots, justly proud of our national lineage, and anxious that the blots which still deface our national escutcheon should be wiped out, and that the future of our history should be more illustrious than the past in all that constitutes the true glory of a nation, we plead for disestablishment on the ground that the connection between Church and State always has been, and still is, an enormous evil, inconsistent with the highest and healthiest development of national life.

The Establishment is the enemy of public freedom. It has always deserved this odious name. From 1661, when it was reconstituted under the infamous government of Charles II., down to the present hour, it has ever been the friend of tyranny, the foe of freedom, siding with the strong against the weak, with the oppressor against the oppressed, and doing its utmost to maintain class privilege, and prevent the enactment of equal laws, and the enjoyment of equal rights. In those supreme moments of national crises, when the antagonist forces of tyranny and freedom, of class privilege and popular right, of priestly despotism and liberty of conscience, have been locked in death-grapple, the Establishment, with unerring instinct and unwavering fidelity, has always marshalled its serried phalanxes on the side of oppression, ignorance and wrong. How it allied itself with the Stuarts, those unscrupulous and wicked tyrants, fawning upon and flattering them to the verge of idolatry, and countenancing them in their arbitrary and despotic invasion of popular rights and liberties, need not now be detailed. The Uniformity Act, the Five Mile Act, the Test and Corporation Act, and other infamous Acts of Parliament, by which Nonconformists were stripped of their civil and religious liberties, rendered incapable of serving their country, excluded from positions of trust and honour, plundered, imprisoned, and treated more like beasts than men, were chiefly due to the influence of the Establishment. Under the Georges, though almost wholly swallowed up in ignorance, brutality, and worldliness, its antipathy to freedom remained unimpaired, and enabled it to resist

non-natural sense, so as to harmonise with their conflicting views. They may be honest in this, we hope they are honest, but the common opinion is that their non-natural interpretations are designed to save their places and their pay rather than their consciences. This widely prevalent opinion of our public religious instructors has a most pernicious effect upon public morality.

- There are several other points deserving of mention here, which can only be barely mentioned. The moral influence of the *conge d'élire*, and of the daily sale of the cures of souls in the public market, though not so widespread, is equally pernicious with that of the non-natural interpretation of the standards of belief. What a shocking mockery of Heaven for Church dignitaries to assemble in solemn conclave for the purpose of invoking the Almighty to vouchsafe his Holy Spirit to guide them in choosing the right man to fill a vacant bishopric, when it is very well known by all the parties concerned that God has no more to do with the election than the man in the moon, that, in fact, the Bishop is chosen by the advisers of the Crown before the orders for this piece of sacred mummery are issued! And what an outrage on all decency, for the cures of souls by scores and hundreds to be huckstered daily in the public market, all sorts of dodges being resorted to for the purpose of making as much money out of the traffic as possible!

There is just one other ground of objection, to which we shall briefly refer. The influence of the Establishment upon society is irritant, corrosive, and devious, preventing that harmony of feeling and community of interest necessary to a healthy development of the national life. Everywhere it is seen that Churchmen assume superiority over their Nonconformist fellow-subjects, and take no pains to hide their consciousness of it. In our large towns, where Nonconformity has become sufficiently strong to match with the Church, the assumed superiority may not be so glaringly evident, or so irritatingly protruded, but in our villages and rural districts, where, as a rule, the church is dominant, it is glaringly and insultingly exhibited, producing as marked a separation between Churchmen and Nonconformists as between the blacks and whites in the Southern States of America. And why this assumed superiority? Are Churchmen of a higher type of manhood than Nonconformists? Or are they more loyal or peaceable citizens? Is their superiority to be found in the fact that their religion is provided for them, cut and dried at the public expense, and that they are therefore not required to "think it out" for themselves, or to support it from their own resources. However this may be, they undoubtedly think themselves superior to Nonconformists, and as much as possible shun all connection with them, both in business transactions, and in the ordinary intercourse of social life. The arrogance of the clergy to Nonconformist ministers is too patent to require remark. Here and there a solitary clergy-

man may be found of sufficient sense and good feeling to recognise and work with ministers of other churches, though it would be a phenomenon were he frankly, and without an ostentatious show of condescension, to place himself on their level. As a rule, and making allowance for exceptional instances, the clergy look upon Nonconformist ministers with contempt and disdain, as upon upstarts and interlopers, who assume functions for which they have neither qualification nor authority, who trespass on their sphere, break into their fold, and fleece their sheep, and they would no more think of associating with them, on friendly terms, than the squire would think of inviting the poacher of his preserves to dine with him. We put the case strongly, but not more so than fact warrants, and there are hundreds of Primitive Methodist ministers who can vouch for its truth from their own observation and experience. Now whence does this anti-social spirit arise? From what fountain do these bitter waters flow? Mainly, if not exclusively, from the Establishment. The Establishment plants and nourishes an idea in the minds of its adherents, especially of its clergy, that they are the pet children of the State, that they occupy a position of exceptional honour in the social scale, and that Nonconformists of every class, though of necessity tolerated, are the Pariahs of society, to be sniffed at, and kept under, in every possible way. In America, where no State Church exists, this anti-social spirit is nowhere to be found. Political partisanship runs sufficiently high, producing extravagances such as can scarcely be matched in England, but no man is socially blackballed and ostracised because he happens not to belong to a favoured religious sect. Well would it be for the happiness and prosperity of England were its social condition to be "Americanised" in this respect.

Here for the present we pause. We have spoken frankly, but not in malice; as patriots, not as partisans; our words, though strong, are true, honest, and healthy. Not in a spirit of narrow sectarianism, irritated and revengeful, but in the interests of freedom, morality, and peace, and as a means of liberalising, purifying, and sweetening the national life of England, we have pleaded for the disestablishment of the Church, and for religious equality.

C. C. M'K.

The Matter with Tyndall.

BY REV. I. M. ATWOOD.

BEFORE the subject is quite worn threadbare, there are two or three things more that should be said of Prof. Tyndall's pronouncement. It seems to have escaped the notice of his critics, so far as I have seen, that in "abandoning all disguise" on the point of the "potency" of matter, he also abandons the sure footing of science and comes over into the

airy realm of theology. As defined by himself, the sphere of science is rigidly limited by the knowable. What cannot be known lies wholly without the bounds of its survey. It would "understand all knowledge," but it disclaims any interest in "mysteries." They are the concern of theologians, who in turn have no part in knowledge. If "the religious sentiment" should appear in the field of ascertainable facts, it would be an intruder. On the other hand, if the investigating intellect reaches into the domain of the unknowable, it is on forbidden ground.

Yet Mr. Tyndall prepares an elaborate paper with the transparent purpose of making the public accept as the fundamental article of its scientific creed the dogma that matter contains in itself "the promise and potency of every form and quality of life." This dogma is not only not demonstrated; it is undemonstrable. It must be received, if at all, by an act of faith, just as the resurrection of the dead is. The utmost that can be done toward translating it into knowledge is to show that, if true, it would be "in general harmony with the method of Nature as hitherto known"—precisely the situation of the "proof" of immortality. As the Professor forcibly puts it, "we soar into a vacuum the moment we seek to comprehend the connection" between matter and intelligence. There is matter and there is intelligence; so far the ground is solid under us. But when we try to make the one arise out of the other we are immediately in the region of faith. "There is no fusion possible between the two classes of facts; no motor energy in the intellect of man to carry it without logical rupture from the one to the other."

It comes to this, then, that Prof. Tyndall is the preacher of the old materialistic gospel of Lucretius, the cardinal tenet of which is: "I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance and notwithstanding our professed reverence for its Creator have hitherto covered with opprobrium, the promise and potency of every form and quality of life." And he cannot number a disciple until he finds one of sufficient capacity of faith to subscribe this unproved and unprovable confession. He makes his appeal to the "credulity" of men and places himself on the same level with the apostle of religion. Paul, preaching "Jesus and the resurrection," was exactly such a "scientist" as Prof. Tyndall preaching Darwin and evolution. If there be any choice between them, weighed in the balance of the understanding, it certainly does not lie with Tyndall.

Now, I make no complaint of Mr. Tyndall as a preacher, delivering his message as one inspired and expecting it to be appropriated by faith. As many as are led he will persuade to adopt his "scheme" and rest in his conclusions. But I have gone carefully through his well-considered paper, searching in vain for the paragraph, sentence, or allusion in which he commends himself to notice or his doctrine to acceptance,

on the ground that he has been commissioned an apostle of the dispensation of materialism. He appears in the character of an extra-pure physicist and experimentalist. He is the champion of science, or the knowable, as against sentiment and mystery. His long sketch of the vicissitudes of the atomic theory, and his skilful and lucid analysis of the stages through which the evolution hypothesis has passed are adroit attempts to show how scientific inquiry cuts away the unstable support of all "facts" that assume to rest on any less secure foundation than scientific demonstration. It seems to me, therefore, I have a right to complain of him when he enters the domain of theology in the fascinating disguise of an experimental philosopher, and bids for converts to his protoplasmic creed on the ground of the superiority of science to faith. I find no fault with him for conceiving an ingeniously obscure theory of causation, nor for prolonging his vision backward until the indistinctness is so complete that no one can dispute him, whatever he pretends to see there; but I charge him with a grievous offence against the first principle of morals, in that he undertakes to get disciples by stratagem. He assumes, from first to last, that this theory is true, and that it is unreasonable to dispute it and childish to combat it, because it is scientific; but, according to his own exposition, it sustains precisely the same relation to the knowable as the theological theory, which he inaccurately calls "anthropomorphism." Ascertained facts create a strong presumption in its favour; and this is equally and quite as emphatically true of the other theory. Mr. Tyndall *believes* it; he does not *know* it. And hence, when he lets fall his long sneer on the theologians for their effrontery in asking men to accept as fact what is merely an hypothesis, he covers himself deep under the same condemnation.

The Professor's treatment of the problem of the introduction of life does not seem entirely ingenuous. Referring to Mr. Darwin's disposition to stop at certain "primordial germs," he observes: "The anthropomorphism which it seemed the object of Mr. Darwin to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude. We need clearness and thoroughness here. Two causes and two only are possible. Either let us open our doors freely to the conception of creative acts, or, abandoning them, let us radically change our notions of matter."

Leaving Mr. Darwin to profit by this broad hint, it may be of advantage to the rest of us to note just what "the materialism here enunciated" amounts to. Dr. Tyndall is not willing to abandon the conception of creative acts, and leave "our notions of matter" unchanged. If we give up the creative acts, we must "radically change" our ideas of matter. It must no longer be conceived of as "empty capacity," but as "the universal mother who brings forth all things as the fruit of her own womb." In other words, if we take the Creator out

of one conception, we must put him into the other, for Creator we must have. Tyndall "does not see that much advantage is gained" by the Darwinian reduction of creative acts from many to a few. Darwin may now retort that he sees no "advantage" whatever in dispensing with a few primordial germs and then endowing the whole Cosmos with the power of continuous creative action. The *power* is the thing "it seemed to be the object" of both "to set aside," but that perversely clings to whatever conception they formulate. It may suit the temper of Prof. Tyndall's mind, as it appears to serve the ambition of the materialistic school better, to mix Omnipotence through the whole volume of matter than to have him enthroned as a personal power at the head of his creation; but the point we press on their attention is, that they do not by this means get rid of him. The conception of a Creator is as "firmly associated" with Prof. Tyndall's notion of matter as with Agassiz's doctrine of the creation of new forms. It seems a pity that this troublesome and unscientific conception cannot be "set aside." But these musty old fellows, like Bishop Butler, who claimed that the notion of a "first cause" is inherent in the human mind, seem to have had some ground for their philosophy, after all.

Thus, after each new endeavour to dispossess mankind of the inheritance of faith, it becomes more apparent that the title is inprescriptible. Tyndall, Darwin, Huxley and Spencer can do nothing against the truth. They may create a temporary diversion in the interest of unbelief, but the affinity between the soul of man and the soul which it reflects is a force as incessant as it is mighty; and, after all theories of the source of life have had their day, this divine attraction will be holding men, as it has ever held them, firmly to their trust in the God and Father of us all.

Apostacy.

Heb. vi. 4-8; x. 26-31; 2 Pet. ii. 20-22.

THESE solemn and impressive passages of Holy Scripture give similar, though slightly varied, representations of the same great and ruinous evil—apostacy.

The evident design of each passage, and all the verses put together, is just as much the same. By the context and connection of each passage, it is evident that the inspired writers wrote in a cautionary and warning mood. It was the design of each to stimulate Christian activity, to deter from unfaithfulness, and to warn against digression from the way of truth.

It is both lawful and useful for us to employ these passages, and proper reflections upon them, for the same and other similar purposes. We live in days of great religious laxity, of frequent and numerous backslidings; and every now and then, these become confirmed apostates, who die under condemnation and wrath, without leaving a single vestige of hope, on which any one can rest with satisfaction, as to their condition beyond the present life.

It will, we think, become evident as we proceed, that we are right in using the term "apostacy" in reference to the general drift and critical exposition of these passages of Holy Scripture. At present, therefore, we make no apology for assuming this, and acting accordingly.

In order to a clearer understanding of the subject now engaging our attention, we shall remove, if we can, various misconceptions as to the relations in which these Scriptures stand to one or two other matters in the Bible which are very similar to apostacy, but not the same. There are three other subjects of similar nature to the one before us,—the sin of blasphemy against the Holy Ghost, "the sin unto death," mentioned 1 John, v. 16, and ordinary backsliding. Respecting each of these, various opinions have been entertained. Bengel, Wesley, and others, think the sin unto death is a crime which brings as its penalty a speedy natural death. Violent crimes which destroy the physical, animal, or bodily existence. Ebrard evidently takes it to be a hard callousness of the moral nature, rendering conversion in such case impossible, through the extreme incorrigibility of the human heart, thus hopelessly hardened through the petrifying power of sin. He says, *inter al.*, "A 'sin unto death' will every sin be through which man becomes incapable of any further conversion; therefore, both the 'sin against the Holy Ghost,' spoken of in Matt. xii. 31 seq., that is, unbelievers' decided hardening of themselves against the drawing of grace, and the sin of apostacy (comp. Heb. vi. 4) committed by members of the christian community, fall under the idea of the 'sin unto death' alike." Again, Ebrard: "There are cases, says St. John, in which man has destroyed his own capacity of conversion (Matt. xii. 31 seq.; Heb. vi. 4 seq.); and where it may be assumed that such a case is before us, intercession is *not commanded*: it may not reckon upon that acceptance and answer, simply because whenever such a case occurs, the man has already fallen into spiritual *Edvaros*, (thanatos—death) into reprobation." Dr. Mombert, American translator of Lange's "Commentary on St. John's Epistle," in his own observations in that magnificent and learned work, regards the "sin unto death" as a determined and wilful rejection of Christ as God-man and Saviour,—a deliberate, malignant denial of the Redeemer's Godhead. He says, *inter al.* "As the confession of Christ, with the mouth and in the heart, is salvation unto life (Rom. x. 9), so the denial of Christ, with the mouth and in the heart, is sin unto death."

Dr. Karl Braune, Lange's collaborateur on the passage, rejecting many other explanations, viz., that which transfers it to Mosaic law about idolatry, adultery, murder, and incest, all and each punishable with death; also its reference to the physically sick, or definite gross crimes, or a particular moral state, or a purely inward act, like obduracy of heart, or the anti-Christian denial expressed in words, or the sin of blasphemy against the Holy Ghost, tries to make us understand what the "sin unto death" is, in the following words: "The reference is simply to sinning, from which it may be perceived either, that no inward absolute severance from the faith and denial of Christ may or can be assumed, or that the latter is either recognisable or highly probable." To us, this seems the excess of refinement. The thing we are searching for eludes our grasp as effectually as effervescence itself.

To return, the solution of Mombert seems the best to us. It differs, however, from apostacy in one point, if no more. It is a sin committed by an *unconverted* person; it has not so many points of aggravation, therefore, as apostacy. We suggest, may it not be exactly the same thing as is generally meant by saying a person has, by such or such an act, filled the cup of his iniquity?

All these different explanations, or attempts to solve the difficult question of the "sin unto death," leave it in a position quite distinct from the sin of apostacy described in our texts.

The sin of blasphemy against the Holy Ghost is also quite another thing. Without pretending to say and define what it is, we will show several *differentia* in proof of the position here assumed. 1st. The words which designate them in Scripture differ.* The difference is sufficiently evident in our authorised version. On the one hand, we have blasphemy—a sin of words expressing a wicked state of mind. Words of irreverence, reproach, malice, calumny against God the Holy Ghost. On the other hand, in apostacy we have both words and deeds added to a fresh-constituted vileness in the heart. A falling away from Christ—departure to great lengths of crime after being saints, like Judas, Demas, Julian, and others. 2nd. Blasphemy against the Holy Ghost may be committed by unconverted persons, but apostacy cannot. The Pharisees ran imminent risk of doing this when they attributed the miracles of Christ to Beelzebub, instead of the Holy Ghost. Had they proceeded one step further, and ascribed evil works to Christ and the Holy Ghost in conjunction, they would have committed the unpardonable sin and have sealed their own damnation. 3rd. Blasphemy against the Holy Ghost is unpardonable, because of the Divine attitude in relation to it—objective Divine decision—but apostacy is not so. If apostacy is unpardonable, as we think our texts warrant us to affirm, it is so because of the

* βλασφημία; παραπισύνας, ἀμαρτανόντων, κ.τ.λ.

state or condition of mind superinduced by apostacy, which in itself renders its subject "past feeling," incapable of a fresh renewal, he being hopelessly hard, callous, and incorrigible—subjective incurableness. 4th. Blasphemy against the Holy Ghost is a sin against the Holy Spirit *in particular*, and may be exclusively so; but apostacy is a sin particularly against Christ, yet involving also, in perhaps all cases, sin against Father and Spirit too, as the text, Heb. vi. 4—8, particularly shows. 5th. Blasphemy against the Holy Ghost was possible before the death of Jesus Christ, but apostacy was not. Apostates "crucify to themselves the Son of God afresh, and put him to an open shame."

The sin of ordinary backsliding is also, in *degree*, at least, in all points, and in *kind* in many points, quite distinguishable from the full-blown apostacy set forth in our texts. The points which distinguish backsliding in the general sense are, *inter al.*, as follows:—

1st. Backsliders only never commit *all* the evils here mentioned. They may be guilty to *some extent* of one or more of these crimes. Apostates commit them all, and that in an extreme degree.

2nd. Backsliders generally retain some desires, often very strong, after Christ and his salvation. They more or less feel poignant compunction, which, like pain in illness, is a saving clause in their case, urging them to look around for means of recovery. They hang about chapels, preachers, churches, Christian ordinances, and the outskirts of redeeming mercy, trusting and hoping that some day they will recover strength before they depart hence.

3rd. Backsliders are often invited, in Scripture, to return to God; many of them, thanks to God, have returned to "the Shepherd and Bishop of the irsouls." Not so apostates. We are morally and scripturally certain that very, very few ever did recover.

4th. Jehovah calls backsliders "children," but never addresses apostates thus; so that though backsliders are unfaithful, they are his "backsliding children;" still we merely point out the fact, without explaining, if we could, *how* such a thing can be. It sufficeth us to know that such is the fact, sustained by Scripture. Having thus cleared our way, we will consider the subject of these texts itself.

I.—APOSTACY IS PRECEDED BY THE ENJOYMENT OF SIGNAL FAVOURS.

These favours are mentioned in the passages cited before. Though the favours here spoken of are numerous, great, and effectual, they may not be all. It is quite erroneous to suppose that none can finally fall who have been renewed, and that all who have fallen away utterly were never regenerate but only pretenders. Even admitting, for argument's sake, if not truth, that these texts are hypothetical, it is wanton trifling with solemn things and with God himself, to say, that on such a matter God would or might raise a supposition,—write in the Book of books, by

inspiration, a hypothesis incapable of reality or proof. God never trifles with such things in any such manner. It were to do evil, indeed, that good might come. The Bible is not a revelation of bugbears and scare-crows; it is a revelation of great facts, imperishable, absolute truths, and everlasting principles. The truth revealed by these texts is that expressed by Wesley in one of his immortal hymns:—

“A gracious soul may fall from grace:
The salt may lose its seasoning power,
And never, never find it more.”

We must review the passages before us to see how good a Christian a man may be, and yet become an irrecoverable apostate. There are many blessings to be enjoyed by such before they finally make shipwreck of faith. Mark these quotations:—“Those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come.” They have “received the knowledge of the truth,” . . . “was sanctified,” . . . and had “the Spirit of grace.” “They have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ,” . . . “have known the way of righteousness,” . . . and “the holy commandment delivered unto them.” What is the meaning of each of these in itself, what the meaning of the *sum* of them? If these words do not describe even a high Christian character, what words are we to use to do it? Take them one by one to find out the sum. “Those who were once enlightened!” Carl Bernhard Moll, in Lange’s Commentary, rejects the patristic reference of these words to “reception into the Christian community, by means of baptism,” and declares: “The context and the use of the word (*phōtisthéntes*), (chap. x. 32), show that the word here denotes spiritual enlightenment effected through the preaching of the Gospel (compare John i. 9; Eph. iii. 9; Ps. xxxvi. 10). With this view of the case, Delitzsch, Ebrard, and Olshausen, Stuart, Wesley, and Bloomfield substantially agree, though each puts it in his own special phraseology, Wesley more strongly than the rest. The case here, then, is the case of persons being so well instructed and informed on Divine and spiritual subjects as to be pronounced “enlightened,” or “illuminated” by the Holy Ghost. It is not man who thinks himself thus “enlightened,” or pronounces his brother thus “illuminated,” but God, who searches the heart and reins. The persons referred to have also “tasted of the heavenly gift.” This cannot mean less than that they have received the grace of God in truth into their hearts. Wesley paraphrases: “Remission of sins, sweeter than honey and the honeycomb.” Stuart: “They had enjoyed the privileges or benefits of living under a Christian dispensation, *i.e.*, the means of grace which the Gospel afforded; and this is truly a gift from heaven, or a heavenly gift.” Delitzsch: “Were we to understand by ‘the heavenly

gift,' one out of many, it might be the grace of justification or remission of sins, in which all life and blessedness," as Luther's Catechism: "Where remission of sins is, there are also life and blessedness" comprised, which the writer had here in view; but Tholuck, Lünemann, and other modern interpreters, rightly object to understand by it here any one particular gift whatsoever. The δωρεὰ ἰσχυράνιος, called (2 Cor. ix. 15,) the "unspeakable gift," is that of salvation in Christ. A *gift* it is, because God has bestowed it on us, and imparts it to us in prevenient grace; a *heavenly* gift, because sent down from heaven itself, and making us partakers of celestial blessedness." Moll: "Tasted an excellent or precious utterance of God. By this heavenly gift many interpreters, with Primas, understand the Lord's Supper; others, with Chrys., justifying grace, or forgiveness of sin; some, with Grotius, the peace of mind which it engenders; many, with Calmet, the Holy Spirit, or with Seb. Schmidt, and Bengel, the person of Jesus Christ. Abrésch and Bleek understand the above-mentioned illumination, or the heavenly light which produces this illumination; Morus and others, the Christian religion, or the Gospel. Tholuck, however, and the more recent interpreters, declare themselves, with good reason, against every special interpretation, pointing to 2 Cor. x. 15, where salvation in Christ is called the "unspeakable gift" of grace, and laying stress partly on the close connection of this clause with the preceding, made by the particle *τε*, and partly on the emphatic position of *γευσσάμενους* at the beginning of the clause.

The connection and object of the passage require that we take this latter word according to rabinnical usage, just as at ch. ii. 9, in the sense of practical experience, by actual personal appropriation and enjoyment. The construction with the Gen. (instead of the Acc. at ver. 5) does not warrant the interpretation made in the interests of Calvinism, of a mere tasting with the tips of the tongue. The former construction is Greek—the latter Hellenistic. Perhaps it may also be said that the choice of the former construction was dictated by the idea of an enjoyment out of the fulness of those heavenly riches of grace which were designed for, and proffered to, the collective body, while the second construction points to the idea "that the good word of God has been, as it were, the daily bread of the persons whom the language describes" (*Del.*). Thus it is unquestionable that having "tasted of the heavenly gift," these persons have been made experimentally acquainted with the saving grace of God, pardoned, accepted, adopted.

(To be continued.)

The Shining Path.

BY REV. J. W. HOTT.

ONE of the most beautiful and astonishing objects in God's creation is the shining sun. Perhaps no part of the visible existence seems to us so miraculous. The utmost research of astronomy has not transpierced the luminous cloud that hangs around its immense form. No wise man comes to tell us the long-kept secrets of its wonderful being. For centuries the utmost thought of the mind has been employed to find out its vast treasures of light and heat, by which it keeps in being the life of all animated nature ; yet that awful fountain of life-giving power remains to us a secret. Still the sun shines on. The clouds of darkness are battled down by its ceaseless rays ; the frozen earth is warmed by its tender visits ; and the lakes of ice and towering mountains of snow are melted by the resistless power of its gentle beams. The delicate flower turns to it for beauty and charm ; the tender herb prays that it chase the poison from about, and help it to resist the many enemies in nature that, without the coveted help, must be too strong for its own efforts.

The sun is the beauty of the whole earth ; it is the glory of the shining heavens. Yet when one of the writers of the olden times would tell us some things of the pathway of the pious, he found no more befitting language than those familiar words, "The path of the just is as the shining light, that shineth more and more unto the perfect day." No grander encomium was ever set to the character of the Christian than the one presented by the Saviour in those ever-to-be-remembered words, "Ye are the light of the world." This gives the servant of God a place of heavenly honour ; no more beautiful figure to represent the destiny of the holy than the one representing his path as, in some essential respect, exhibited in the path of the shining light. You may have observed the sun rising in the morning hour, chasing the lingering darkness that hung along the shadows of the mountains from its hiding-place, and causing the lofty towers to glisten in the morning glory. Then the morning drapery threw its folds over the shining disk, and threatened to hold the world in darkness ; but soon from behind the cloud the sun rose all-resplendent, and climbed slowly up its illustrious path until it stood in the noon-tide heavens, having reached the perfect day. If we spoke of it scientifically we would talk of the revolution of worlds and the motion of systems ; but in Bible poetry we say, "It shineth more and more." The Scriptures come not to us with revelations of science. They give us something better and higher, and leave us to dissect the body of nature and learn what is hidden there. But while in ignorance, taking the poetic view, we catch now and again a thought of impressive beauty.

The path of the Christian is one of increasing brilliancy. Looking

at it in the experience of the Christian heart, or turning to view the power and impression of the life, still it is the same,—light within, light that daily grows more clear and separate from the darkness, and light without that every day puts on increased and increasing power.

The experience of the true Christian grows constantly into a shining sun in his own soul, the full light of which must chase all night from the heart, and bring it to the perfect day. That experience is love,—constant, all-conquering, all-controlling love to God. For a time the soul almost forgot the Lord. The cloud arose to obscure the smile divine from the admiring and wondering spirit. The providences of God were almost hated; they lacerated the soul. It seemed as though they would cause it to be rent in pieces. But after a time the affections rooted deeper; faith went far below its former plane and rested upon the solid rock. It then threw out its arms, emptied of earth, and took hold of God,—took hold of his promises,—then of his Son as an ever-present Saviour. Then it drew down the Spirit, and fastened its own tendrils around a soul, all divine, and since then it has been rising. It is the path of the shining light. The soul is being drawn into the very heavens by the power upon which it has fastened its grasp of faith and love.

But the experience of the Christian also embraces deep and abiding love for those who bear the name of Christ or are linked to him by the cords binding the fragments of humanity in one. Once the heart readily saw the imperfections of those about, and dwelt largely upon them. Once it thought of its own attainments, and contrasted them flatteringly with those characters of worth in the church. Once the light of love was almost put out by the efforts to magnify the faults of others. Then there came another day. God's Spirit bowed the proud heart down. The thought turned upon the frailties within. The thought came pleading for charity. It asked a better construction than that which strife and ambition would have given. The light triumphed. The experience again took hold of humanity's friend. It sunk into the arms of Christ. It saw, day by day, millions of souls rising from cloudy death, and, shaking the dust from their garments, hurrying away to the city of light. The soul was full of light and joy. And thus is the soul ever sinking out of self into the favour of the Eternal Spirit; thus does it transcend the darkness of its own nature and rise to sit in the perfect day.

But, turning to the life without, is not the path of the faithful one of increasing light? The true Christian daily gains power as a representative of the good and holy one. If his life is given for others, it increases its ability to draw them after it in the shining way. The deepest darkness of earth cannot prevent the shining of the Christian upon the hearts of the destitute and sorrowing. Love and purity must win their way in spite of earth and hell. Clouds of calumny may for a time

obscure the brightness of the Christian character. Men may cause bit reproaches to swell up from hearts big with envy, but the light of pure life must dash the darkness down, and the man of God, rising above the breath of slander, shall still ascend the shining path. If he be pure and devout, even his enemies will fall, ere long, at his feet and disown the crime that sought to shadow the life of one born of God.

There is a day that may for a moment shadow the Christian's path, but it will be only for a moment. The eclipse may pass upon the shining soul, but it will end in brightness absolute. A few years ago there crept a dark shadow over the face of the sun as it was sinking below the bow in the west. But the sun had not gone down until the shadow had all withdrawn and its great form of light stood in full view to the eyes of thousands who were grouped, here and there, all over the land. Then, even in the hour of darkness to us, it was only a body that kept the sun out of our view; on the other side it was light. There was a dying-hour. It sometimes seems that God has allowed the light to be clouded. No, it is only an eclipse. Soon the shadow will be gone. The soul will escape to perfect day. It will rise above the touch of night. It will press into such a world of gorgeous light as will cast no shadow upon all below. It shall plant its feet upon mountains of eternal light, and stand wondering at the heavenly noon-tide glow on every palace, sparkling along every street, and beaming upon every face in all the happy throng. Turning within itself the power of thought, the soul shall feel, in heavenly streams, the light of God pouring directly upon its own raptured form, until Christ, and heaven, and man are one. The Christian is rising as a sun never to set; rising to shine for ever.

The Need of the Times.

WE do not lack food. The mines still yield precious ores. The steam engine has not lost its cunning. An abundant harvest, an ample supply of labour, and more money than we know what to do with! Was there ever in the world a prostration more decisively moral and religious? Nor do we lack enterprise, or chances for it, or places where it will yield returns. We do not succeed in getting the money and the enterprise together. We stand aloof from each other in distrust. We have temporarily lost our cunning in the combinations that produce general thrift. The cunning hand is stricken with the paralysis of commercial immorality. We want reforms at the bottom of the social machinery.

It is not in a philosophy to cure diseased social conditions. It deals with the intellect. Our evil is of the heart. The philosophy enlightens

us, it is true, but it does not move us. An intelligent sense of the vastness of an evil, and the distance most of us are from its antidote begets despair rather than inspires work.

We want virtuous, righteous living as a means to general well-being. This or that thinking will not produce virtue. It may favour virtue, but philosophy is neither the mother nor the nurse of right living. The *power* to move is another thing from the knowledge of a need to move to some place. Now, Christianity is the power of godliness. It is the renewing force. In it lies the energy of reform. We must be better Christians to be better and more prosperous men. There are some, but as yet too few, signs of seeking after pure Christian doctrine and rising into higher Christian life. But to that we must come. A general revival is the greatest need of the nation, and it is more statesman-like to study the signs of its coming than to add and subtract the columns of imports and exports. No finance bill could go half so near to the heart of our evils as general prayer for the baptism of the Holy Ghost. The heart of the people must be reached, moved, renewed. "It is waxed gross." It is under the dominion of hurtful passions and aspirations. On one side there is a struggle to "put what is at the bottom at the top, and what is at top at the bottom." There is a struggle to destroy society. On the other hand, the men of money clutch their greenbacks with an insane tenacity, and squeeze the life out of labour and enterprise. This is a struggle to desolate the land in the interest of misers.

Our deepest need is to reach the people's heart with the gospel. Think of these thousands in the city and on the prairies who hear no sermons and offer no prayers; to them religion is a memory or a polite fiction, or a rich man's monopoly. Think of a generation growing up prayerless or heathens. And thinking of these things, let us prepare for a vigorous campaign. Penetrate the neglected places. Send men to the prairies, to the vicious corners of the cities, and make the gospel heard above the roar of commercial life. In our prosperity how little we gave of time and money to God's cause! We fancied we no longer needed him. Taught our fatal error and our awful crimes, let us repent, believe unto righteousness and put ourselves into his hands for work that shall bring health to our souls, well-doing to our hands, and soundness to our social life.—*N. W. Advocate.*

Miscellanies.

THE THREE PICTURES, BY MRS. M. A. HOLT.—The wild piercing winds blew roughly along the streets of a large Western village, in which the contending armies for temperance and intemperance were waging a

fearful warfare. But the winds and storm did not stop the combat between the friends of truth and the demons of earth. Men and women of all grades of society mingled freely in the contest, and thousands wondered when and where the matter would end.

The rumsellers had formed a protective society, and had resolved never to yield while they had strength and power to resist the great temperance army that was arrayed against them. And the lovers of temperance had said, "We will never lay down our weapons of warfare until our cruel foe is shorn of his power to destroy the bodies and souls of men;" and so they went forth with tear-dimmed eyes, as soldiers of Jesus and as friends of humanity. Many in the "black army" had fallen, and others were trembling with a strange fear, not knowing what to do while facing the flashing eye of truth. Some of the worst had yielded first, and had thrown down their arms at the feet of the conqueror, while the refined rumsellers, who had been sustained by wealth and professing Christians, still clung to their idol and refused to give up their business.

"I will close my bar when I am convinced that my business has done, or is doing, any injury in the world," said a well-dressed, smiling landlord to a number of ladies who visited him in his clean, nicely-furnished bar-room.

"We came expressly to convince you of this, Mr. Le Grand," said an aged woman, drawing a picture from her pocket, and holding it up before the landlord. "Do you know the face that is mirrored here, Mr. Le Grand?" she asked in a trembling voice.

"No—yes, it is Willie Grey," he answered, suddenly growing pale.

"Yes, it is the face of Willie Grey as it was the first time that he ever entered your gilded bar-room. Did you ever look upon a nobler-looking face, Mr. Le Grand?" she asked, holding the picture up nearer to the man.

"Willie was a fine-looking young man," the landlord stammered.

"Yes; a fine-looking young man in the days of his young life, before he came to visit your bar-room. But I have another picture, Mr. Le Grand. Who is this?" And another one was held up before him.

"Willie Grey," the landlord answered, growing paler still, as his eyes fell upon the picture of a bound criminal in a dark prison-cell.

"Yes, this is Willie too," the old woman went on, "but this is his face as he left your bar-room, about five years after he entered it. Do you know, Mr. Le Grand, why Willie Grey is confined in prison?"

"He was confined there for murder," the landlord gasped.

"You are right, Mr. Le Grand. Willie Grey is my son, and he took his first drink here in this very room, and the last one also. He took them both from your own hands, Mr. Le Grand. You know that he was drunk when he struck his own sweet child the cruel death-blow."

And the old mother wept in a voice of agony. The landlord did not reply, and the speaker went on. "This is not all, Mr. Le Grand. I'll tell you the whole story, for perhaps you do not know it all. Willie's wife died broken-hearted, and sleeps in the valley's dust, and I am bereft of the staff upon which I hoped to lean. To-morrow I go to the poor-house. But if you wish, I will show you one more picture." And then another still was held up before the trembling man. All that appeared in the picture were two graves, a large and a small one, without a stone. "We were not able to erect a stone to their memory," the old woman said, "but it is just as well. Now, do you say that your business has done no injury in the world, Mr. Le Grand? If you do we will furnish you with further proof."

"Don't, for God's sake!" the man exclaimed, grasping the bar for support.

"Will you give up your business and sign this temperance pledge?" another voice asked.

"Yes, yes, anything," he said, as he grasped the paper, and, after writing his name upon it, fell back unconscious into a chair.

Those three pictures were exhibited in almost every place where the rum-demon dwelt, and the touching story told. Rum-sellers trembled as they looked upon them, and nearly all gave up their sad business.—*Nat. Temp. Advocate.*

"YOU ARE RESPONSIBLE."—A minister whose praise is in all the churches was asked on one occasion to visit a family in the deepest distress. On his way to the house he met a brother minister, and repeated to him the sad story which had drawn him from his home. The minister was interested, and at once decided to accompany his friend on his errand of mercy.

The sight which presented itself as the two friends crossed the threshold was one not soon to be forgotten. In a room destitute of all the comforts that make an attractive home, a woman was dying. She was young in years, but on her face the traces of want, and suffering, and care were plainly visible. A babe, wailing feebly, was on the bed beside the mother, but her ears were closed to its cries. A third person was present, the husband and father: but he seemed deaf to the voice of his child, as well as unable to comprehend the fact that his wife was even then passing away from the earth. He was a man tall and well-formed, with finely-shaped head, and large full eyes.

He rose and staggered toward the two gentlemen as they entered, and muttered something meant to be a welcome and an apology for the condition in which they found his home. As his eyes met those of the

gentleman who had been won to accompany his friend, the two stood a moment, as if spell-bound. The clergyman was the first to speak. "Dond, can it be possible that you have come to this?"

The man thus addressed turned away his face a moment from the sad, reproachful gaze bent upon him by the clergyman, and in that moment he seemed to rally his scattered senses: then he turned fiercely upon his questioner. "You see me in a ruined home, and drink has brought me here. It has killed her," he added, pointing to his wife, "and you, sir, are responsible."

"What do you mean?" exclaimed the clergyman, in amazement.

"I once attended your church," said the man.

"I know," answered the clergyman, "but as I had not seen you since your marriage, I concluded that you had left the city."

"You married me," he continued. "At my wedding the wine-cup was passed. I had never tasted the accursed cup; but that night, seeing you, my pastor, take a glass, I felt that I could not be wrong to follow your example; that it certainly could do no harm to take just one glass on my wedding night. But that one glass has proved my ruin, for it awakened an appetite for the intoxicating cup, and now I am its slave; and you, I repeat it, are responsible."

Hard must have been the heart of that pastor if he did not from that moment resolve to shun for ever that which might cause a weak brother to stumble. Not alone for our own safety, but for the sake of those about us who may be led astray by our example, should we resolve to touch not, taste not, handle not.—*Nat. Temp. Advocate.*

THE CHILD IN CHRISTIANITY.—I find a child in no religion but in the religion of Jesus. Mohammedans seemed to know nothing about children in their mythology. Their gods are not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children, and hence they make no provision for children. But the great eternal fact of Christianity is the Holy Child Jesus. The religion of Jesus is the only religion that dares to put its sacred books in the hands of a child. No other religion ever conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Hinduism, sacred books of Mohammedanism, put into the hands of children would shock its authors and votaries. But the Christian religion brings its sacred books to the child. It says to the little ones: "They are able to make thee wise unto salvation, through faith that is in the Lord Jesus;" and although the child cannot master their mysteries, he can believe their mysteries, *he can elucidate their mysteries.*—*Dr. Armitage.*

OUR SABBATHS.—The Sabbath, of divine right belongs to us. No power has the right to take it from us. It is a wrong when any one interferes, unnecessarily, with another's enjoyment of its privileges. The ordinance of the Sabbath is one of the most marked expressions of the Creator's benevolent thoughtfulness as to the wants of the world. It imposes a restriction upon certain things; and yet it is far more the expression of a privilege with a benediction upon it. Ordained at the creation of man, it was solemnly sanctioned anew at the giving of the Law in the Wilderness, was explicitly reaffirmed by our Saviour, and had the crowning grace put upon it by the change in its calendar reckoning, from the last to the first day of the week, in commemoration of our Saviour's resurrection from the dead. The law of the Sabbath is, therefore, now twice and three times obligatory, even as the significance and blessedness of its privileges have been correspondingly enhanced. Experience, on the largest scale, as to individuals, families, and nations has attested its priceless value. The Sabbath, with its civil immunities and sacred customs, is one of the most valuable of all national institutions. The destruction of these would, be believe, be followed by the loss, more or less suddenly, of all that is best in our national character and peculiar institutions.

Because we cannot legislate men into the habit of hallowing the Lord's day, we need not despair. It is true the laws can, and clearly ought to, secure to every citizen his right to its rest and religious uses. It is in fact, a monstrous perversion of the notion of civil rights for the civil government to say to the courts, for instance, that they shall transact no business on Sunday; and then, turning to the keepers of grog-shops, inform them that they shall be allowed to turn the day into turmoil. But while the enforcement of right laws is to be duly insisted upon, it remains that the most effectual way of perpetuating and extending the better observance of our Sabbaths will be for Christian families to hallow it so heartily, and use it so earnestly, and yet so thoroughly joyously, that it shall commend itself to others irresistibly, as something most sweet, most reasonable, most sacred, most helpful to good living and happy homes. Between heartless rigour and equally heartless laxity there is a golden mean, according to which the Sabbath that was made for man may be rendered naturally and divinely useful to us.

WOMEN AT WORK.—In the early churches women were preachers, deacons, and helpers in all departments of Christian efforts. This was the more remarkable, since women were degraded by heathen laws and customs, and held in subjection by public sentiment. In the face of this the prophecy declared, "Thy sons and thy daughters shall prophesy," and the Holy Spirit called women to public work in all the churches.

Modern churches have erred sadly in neglecting this decree of the Lord. Women have been treated as ciphers ; silence rather than active service has been imposed, and the largest and best part of our Christian forces thus wasted. The tide is changing now ; women are preaching to their little congregations in the Sunday-schools, and some of them speak the words of life to multitudes. Many serve as Bible readers, and from house to house teach the sweet mysteries of grace. In the temperance cause they lift up their voices with pathos and power. Their ministries of love have greatly increased, yet they are even now but partially employed. They constitute two-thirds of the Church of Christ, and ought to enjoy every possible facility for the development and use of their powers in saving souls. To devise ways and means to this end, should enlist the best talent of the Church.—*Baptist Union*.

A SCEPTIC TESTED.—Sometime since, a clergyman, living in a community where scepticism and infidelity had led many astray, gave a series of discourses on the Evidences of Christianity ; of course more or less of his opposers were present, and on the last night of the series a prominent infidel came in. At the close of a very impressive meeting the speaker said, in a spirit of tenderness, "There may be and doubtless are some here to-night, who do not believe as I do, and who do not accept the truth of the Bible. If there are any such, or if there is one willing to come forward and test this question of such vital interest to every soul, I invite him to the platform."

On the instant, the infidel referred to came forward and said, "I do not believe your doctrines, I cannot accept them."

"But," says the clergyman, "you have denounced for years that which you have never tested ; are you willing that I, who have tried Christianity and feel its truths, shall be your teacher, and will you submit to my directions ? You say that you are honest in your belief, and that in an honest spirit you will meet me."

"I do thus meet you, and I will allow you to be my teacher."

"Then," said the godly man, "kneel by my side, and repeat the simple words 'God be merciful to me a sinner!'"

"But," was the reply, "I do not believe in your teachings."

"Well, you say you are honest, and are willing to test this question ; if so, you will heed my direction."

The audience, in hushed expectation, heard the infidel, as he sullenly kneeled, utter the words desired, with sarcastic defiance.

"Again repeat those words," said his teacher in tones of utmost gentleness, and again, still defiant, yet more subdued, the infidel repeated, "God be merciful to me a sinner." Once more came the request to repeat the sentence, and before that audience, held by the power of the

Holy Ghost, that petition went up in a tone of almost tenderness, certainly far different from the bravado with which it was at first repeated. A fourth time came the request, "Repeat it again;" and, with his strong frame quivering with emotion, the poor man poured out his soul's need in the prayer of the publican. At the fifth repetition, the man then and there, before the large assembly, offered up from his inmost soul the prayer which, when thus offered, meets with a forgiving Father's pardon.

We give the simple facts, as told to us, and only ask the question of all unbelievers, "Why will you denounce a faith which you have never put to the test."—*Watchman and Reflector*.

GRUMBLE NOT.—Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your share of the troubles, and bear it bravely. You will be very sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other boy who ought to have done it and didn't. Those workers who fill up the gaps, and smooth away the rough spots, and finish up the job that others leave undone—they are the true peace-makers, and worth a whole regiment of growlers.

FULNESS OF LOVE AND ENDURANCE.—When we are fullest of heavenly love we are best fitted to human infirmity, to live above it and forget its burden. It is the absence of love to Christ, not its fulness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren. Then when Christ is all our portion, when he dwells with us and in us, we have so satisfying an enjoyment of his perfection that the imperfection of others is as it were swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating to individual feelings and habits.—*Hare*.

PRAYER requires more of the heart than of the tongue, of sighs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God.—*Quesnel*.

Connexional Biography.

THE REV. THOMAS KING.

THE REV. THOMAS KING, the subject of the following brief sketch, was born in Nottingham, July 6, 1788; and departed this life in the same town, July 11, 1874, at the advanced age of eighty-six years. His parents were strangers to the saving power of religion and through his father dying early, and his mother marrying again, things were altered somewhat for the worse. In the year 1799 he was bound apprentice to his father-in-law for the long term of seven years; beginning to work thus early, and his time being much taken up in his calling, he had few opportunities of improving his mind; he was, however, mercifully preserved from the evils by which he was surrounded.

It appears that Mr. King enrolled himself amongst a company of volunteers, and was marched to learn the art of warfare. He had some thoughts of entering into the regular Army, but the "Great Captain" intended that he should be engaged in another kind of conflict:—to "war a good warfare," to "take the whole armour of God"—to withstand in the evil day, and having done all, to stand. By some influence he was led to the Wesleyan Chapel, and became a member of the Halifax-place Chapel choir:—being thus brought under the influence of the word of God, he soon yielded to the drawings of the Holy Spirit, and gave his all to the Lord for life and for ever.

His conviction of sin was keen and painful; he beheld sin to be exceedingly sinful, and sorrowing after a godly sort, it wrought indignation, fear, vehement desire, zeal and revenge. His conversion was clear, sound, and abiding. Having joined the Methodists, he at once entered into the work of God with the earnestness which characterised all his after life: his attendance at the means of grace was regular and constant, he regularly visited from house to house, and sought to save men with fear, pulling them out of the fire, seeming to be "clad with zeal as a cloak."

"The spread of the Gospel can only be accomplished by great labours, earnest prayers, and great exertions of faith, accompanied with great self denials, sufferings, and trials of faith, and any notion of increasing religion without prayers, industry, labours, exertions of faith, self-denials and sufferings must be put away in the manner with which our Lord rebuked Peter "Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men." Mr. King acted on the above principles, he also rose early, prayed, read, studied, and worked.

He became an exhorter and local preacher, and for some time was actively engaged in this department of Christian toil, and such was the ability he evinced that the Wesleyans thought of calling him out into the Itinerancy, and giving him an appointment on a Foreign station.

About this period, the great Head of the Church was making room for the Primitive Methodists and was qualifying and raising up in various parts of this country and in America a band of men to be engaged in bringing about a revival of religion in the Church, and to labour together for the salvation of thousands of precious souls.

While in the previous century the Lord had brought together "A Holy Club" in the persons of John and Charles Wesley, George Whitfield, John Fletcher, and other like-minded men using them as his agents in organising and carrying out one of the greatest religious movements the world ever saw,—now he saw fit to unite together another band of men whose hearts God had touched who should be called out to revive the somewhat decaying piety of the times, and to raise up "unwittingly" another people for our God.

Hugh Bourne, William Clowes, and other like-minded ministers, and *laymen*, were soon heard in the streets, the alleys of our towns and cities,

and in the lanes and on the greens of our villages, crying in the ears of the people, "None need perish, all may live, for Christ has died." Our friend and brother King was destined to render this new sect great and good service.

The circumstance which led to Mr. King's leaving the Wesleyans and joining the Primitives was, Mrs. King's having heard some of the preachers in the old mill room in Broad Marsh, invited her husband to hear them, saying, "I am sure you will like them, they are of your sort," and those who knew Mr. King will know that if his wife invited him to do a good and right thing, he would be sure to do it. So he went and hearing for himself soon decided that "this people shall be my people," receiving his first ticket from Mr. Hugh Bourne. For some time after he joined the society he gave considerable attention to preparation for the pulpit, and was occasionally employed in preaching anniversary sermons. He also did a good deal of open-air work, and once while the machinery in the factory was undergoing some alteration, he arranged with his employer to go into Leicestershire on a missionary tour, and for a week or ten days laboured with great success at Loughborough and Leicester. At the last-named place he was specially successful, thousands of people heard him in Belgrave Gate and other parts of the town; many were converted.

After much thought and earnest prayer for Divine guidance, Mr. King decided to accept a call to go into the regular work of the ministry, and giving up a situation of fifty shillings a week, writes, "Left home (Nottingham) in order to commence the important situation of a travelling preacher, August 27, 1819." The work assigned to him was to mission the east part of Lincolnshire the head-quarters being at Great Grimsby. Thither our brother went in the fear of the Lord, and on arriving he secured a wheelbarrow for a pulpit, and in the market-place preached his first sermon, and it is noteworthy that at least one of the saved of that night, Mr. Holt, of Cleethorpe is still living and holding on his way. The Lord to whom he had given his all gave him favour in the sight of the people, and he was received as an angel of God even as Jesus Christ, so that on October 1, 1820, he could print a circuit plan;—"Grimsby Branch of Nottingham Circuit," with three travelling preachers, five local preachers, three on trial, and nine exhorters, with twenty-one regular preaching places; "so mightily grew the Word of the Lord and prevailed." He left Grimsby June 22, 1821, for Scotter circuit, where he laboured for a period of three years, subsequently travelling in Leeds two years, Nottingham three years, Loughborough two years, Sheffield two years, Manchester seven years, Bolton one year, Preston Brook three years, Oldham one year, Bradwell two years, Bury three years; and during six years he resided in London one year in circuit work and five years as General Book Steward. His term of office having ceased he thought a station in the Nottingham district might somewhat recruit his wasted strength, and hence he was appointed at Ashby-de-la-Zouch for two years, and subsequently at Nottingham first for two years, where his active duties closed. His life was prolonged for a period of twelve years, but it was only to wait his appointed time upon earth and to be made "meet for the inheritance of the saints in light."

It takes but little time to read over the years of travelling and the circuits in which he laboured during the period of forty-one years, and a location of twelve years; but who can tell the conflicts, struggles, and sufferings endured, or count the number of miles he travelled mostly on foot,—the storms he breasted, the dangers to which he was exposed, the sermons preached and services conducted indoors and out of doors, or note the number of souls saved from death; but the record is made, and will be declared in the day of the Lord.

It will be perceived that it was not until Mr. King was thirty-three years of age and a married man that he entered upon the regular work of the ministry, and it may be observed that many of his compeers were somewhat advanced in life when they commenced their work, most of the early preachers were men of considerable stature, tall well-built men, men of

bone and muscle with well-knit frames, and withal, of good plain common sense, and not a few of them possessed a vigour and strength of intellect above the majority of their fellow men.

If young men had been selected the people might have despised their youth and their ministrations would have been of little effect. If they had not been strong and vigorous they would not have been equal to the labours they had to endure, the journeys they had to walk ; for they were in labours more abundant. Men that had to turn the world upside down required strength—physical, mental, and spiritual.

Mr. King was specially fitted to be a pioneer and also had the power to conserve and consolidate the work.

From conversations we have had with him, and from the records he made we learn that he had to walk long distances. It was no trifle to walk the greater part of the way from Sunderland to Scotter, and from Grimsby to Bemersley, both these journeys had to be performed partly in the night, and had to be walked for obvious reasons.

There is no cause to suppose that Mr. King ever regretted leaving home and giving up a lucrative situation to become a travelling preacher, no,—“he endured as seeing Him who is invisible, and had respect to the recompense of the reward.”

The list of circuits and the time he remained in each show he was not an ordinary man. Leeds, Manchester, Sheffield, London, and other important towns enjoyed his services, and he laboured in them with great acceptance and success.

He was elected a Deed Poll member on a vacancy being occasioned by the decease of the Rev. William Clowes, one of the permanent members of the Conference, was twice elected President of the Conference, and for many years was a member of the General Committee, as well as being selected to the offices of General Book Steward.

For these offices he was well fitted. He was gentlemanly in his deportment, courteous, considerate, and obliging ; was well acquainted with the history, polity, and usages of the society, and was a thoroughly connexional man.

He was a good preacher, he delighted to preach a full, present, and free salvation, and the number of written sermons he has left show he was a diligent student.

Mr. King travelled too long : he wore himself down too low,—he could not rally,—the bow had been strung too long, and hence, although he lived in his vocation twelve years he could do little active work either in the pulpit, the class or in the social circle. His had to be a life of submission—of review and of patient waiting.

It would have been a pleasure, and would have tended to the profit of the Church if we could have had his presence and counsel, for “Days speak, and multitudes of years teach wisdom.” There is, however, no doubt but the Church had the benefit of his prayers, as her several institutions have been benefited by his bequests. He has remembered the Institute, Elmfield College, Canaan-street Benevolent Society, the Beneficent Fund, and Rudington and Sutton Bonnington chapels.

When the Conference of the Jubilee year of the Connexion was being held in Tunstall, Mr. King was desired to preach before the ministerial and lay delegates and on Monday morning, June 11, 1860, when the delegates and congregation were assembled in the Jubilee chapel, he took for his text, Ephesians ii. 4 to 7, “But God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus.” It was a good Methodist discourse, and the Conference presented its thanks to the preacher, and requested that the sermon should be sent for insertion in the large magazine, and also suggested that it should be published in a separate form. This was done,

and Dr. Thomas in the "Homilist" said in his review, "It is a sermon worthy of being preached in a cathedral."

He was often invited to preach special sermons, and rendered the Connexion good service in this way; and in one instance it turned out to his own pecuniary advantage.

Preaching one Sabbath morning in Leeds, and being helped mightily by the Holy Spirit, in going down the street he was accosted by a gentleman who said, "Have you not preached in Park-lane chapel this morning?" and on Mr. King saying, "Yes, sir," the gentleman said, "Please accept this," handing to him a small purse, which, on being opened, contained fifteen sovereigns. This was specially acceptable at this time as in consequence of affliction and some losses he needed just this amount. Mr. King made enquiry to find out the name of the friend in need, but could not ascertain anything about him. "It was the Lord's doing and it was marvellous in his eyes."

For some months before his decease he was confined to his room and bed. Mrs. King is paralyzed, and but for the unwearied attention of the housekeeper, Mrs. Green, and other friends his would have been a sad lot. In the midst of his seclusion he delighted to recount battles fought and won especially those of his early campaigns in Lincolnshire, where the Captain of the Lord of Hosts was specially present.

To the Revs. C. Lacey, R. Bryant, and W. Cutts, he often related his labours, toils, sufferings, and successes. His outer man became daily more feeble, but only by slow degrees, for his was an iron constitution, yet his intellect was always clear as light, he knew everybody and everything even to the last moment of his life. But it is appointed unto man once to die, and there is no exception.

On the day of his decease Mr. Cutts visited him several times: he asked him, "Mr. King, do those great truths you have so often preached to others now support you?" and there was a motion of the head signifying assent. "Do you feel the Lord present now that you are passing through Jordan?" and again there was a token of assent, then the attenuated arm was stretched out for a last shake of the hand, and an effort was made to speak once more, and for about the last time to Sarah Green he said, "Tell Mr. Cutts that all is right, that all is well." A few more turns and then the weary wheels of life stood still, and the soul departed to be with the Lord, which is far better.

Devout men carried him to the spot he had fixed upon, and there he rests by the side of an old friend awaiting the resurrection of the just.

"A holy quiet reigns around,—

A calm which life nor death destroys;

And naught disturbs that peace profound

Which his unfettered soul enjoys."

WILLIAM CUTTS.

Memoirs and Obituaries.

EDWARD DEAKIN was born at Lyth-hill, near Shrewsbury, on the 5th December, 1809. Very little is known concerning his early history, excepting that, like too many, he grew up heedless of restraint, finding his chief enjoyment in the pleasures of the world. Being naturally warm and impulsive, and exceedingly fond of pleasing others, he would probably have gone to great lengths in sin and folly, had not God graciously arrested him in his downward course. In the year 1829 he was united in marriage to her who now mourns her loss in his death. Soon after their marriage, his wife was brought to "the knowledge of the truth," under the preaching of the Rev. R. Cordingley, then stationed among the Primitives in Shrewsbury. Her husband's conversion now became the great object of her life;

but he still continued in his reckless career, till at length it pleased God—in answer to many an earnest prayer—to awaken him to a sense of his perilous condition. He was induced by a good Wesleyan brother to accompany him to what was then known as “the General Sunday-school” in Coleham. Here the word of truth reached his heart; his conscience was aroused, and he became the subject of serious impressions, which deepened, till, listening to the word of life preached by Rev. Mr. Rowe (Wesleyan minister), he found “peace and joy in believing.” He continued, and obtained much spiritual good among the Wesleyans, till about the year 1853, when he became a member among the Primitive Methodists, with whom he remained till his death. He had not long been a member when work was assigned him. The friends thought fit to place his name on the plan as a local preacher. This work he undertook cheerfully, and performed to the best of his ability. It may be said without hesitation that he never wilfully neglected an appointment. As a preacher, though neither brilliant nor profound, his addresses seldom lacked point, while his evident sincerity, earnestness, and unassuming manner readily gained him general acceptance.

But, as a friend remarked concerning him, “He was best on his knees.” It seemed as natural for him to pray as to breathe. Nor could anyone listen to him, either in the public prayer meeting or at the family altar, without feeling that his words were the heart-utterances of one living near to God. With him doubts and fears seemed to have no place at all, but ever approaching the throne of grace with an unquestioning faith and child-like simplicity, he seemed to lay hold at once of the great fact, that God was far more able and willing to bless than was the suppliant to ask.

The illness which terminated in his death was not a very protracted one. For a few months previously his hitherto strong constitution had been gradually breaking up, till finally symptoms of dropsy appeared, and that fatal disease having set in, soon ran its course. When medical opinion, however, pronounced his case hopeless, he received the intelligence with a spirit of Christian resignation.

His time was now much occupied in reciting passages of Scripture. That precious truth which for so many years had been his guide and stay now became his staff and support. One passage especially seemed to yield him peace. It was the apostolic injunction, “Casting all your care upon him, for he careth for you.” Even in moments of unconsciousness he was heard muttering, “I’m casting all my care on him!” Those who visited him were delighted with his conversation, and felt that while in his company they had been—

“Quite in the verge of heaven.”

About the middle of the night preceding his death, he said to his wife, “O! how I wish I could sing!” Early in the morning (Thursday, May 1, 1873,) partial suffocation took place, and he became unconscious, in which state he continued till about four o’clock in the afternoon, when, without any apparent pain or struggle, he gently passed away to that “better land,” where

“Sickness and sorrow, pain and death,
Are felt and feared no more.”

JOHN BUTCHER.

BENJAMIN ELY was born at Rothwell, near Leeds, Yorkshire, on the 5th of September, 1810. His parents were poor but strictly honest; the lessons of a pious father, under God’s blessing, had an influence in restraining him from the gross excesses, too common amongst those around him.

The poverty of his parents necessitated his being sent at an early age to work in the coal mine, consequently the only opportunity afforded him for acquiring education was offered by the Sabbath School. In these institutions he ever took a warm interest, and endeavoured in after life to promote their interests in every way he could.

Yielding to some extent to the evil influences around him, he grew up

to manhood unsaved; but about the year 1830 the Primitive Methodists while processioning the streets of Rothwell, attracted his attention.

"I remember well," he says, "standing nigh to our house, when they came along, singing,

'Come friends and relations,' &c.

they halted near where I was standing, when one of them, James Allen, I think it was, exhorted the people from these words, 'I have a message from God unto thee,' Judges iii. 20; it produced such an effect upon me that I went into the house. I put on my coat determining to go to the camp meeting and hear more. I did hear more; Mr. Batty, J. Reynard, and Watson Smith preached, and I heard enough to make me see the unsafe condition I was in—the impressions deepened and I verily thought that of 'all men I was, indeed, the most miserable.' Mixing with old companions and engaging in old pursuits yielded me no relief or comfort, I went to a week night service—the friends sang in earnest and in faith—more hopeless did my case seem, more miserable I felt, at last I ventured to pray and, blessed be God,

"Soon as my all I ventured,
Oh the atoning blood,
The Holy Spirit entered,
And I was born of God."

Oh the joy, the happiness I felt, 'old things had passed away, and behold all things had become new,' for I had 'passed from death unto life.'"

He at once joined the class led by Mr. Mark Lucas.

"Being desirous of shunning the appearance of evil," says he, "I forsook old companions, left off visiting the public house, threw my playing cards into the fire, and started fair for the kingdom, determining, God helping me, to walk consistently with my profession in all things."

His first leader, brother Mark Lucas, says of him, "Billy was always willing to assist in leading, singing through the streets, or to take any duty to which he was called, he was firm and persevering, his piety was unquestionable, and his character without blame; would that all Primitives were of the same stamp."

In 1833, my father was placed on the plan as an exhorter, and in 1834, he had assigned to him the position of a local preacher.

In those days when long journeys were the rule, in spite of wind and weather, my honoured parent, like many others, endeavoured in his humble way, and not in vain, to win souls to Christ.

Failing health obliged him to give up his plan, and for three years, 1842—44, his name was removed from the plan but he still laboured earnestly as his health permitted, in the Sunday-school, and in the varied means of grace.

His friend, James Barber, having, some time previously, removed to Leeds, induced him to take a situation at Leeds, thinking that if he left off working in the pit his health might improve; the result justified the hope, and by the blessing of God he eventually realised a competency for the latter years of his life, and was enabled to make such a provision for his widow as to relieve him from all anxiety for her future in respect of temporal things.

Having regained his health he was again appointed local preacher on the plan in 1845, and up to within a few years of his death, he was punctual in attendance to his appointments, and had the pleasure of having some seals to his ministry.

He was honoured by being sent to represent his circuit at the Leeds 2nd District Meeting at Pontefract, 1857, and to represent the Leeds District at the Conference, held at York in 1864, and also at the Conference held at Grimsby in 1869.

Though modest and retiring in his disposition he he was ever ready to assist the cause of his blessed Lord and Master to the best of his ability, either by personal efforts or monetary contributions.

So much for the active part of his life ; now we come to his suffering days. "Blessed be the God and Father of our Lord Jesus Christ ;" here he found the preciousness and truth of the promises, for "as his days so was his strength."

Some few years before his death he was attacked with typhoid fever, while spending a few weeks at Scarborough—hastily yet tenderly conveyed home, for some time he hovered between life and death—but his experience of God's love towards him was clear, and his confidence in him in "whom he had believed" was never for a moment shaken ; he could say, while his family wept and friends mourned, "To me to live is Christ and to die is gain." It pleased God, however, to restore him in some measure so that he was enabled to assemble once more with God's people in the sanctuary. But his health began to fail, and he gradually grew worse. An ailment settled in his foot causing him to suffer great agony, he could not turn over in bed without much suffering : he said, lately, that for seven months he believed he had not had one hour's uninterrupted sleep. But through this weary suffering time God was with him, and in a wonderful manner sustained him ; he would often ask the friends when visiting him to join him in singing

"My God, my Father, while I stray,"

which hymn was always a favourite with him.

With faith unshaken he saw the end approaching. On the evening of the 7th of May, it was evident the time of "his departure was at hand," his breathing was difficult, but he was fully conscious. Approaching him I asked how it was with him, did he not find God to be true to his promise, "I will never leave thee nor forsake thee," "I am with you always even unto the end." He stretched forth his hand and grasping mine he carried it lovingly to his heart, and after pressing it earnestly for a moment he waved his hand triumphantly and said, "Glory, Hallelujah, All's well." Thus he left this "vale of tears" on the 8th of May, 1873.

"Oh may we triumph so,
When all our warfare's past,
When dying find our latest foe
Beneath our feet at last."—Amen.

On May 11, his remains were interred at Beeston Hill Cemetery. Several hundreds attended the funeral. His departure was improved by Rev. A. McKechnie in Prince's Field Chapel, from Rev. ii. 10.

JOHN ELY.

BROTHER THOMAS FENWICK was born at Causey Row, in what is now the Stanley circuit, in 1818 ; and spent the greatest part of his life, and finished his earthly career within a few miles of that place. He was not gifted at his birth with great intellectual and physical abilities ; neither were his surroundings pleasant, or moderately favourable to moral and religious cultivation, but the very opposite. His father was an ignorant and wicked man ; and his mother died when he was very young. His father married a second wife, who was much like himself, and his child was allowed to grow up without education, or moral and religious training. The depravity of his nature soon began to display itself ; he followed the inclinations of his own heart without restraint, and became a wild, merry-making wicked young man. Those sins often go hand in hand with others, and are seldom found alone. Wickedness, vice, and folly run in some families and individuals as though it were constitutional, rather than moral ; it is a rare thing to break in upon them, and secure their conversion to God. But the thing is not impossible. We have seen individuals, and whole families, who were deep in the mire savingly converted to God.

Brother Fenwick was arrested in his wild career, but not by the ordinary preaching of the gospel. He seldom attended the house of God ; or if he found his way thither it was either to spend an idle hour or please a friend, or enjoy a piece of rare fun, at the expense of the preacher and wor-

shippers. But if men will not hear the gospel when faithfully preached, God will send another messenger whose presence they cannot avoid, and whose voice they will be compelled to hear. This was the case with brother Fenwick. Sickness came, and when fever was raging in his system, and his body wasting away, he was alarmed to find himself on the brink of eternity without salvation, or the hope of heaven. The nail was in a sure place. As soon as he was sufficiently recovered, he went to the house of God, and sat near the door full of shame and sorrow on account of his sins; the Holy Spirit carried the word home to his heart, and that night he bowed among God's people, an humble penitent; and before he arose, God, for Christ's sake, pardoned all his sins and made him a joyous, happy soul. He felt that he had undergone a great change; that he had passed from death unto life, and he made it known wherever he went.

The work of grace wrought in his heart by the Spirit of God soon made itself manifest in his life and labours. He did not put his light under a bushel, but on a candle-stick that it might give light to all his companions and friends. He had received Christ; but he was not the man to shut him up in his heart as a prison from which he was not to look out at the windows, or through the gratings; or to be heard or seen. He felt, and therefore told to all around, what a dear Saviour he had found. He began to visit his neighbours and fellow workmen, to pray with them and lead them to Christ. He also visited all the farmers and respectable people in the locality to whom he found access, they being convinced of his earnestness and sincerity. His prayers on these occasions were often a flood of thanksgiving, praise, prayer, and supplication, strongly commingled with reproof, warning, exhortation, and entreaty to give up the world and sin, receive the Saviour, believe and be saved, to serve God, and prepare for heaven. His faithfulness won their respect, and an invitation to return and visit them again, and gained for him a good standing in the Church of Christ. Some were induced to give their hearts to God, and others became the steady friends of the cause. Thus, at the outset of his Christian career, he acquired a love for family visiting, which grew with his religious growth, and became a habit of his Christian life, which he never lost; and some will have to bless God for ever for having sent brother Fenwick to their house.

There was an evangelical clergyman living in the neighbourhood of considerable intellectual and literary attainments, and a popular preacher in the Established Church, at whose house brother Fenwick was a frequent visitor, and where he always received a hearty welcome. The subjects of conversation on these visits were: "The state of religion in the Church; the condition of the population of the neighbourhood; and what could be done for the extension of the Redeemer's kingdom on earth." Their intercourse, which was mutually profitable, was always closed by prayer, in which brother Fenwick took the lead, with earnestness. At one time the clergyman was ill, and his recovery doubtful. Brother Fenwick visited him, and prayed for his recovery with great fervour. At the close of the prayer, the clergyman turned over on his bed and said, "Tommy, I shall get better;" and he dated his recovery from that hour. This was told to me by the rev. gentleman himself, who added, "Fenwick is the only man that visited me in my sickness who had not a dry tongue;" quoting the words of an eminent divine of his acquaintance who used to say: "The colleges and learning make men of dry tongues." "His prayers were like a cartload of stones teamed down, in which there were many gems of great worth."

When the Church first called our brother to the important office of local preacher, many thought him destitute of the most elementary qualifications; and judging from a human stand-point, they might be right. But this is a thing that cannot always be thus judged of correctly. "God's ways are not as our ways, nor his thoughts as our thoughts." We are often compelled to look away from the instrument to its author, and to the glorious results of its employment for the justification of its selection. "The harvest was truly plenteous and the labourers were few in those days; and while the Church prayed the Lord of the harvest to send forth labourers into the harvest field,

it left the choice of the labourers with him. A gentleman said to me, "I think that you employ men as preachers who ought not to preach." I replied, that may be the case when viewed from your stand-point, but perhaps the persons whom you would condemn and set aside, are the very persons whom God has chosen and honoured with the greatest amount of success. I named brother Fenwick.

At one time he removed to a neighbouring circuit, and his credentials were forwarded according to rule. When he was named at the quarter-day a warm discussion took place as to whether a man of such slender abilities should come on their plan. He was present and heard all that was said. In the meantime the Rev. R. Fenwick, on a visit from another circuit, came in and took his seat as a brother. The chairman of the meeting, feeling the importance of the subject said, "brother Fenwick will pray," intending the Rev. R. Fenwick. Our brother not having seen his name-sake enter, thought that the chairman intended him, and before the brethren had time to get on their knees, he was going at it with all his might. He poured out such a prayer to Almighty God as they were not accustomed to hear. When they rose from their knees there was a general inquiry—"Who is that?" as he was a stranger to the most of them. The reply was whispered round "that is the man that the discussion is about." They at once saw that a man who could pray till heaven came down to earth would make his way whether he was a great preacher or not; and passed a motion that his name come on the plan. Some men can preach a fine sermon, who cannot pray well, perhaps they have had little practice; but here is a man who could pray till heaven and earth were moved and brought together, who was not a fine preacher.

When brother Fenwick first became a local preacher, his knowledge and learning were scant. His early life had been wasted, and his mind was like a vineyard laid waste and covered with noxious weeds, or a patch of unreclaimed wilderness that had never been brought under cultivation. He had, to begin, to acquire the simplest elements of knowledge and learning. His first efforts were often very feeble, but there was one book which he read to good purpose, and out of which he produced many a rich and racy chapter, which profited and delighted his hearers; it was the book of his own experience. A text was not always a help to him, but often a hindrance; and his hearers were delighted when he either forgot his text or lost sight of it, and dashed along at railway speed full of holy fire, and carrying his hearers along with him.

The last effort that I heard him make was at a temperance meeting, when the large congregation were edified and encouraged in the temperance work. He said there was a want of earnestness among temperance reformers; and as an evidence of that lack, he said we did not pray enough about it; after which the burden of his address was on the importance of prayer as a means of propagating temperance principles. In this he was right. The temperance question had been left in the hands of a few worldly minded men, and had not been taken up by the Church as a matter affecting her vital interests, and, in consequence, has not been made a subject of prayer. Many left the meeting that night resolved to make the temperance cause a subject of prayer.

He was an earnest worker in the Church of Christ. Class-meetings, prayer-meetings, camp-meetings, and love-feasts, were grand seasons with him.

He heard his Master saying "Work while it is day, for the night cometh when no man can work;" and he addressed himself to his religious duties with as much vigour as though his comfort here and his happiness hereafter entirely depended upon them. He did nothing by halves. He was diligent in business, fervent in spirit, serving the Lord. When the last enemy appeared, he had not the rust to rub from his armour; he was ready for the conflict. We saw his bodily strength failing and his constitution breaking up long before the fact seriously revealed itself to him; and when

he discovered it he neither slackened his speed nor pressed faster on. When the early eventide set in, his day's work was done.

When it was found that his end was drawing near he made no fuss about it. He met it like any ordinary occurrence with all the ins and outs of which he was acquainted. Speaking of his death to me, he said, "It's a grand job for me ; I am all right any way. I sometimes think that I would like to have a little longer to see the children further up ; but the Lord will take care of them, I will leave them in his hands." This statement threw a shade of sorrow over my mind, but little or none over his. He seemed as delighted as you might suppose a man to be, who had been struggling in extreme poverty for many years, but who was just about to take possession of a large estate that would free him from the possibility of poverty or want for life. He had often repeated in his public discourses and private conversations these beautiful lines :—

"Happy if with my latest breath
I may but gasp his name,
Preach him to all, and cry in death,
Behold ! behold the Lamb."

He had the desire of his heart granted to him. The last word that he uttered upon earth was the name of his Lord and Master, and he fell asleep in Christ, May 12, in the fifty-fifth year of his age ; he had been a member thirty years, and a local preacher twenty-five years. He has left a widow and several children to mourn their great loss. He was greatly beloved in our circuit, and our sorrow has been great and general, but our loss is his infinite gain.

RALPH SHIELDS.

THOMAS WHITE, class leader and member of the Circuit Committee in Shotley-bridge Station, died suddenly, while employed in the Consett Iron Works, May 14, 1873. He was born at Kenton, near Newcastle-on-Tyne, June 5, 1817, and early commenced work as a coal miner, at which employment he continued till 1844, a year long to be remembered in the counties of Northumberland and Durham as the year of the "Great Strike," during which the mining operations in the two counties were paralysed for a considerable period, and the works all "laid in" from April 5 to August 19. Many families and many Primitive Methodist societies were disrupted then.

My father left "the pits" and sought employment at Butley Iron Works, whence he removed to Consett in 1846. He lived according to the course of this world, and was of the earth, earthy, without God and without hope, till the forty-seventh year of his age, when, during a gracious outpouring of the Holy Spirit, in connection with protracted services at Consett, God converted his soul.

The change was complete, continuous, influential. His large family felt its power. He believed in the Lord Jesus Christ, and was saved with his house. He never looked back. He became a co-worker together with God. Cheerfully he assisted in securing a new chapel, which an increased church and congregation rendered necessary.

He loved the gates of Zion, delighted in the services of the house of God, preferred Jerusalem to his chief joy, and took pleasure in the stones thereof. He was made a class leader and a member of the Circuit Committee ; and amongst a number of hard toiling and liberal men, toiled hard for, and liberally supported the cause of God, rejoicing as having taken great spoil when the grace of God was seen in the conversion of sinners and the sanctification of believers.

Suddenly, in the midst of health and strength, his days ended on earth. Pursuing the arduous duties of his calling, raising his hands aloft, without a word, without a struggle, he laid down his body with his charge. He ceased at once to work and live on earth, and went away to live where there is no more death, leaving a widow and a large family to lament their

loss. Yet we are not sorry as men who have no hope. Our loss is his gain. He is not dead, but is passed on to "our Father's" house, where there are many mansions.

"There we shall meet again."

CHRISTOPHER WHITE.

MARY ANN KING, the beloved wife of Charles King, of Wormegay, King's Lynn circuit, has departed this life. On May 16, 1873, she was seized with a fit of apoplexy, and in three or four hours from the time of being taken was dead. It seems that after the first pains of the fit were over she had an impression that she should die, but at the same time felt her confidence in her Saviour strong. She quoted those beautiful lines, "Thy side an open fountain, is where all may freely go," &c. After this she dozed a little, and then sank into a sweet sleep, from which she never woke again, but without a sigh or groan passed away, to be with Jesus, in the fifty-sixth year of her age. On May 19, her remains were interred in Wormegay Church-yard. Devout men carried her to the grave, followed by a great number of friends and relatives who, by the great lamentation they made bore testimony to the worth of our sister. The subject of our sketch was a thorough Primitive, one of the old school. She was converted to God among our people in the year 1841, under a sermon preached by a Mr. H. Snasdell, local preacher. No sooner was she saved herself than she burned with an intense desire to see others saved, and down to the day of her death, her great glory was labouring in prayer meetings with seeking sinners. About the year 1846, the Lynn quarter-day, gave her liberty to speak publicly; but on account of her lameness her name did not appear on the circuit plan. When the new chapel and school-room at Wormegay were built, she gave and begged nearly £20 towards the object. For many years her house was a home for the preachers—local and travelling, and all found in her a true friend.

One of the many good things for which she was especially noted, was her thought and care for the preachers. On Sunday evening June 15, 1873, the writer improved her death from Rev. xiv. 13 to a crowded congregation.

WILLIAM THOMSETT.

THOMAS GLASIER, of Hayton, in the Pocklington circuit, died May 30, 1873, aged 78 years. How few remain who were companions of the early preachers of the connexion; but their history remains. How important that we should seek to emulate their piety. Though we know them no more after the flesh, their memories are dear to us; we love them for their work's sake. Though dead, they speak to us; their burning zeal and love, their compassion for perishing souls, their unwearied labours, their holy lives speak to us. These remain as a precious legacy to the Church and the world. Another of this class of God's servants has gone—gone to the home of the saints.

Our deceased brother lived in the neglect of religion till the 23rd year of his age. About that time he was powerfully convinced of sin, and quickened to a new and godly life, and soon, in the joy of his heart, he began to tell to sinners all around what a dear Saviour he had found.

Labourers were few, and he was soon employed in the work of God. A few months after his conversion he was placed on the local preachers' plan; he laboured hard for many years, in season and out of season, preaching Christ and his salvation. The circuit was large and the work heavy; sometimes he would walk 30 miles and preach three times on the Sabbath day, but God blessed him and made him a blessing. He continued his zealous labours until prevented by affliction and advancing years, and when unable to go much beyond the limits of his own home, he steadily adhered to the cause of Christ in the village, and by his consistent life and pious efforts, was still a blessing, and lived in the esteem of the people.

He was one of the first that was sent for, by his pious counsel and prayers, to instruct and comfort the sick and the dying.

In his last affliction his joy was not rapturous, but he had an unshaken confidence in God, and a consequent deep peace of mind. He selected as text for his funeral sermon the words, "Precious in the sight of the Lord is the death of his saints."

After 55 years of consistent connection with the cause of Christ, he has passed to his reward in heaven.

D. INGHAM.

SARAH BATES was born at Littleport, in the Ely station, 1807, and brought to God in the year 1840, and at once joined the Primitive Methodist connexion, maintaining a consistent deportment to the time of her death, which took place on Sunday morning, June 1, 1873. Her life during her Christian career, has been one of unwavering fidelity to the church of her choice. The circumstances under which she was brought to God are unknown to the writer, but suffice it to say she was a Christian, for she not only professed love to Jesus, but her whole life showed that she had in possession the pearl of great price. Honesty was one of her characteristics, for in all her dealings she appeared to keep the golden rule before her, "as ye would that others should do to you, so do ye to them." Though she lived in comparative obscurity, yet in her sphere she adorned the doctrine of Christ her Saviour for the space of 33 years. To the Church of God she manifested a fidelity worthy of appreciation, for amidst storm and shine, summer and winter, she pursued with even tenor the way of life. Sometimes in her class meeting she would speak of her troubles and trials, but then her hope was in Christ, for she frequently gave expression to this sentiment, "I hope to come off more than conqueror through Christ who loved me and gave himself for me." And in her last sickness this her favourite saying was fully verified, for she spoke of death with as much composure as she did of getting well. On the Thursday before her death, I asked, "Do you think you shall die?" She replied, "I have not thought much about it at present, but if I should, my hope is bright—all is well, Christ is my salvation, I have no fear." On the Saturday I went again, and found her evidently sinking in the arms of death, when I said to her, "Do you feel Jesus can make a dying bed soft?" To which she replied, "Yes! as downy pillows are." After this she grew weaker, and lost her senses, and about one o'clock, June 1, her happy spirit took its flight to fairer worlds on high. On the following Sunday evening the event was improved by the Rev. Wm. Batterbee, by an impressive sermon, from 1 Thessalonians, iv. 13 and 14, to a large congregation when good was done. May the writer and reader of these lines meet her at God's right hand, is the prayer of

WM. CLACK.

JANE FLUKER, of Malton, departed this life on the 2d of June, 1873, in the ninety-second year of her age. Of her it may be truly said, "She lived respected and died lamented." For more than fifty years she had been a member, and for a long time occupied a place on the preacher's plan. Her talents were not of a very high order, if measured by modern standards; but in her day were considered respectable. Plainness, point, pathos, and perspicuity, were her chief characteristics. Her life told as good a tale in the interests of Christ's kingdom as did her addresses. There was no fatal discrepancy between her practice and preaching. To the very last, the fire of an intense desire for the salvation of souls continued to burn in her bosom. On visiting her, we were invariably asked the question, "Do you get any souls converted?" Though dimmed in sight, and enfeebled in limb, by the force of a long age, she retained the use of her mental faculties to the last, and died conscious of her departure, and in the peaceful assurance of a blissful immortality.

J. MILNER.

DEATH comes sooner or later to all living, killing for ever in this earthly state life's activity and enterprise, crumbling its power, blighting its hopes,

breaking its nearest and sweetest relationships, and casting the body into a complete state of ruin and dissolution in the grave.

But amidst all this there are cheering facts to contemplate, facts of immortality in the midst of death ; for there is hope in the Christian's dying bed. With the light of the glorious hope of immortality the dying Christian triumphs in the wreck of matter, while he views before him glory, honour, and incorruption.

Thus departed this life our dear friend and brother GOOCH, on this the Aylsham Station, June 5, 1873. From what I can gather from his early youth he was strictly moral. He was brought under the word of God preached by the early missionaries of the Primitive Methodist connexion, who visited this part of Norfolk nearly 50 years ago. By their powerful appeals and zeal for God, his heart was smitten. He felt condemned, and became sensible that he was a sinner. In this state he cried to God for mercy, and God heard his cry. Like all truly converted sinners, he at once consecrated himself to God and the Church, resolving that God should have his life, his soul, his all. Living in a place where there were no Primitive Methodists, he joined a near related body of Christians, the Wesleyans. After some time it pleased God to open a way for the Primitive Methodists to enter this place. Our departed brother saw it his duty to join that people whom God had made use of to convert his soul.

He did so nearly 40 years ago, and remained a member there till he was removed to the church above. He had many excellencies and but few faults. As a man, he was upright in his dealings and industrious in his habits. His commencement in life was of an humble nature, but by diligence, industry, and punctuality in business, he rose in the social scale, and was able to bring up a large family in a respectable way.

He was highly esteemed by the whole neighbourhood ; his loss is quite as much felt by those outside the church as by those within. His place in the church from the first has been one of great importance.

He took a very important part in the erection of the chapel at Corpusty, which but for him would not have been erected when it was. Corpusty owes much to our departed brother for a dissenting place of worship. The life of our departed friend and brother was clothed with Christian graces. Truly he followed out the Saviour's injunction, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

He was of a very humble spirit, and hence he never sought office in the church. His great sphere of usefulness was the Sabbath School. His love for the young and rising generation was intense. He never thought his labours too great or his sacrifices too many if he could only please the children. His great aim was to implant in their young and tender minds the principles of the gospel, that they might prove the power of God unto their salvation. For over 20 years he held the office of Superintendent, in which office he continued to the moment of his death.

He was a Christian of true benevolence ; his hand, heart, and pocket were always ready. He was given to hospitality. To give, with him, was both a duty and a pleasure. It was a part of the religion which he had received from the Lord Jesus Christ. Everything around him was converted to God and the Church. His table was always open for the local and travelling preachers ; here they found a welcome and comfortable home. When in health and vigour, his horse was always ready to help the preachers to and from their appointments. By his death they have lost one of their best wishers, and one of their truest friends.

Firmness was one of his natural characteristics. Without religion it would have led to perseverance in wrong-doing ; but sanctified, it was made a blessing to the church. If he set his mind upon anything, he never rested until gained. Like all men, he had his imperfections, but like all Christians, he felt them, and frequently wept and mourned over them. *He honestly*, through grace, sought to live a true Christian life. He lived

in the spirit, and walked in the spirit, and had no idea of dying the death, without living the life of the righteous.

The writer's knowledge, by personal acquaintance with our brother, is not so extensive as he could have wished; consequently he cannot give such a full outline of his Christian character as it deserves. For several years he was much afflicted, but his patience and trust in God was unflinching. Referring often to his tabernacle giving way, he would rejoice in the prospect of that house above not made with hands, eternal in the heavens. I saw him two days prior to his death. To all appearance, death had laid his icy hand upon him then; his pain at times was intense. I spoke to him about Christ being his only Saviour, and his only hope and foundation. The very name of Christ had a musical charm to his happy spirit. His all for the future was resting upon the shed blood. He had no hope of salvation in anything but Christ and him crucified, for he seemed to carry down to death the same humble view of himself as when in active life. His sentiment was—

“’Tis all my hope and all my plea,
For me the Saviour died.”

From what I can gather, he retained that confidence down to the moment of his death, often exclaiming, “The blood of Christ cleanses me from all sin,” “I know that my Redeemer liveth.” “For me to live is Christ, and to die, his gain. Glory! Hallelujah!”

Many times did he gather the members of his family together to take from them the last farewell of parting words, and bid them adieu, but his hour of parting with earth and those whom he loved did not come until the morning of June 5, in the 86th year of his age. He was interred on the 10th of June, in the Corpusty Churchyard, headed by two Sunday School scholars carrying two black flags, with a procession of school children and a large circle of relatives and friends. There was a large number of spectators to witness the solemn ceremony. The whole neighbourhood seemed to feel that they had lost a friend and a true Christian. The funeral was characterised by a very remarkable circumstance, which did great credit to the officiating clergyman, namely, the singing of a hymn over the grave out of the Primitive Methodist Hymn-book, the clergyman entering into the wish of the friends, gave out the hymn for them. This is how it ought to be. In the removal of our brother by death, his family, whom he strove to bring up in the nurture and admonition of the Lord, have lost a tender, affectionate, judicious and loving parent; the church has lost a useful member, the world a worthy example, a generous benefactor, and many, who intimately knew him, a faithful friend.

May the writer, the family, and all who knew him strive by holy living to meet this our departed brother in that land “where sickness, sorrow, pain and death are felt and feared no more.” O. HEATHCOTE.

ANN LANCETT, who died at Adam's Fold in Dawley circuit, June 8, 1873, was born at Edgeton in Bishop's Castle circuit in the year 1810. As far as we can ascertain she lived without a saving knowledge of God till about the thirty-seventh year of her age. When twenty-three she became the wife of him who is left to mourn her departure. Wishful to honour Christ, their risen Redeemer, and serve, if only in humble degree, their generation, both husband and wife united in church fellowship with our own community at Ironbridge, where for several years they lived in peace, and yet were ever contending for the faith once delivered to the saints. The interest which Mrs. Lancett demonstrated for the struggling cause in the place above-mentioned, many of those who preach the word in this vicinity have occasion to remember, inasmuch as at her table they often realised her generous hospitality; in this respect she was never weary in well doing. That she stood for twenty-six years without spot and blameless we do not affirm; still if we may rely upon the testimony of him with whom she shared the joys and sorrows of life, her great and perpetual business

was to live with a conscience void of offence toward God and man. In that important duty, family devotion, she exercised herself with diligence and delight, supporting the altar as one who found the service of God to be a perfect freedom and a perfect delight. When approaching her end she suffered much, but she endured patiently, suffered as one conscious of the fact that the gold in the fire though tried for years would not lose an iota of its excellence. In the valley she was found leaning with all confidence upon that staff which had been her support through the days of her pilgrimage. Indeed, with the celebrated bard of Israel she could exclaim, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff they comfort me." To brother I. Baugh her class leader when he paid her the last visit, she said. "Here it is that prayer must bear me up." The Christian enters heaven by prayer. About her last request was that her husband should read by her side a portion of the Psalms. This was done and she seemed to feed upon the portion as upon the hidden manna, and in the strength of the same passed away to take her place at the table of the King of kings.

J. BUTCHER.

Literary Notices.

Forgiveness and Law, Grounded on principles interpreted by human analogies.

By HORACE BUSHNELL, D.D. London: Hodder and Stoughton, 8vo., pp. viii. 256.

THIS work deserves the serious attention of thoughtful, competent minds. The subject treated of philosophically is profoundly mysterious. We do not think that Dr. Bushnell has made it luminous, but his work is plausible, and with a certain class of readers, it will be regarded as an authority, especially when we consider the marked ability of the author. No doubt the views he propounds will be reproduced and urged upon us for acceptance; hence the necessity for carefully examining them. On the subject of atonement Dr. Bushnell professes to have received fresh light, and consequently proposes to discontinue parts III. and IV. of his former treatise, entitled *The Vicarious Sacrifice*. A few quotations will give the reader an insight into the views set forth by the author in the present volume. In the introduction he expresses himself on the moral view of the atonement thus:—"I propose to interpret all that is prepared and suffered in the propitiation of God and the justification of man, by a reference to the moral pronouncements of human nature and society; assuming that nothing can be true of God or of Christ which is not true in some sense *more humano*, and is not more intelligible by human analogies. We cannot interpret God, as any one may see, except by what we find in our own personal instincts and ideas. And just here is the sin of all our theologic endeavour in the past ages, especially as regards this particular subject, that we find so many ingredients that are verbals only, having no reality, no assignable meaning. We contrive a justice in God, which accepts the pains of innocence in place of the pains of wrong, and which is, in fact, the essence of injustice." The reader will perceive that this inculcates the Deity (Isa. liii. 10). "We contrive a forgiveness on the score of compensation, which to our human conceptions mocks the idea. We imagine that Christ has a virtue more transcendent than any of mortal kind, because it is optional; whereas nothing is a virtue save as it is done for the right, and as being under moral obligation. We conceive that Christ is even over good in this way, better than he need be, and that the surplus he gains is a *meritum* prepared for us; asserting here often that we are saved by the merits of Christ, when we cannot so much as conceive the idea. We contrive how law may be satisfied for transgressors without their punishment, and then we teach that God may justly

punish after satisfaction." This latter idea is a reaction from the Calvinistic commercial idea of the atonement. It certainly appears to us as a moral impossibility to conceive that the Divine Being, who is infinitely wise and good, should allow the essential idea of the atonement to remain quiescent throughout all the preceding ages of Christendom until the accidents of circumstances gathered round the intellectual pathway of Dr. Bushnell. We admit Scriptural principles are often found to have a germinative power, but at the same time we think it is pushing this idea a little bit too far to suppose the true conception of the atonement, if we may thus express ourselves objectively, to have remained buried in the sacred record and unquickened until the rays of the setting sun of the nineteenth century had played upon it. But hear the doctor again.—"It will be understood, I presume, that the two revised statements, or solutions of doctrine I am now going to propose to be really new. I frankly allow that I do, and also as frankly confess that in this simple fact my courage and confidence are most weakened by misgivings. For who can expect a great subject like this, which has engaged so many of the most gigantic minds of so many past ages, to be now, in these last times, more sufficiently apprehended and better expounded by an ordinary teacher at his common level of standing. It is difficult, I allow, not to be greatly appalled when confronted by this objection. But it must not be forgotten that now and then some person will be stronger in his accidents than other and greater men have been in their powers; also that God himself sometimes makes accidents for mind by his own private touch, when he will unfold some needed lesson; also that God has a way of preparing times for the uncovering of truth, and that as he would not have his Son appear till the fulness of the time should come, so he will not expect his Son's gospel to be duly conceived till the times are ready, and all the suggestive conditions ripe that may set us in upon it. No greatest man or champion is going to conquer a truth before its time, and no least competent man, we may also dare to say, need miss of a truth when its time has come, and the flags of right suggestion are all out before him. How easy a thing it is, in fact, to think what the times have got ready to be thought, and are even whispering to us from behind all curtains of discovery, and out of all most secret nooks and chambers of experience. That now the clock has finally struck, and the day has fully come for some new and different thinking of this great subject, I must verily believe. And, to make this evident, I propose to occupy the few remaining pages," &c.

The fresh light which has dawned on the mind of Dr. Bushnell, is that the legal substitution, legal satisfaction theory of the atonement is a misconception—that in the death of Christ there is no expiation. He remarks, pp. 81, 82, "our orthodox theologians and confessions are all the while saying *expiation* for the Christian sacrifice, without any apparent suspicion of impropriety." Happily, our English scriptures are clear of this impeachment, for the word *expiation* is not once found in them. Indeed, I think our English translators are shy of so heathenish a word, as they very well might be. But although the death of Christ was not an expiation, it was intended to propitiate God which it does just as a man by his sorrow for what he has done propitiates him whom he has wronged. This work displays very great ability, but ability wrongly directed. It is an attempt to explain away the true character of the death of Christ, and is consequently not the book we should recommend to those who are entering upon the study of theology.

The Year of Salvation. Words of Life for Every Day. A Book of Household Devotion. By J. J. VAN OOSTERZEE, D.D., Edinburgh. T. and T. Clark.

THIS volume covers six months; beginning with 1st December and extending to 31st May. This is the festival portion of the year. The translation is by C. Spence, and is done in admirable English. The plan is a brief discourse based on a separate text selected for each consecutive day for the above six months. These discourses are not exegetical, yet they bear the

stamp of an exegetical mind. The conceptions are rich, full and free, and beautifully expressed. To read one of these chapters each day at family devotion would impart to the mind varied and ripe thought, and freshness and life to the exercises.

Biblical Expositions; or, Brief Essays on Obscure or Misread Scriptures.

By SAMUEL COX, author of "The private letters of St. Paul and St. John," "The Quest of the chief good," "The Resurrection," "The Expositor's note-book," etc. London: Hodder and Stoughton. (Pp. viii. 466).

IN November, 1873, we gave a notice of "The Expositor's Note-book" by Mr. Cox. The perusal of that work led us to form a very high opinion of its author as an expositor of sacred Scripture. The "Expositor's Note-book" met with a reception so generous and cordial that Mr. Cox has been induced to publish what is, virtually, a second volume of it, although it appears under another name, and which is certainly more appropriate. In the preface, he remarks:—"In this, as in that, (Expositor's Note-book), I have selected 'obscure, misread, or specially interesting passages from different parts of the Bible for explanation and comment.' In this too, as in that, I have collected 'papers' which have already appeared in various periodicals from the "Sunday Magazine" and "Good Words," to the "British Quarterly." In this second volume, Mr. Cox well sustains his credit. He writes with a boldness and originality which distinguishes a man of independent thought. He is evidently a man of ripe scholarship, and a diligent student. The dry and prosy style adopted by some expositors, and which renders the reading of their expositions an irksome task, cannot be ascribed to Mr. Cox; on the contrary, he writes with a warmth of feeling and a liveliness of imagination which cannot fail to create an interest in the minds of his readers. This interest will also be increased by the bearing of many of the expositions on modern scepticism. "The Sceptical Pawn," with which the Biblical expositions open, is one of this class, and is one of the most apt and masterly pieces of analogical reasoning we have ever read. The table of contents enumerates twenty-seven separate and distinct subjects, which for want of space we cannot repeat.

As a book of sound learning, of ingenuous thought, and of clear and thorough discrimination, we cordially recommend it to our readers.

Companion to the Pilgrim's Progress: being a series of Discourses on the great allegory. By REV. SAMUEL BURN. London: Hodder and Stoughton.

THESE lectures were originally delivered in Oakes Chapel, Huddersfield, during the winter of 1870-71. Of the congregation there meeting, we presume Mr. Burn is pastor. As these lectures were found to have been profitable to his hearers during their delivery, it very naturally occurred to him that they might be made still more useful if issued through the press. Moments of too ample leisure occasioned by sickness were employed by him in preparing them for the press. We sincerely join with the author in the hope that readers as well as hearers may be benefited by them.

The lectures by Dr. Cheever on the Pilgrim's Progress are well known: these lectures suggested to Mr. Burn those which we have here before us. The only points, however, of resemblance between the two sets of lectures are these—they have the same subject and object; in other respects they are distinct. Those who are in the habit of lecturing the "Pilgrim's Progress" will find many observations in these pages which they might turn to good account.

The Safe Compass and How it Points. By RICHARD NEWTON, D.D., author of "Nature's Mighty Wonders, &c., &c." London: S. W. Partridge and Co., crown 8vo, pp. 180.

THE "Safe Compass" has a number of neat and appropriate engravings, and abounds with a number of racy and telling illustrations. It is certain to be

both interesting and instructive to the young, who can be induced to read, and, moreover, it is a very suggestive little volume to those who have occasionally to address boys and girls, a thing by the way which, to do well, is far from being so easy as many seem to imagine. To the young and their instructors we recommend "The Safe Compass."

Leaves from the Tree of Life. By RICHARD NEWTON, D.D. London: S. W. Partridge and Co.

THIS book is got up in a style exactly corresponding to "The Safe Compass" noticed above; the object also is the same, and so they may be regarded as companion volumes. In the preface the author remarks: "It is more than twenty years ago since the writer of this book first engaged in the work of preaching to children, and making books of the sermons. He was first led to do this by thinking on the words of Jesus to Peter—"Lovest thou me, feed my lambs." This is the twelfth volume he has been permitted to publish. He has been encouraged to go on in this work by many cheering testimonies to the usefulness of these books, received from various parts of our own country, as well as from other lands. In answer to these testimonies, this new volume is now sent forth as an expression of the writer's cordial love to the lambs of Jesus everywhere." Thus manifestly the heart, and largely the time, of Dr. Newton have been devoted to the religious instruction of the young. We cannot conceive the possibility of intelligent youths reading "Leaves from the Tree of Life" without their being deeply interested and very much profited. The work abounds with anecdotes and illustrations, which, while bearing directly on the subject on hand, in other respects supply useful information to the young. There are ten chapters or discourses in all, respectively designated—the Bible compared to a tree of life, the lesson of obedience, the leaf for curing lying, the leaf for healing covetousness, the lesson of patience, the leaf for healing idleness, the leaf for curing pride, the leaf for healing the evil conscience, the leaf for curing quarrels, the lesson of faithfulness. Thus it will be seen that the subjects are thoroughly practical, and being handled intelligently, with great clearness and simplicity of speech, and an unmistakably evangelical tone, the volume cannot fail to be a blessing among the young. This and the preceding volume ought to be in every Sunday School library.

Little Rosebud's Album. With 130 Illustrations by Sir JOHN GILBERT, HARRISON WEIR, ROBERT BARNES, &c. London: S. W. Partridge and Co.

WELL to be sure, what a beautiful book this is! Pictures! pictures! from beginning to end, and a pretty story connected with each. And such pictures, too! When little Miss gets this book into her possession she will be so delighted! aye and profited too. The pictures will form a correct taste, and the stories lead to proper habits. "Little Rosebuds" we see is sold at five shillings.

The Promise of the Spirit; or the Scripture doctrine of the Baptism of the Holy Ghost. By ASA MAHAN, D.D., author of the "Baptism of the Holy Ghost," &c. London: Elliot Stock.

DR. MAHAN has been an advocate of the higher Christian life for a number of years. This is consequently a theme with which he is perfectly conversant. This little work is, however, not so much an argument on the gracious work of the Spirit as a plain statement of Scripture doctrine and largely in the language of Scripture. But although argumentation may be said to be avoided, the classified arrangement of Scripture teaching on it will be very helpful to all earnest enquirers.

Priesthood; the True and the False. A treatise on Hebrews v. 4—6; being an expansion of a sermon preached at Williton, June 22, 1873, by JOHN HARRIS, with Notes and Appendices; containing also animadversions on the Bishop of Lincoln's Pastoral, and an introductory letter to the Right Hon. W. E. Gladstone, M.P. London: Elliot Stock.

THE introductory letter referred to in this title intimates that Wesleyan

ministers generally by no means cherish the same fraternal sympathy with the Established Church of England as formerly, and that principally because of the doctrines and practices of a great many of the Anglican clergy, who are Papal in all but the name. They see that the Ritualism of these clergy is doing an incalculable amount of injury to the souls of the people. Mr. Harris considers that the only remedy is disestablishment combined with disendowment of those national funds which were given by Act of Parliament for Protestant purposes, but which are misused for pseudo-priestly and Ritualistic or semi-Popish ends. Mr. Harris does not speak in a representative capacity, but there can be no question of this view being held by the Wesleyan ministry. Another point clearly expressed in this letter is a conviction of a decided opposition to sacerdotalism on the part of Mr. Gladstone. This letter bears date May 22, 1874. Had it been written subsequently to the late Premier's tractate on the Vatican decrees, his opposition would have been expressed probably in stronger terms. We thank Mr. Harris for the letter, and hope with him shortly to see the late Premier again at the head of a strong, united and triumphant liberal majority, when the question of disestablishment will be the question before parliament and the country. But the country requires to be educated on this question in order to its having a clear and well defined opinion upon it.

As it regards this discourse on the Priesthood, it is thoroughly Methodist. The first part of the discourse treats of the true priest, Jesus Christ, and concludes by showing that He has conferred a common priesthood, (but only in a figurative sense), on all believers, and on none beside. The second part treats of mock priests, the ecclesiastical shams strutting through the country. This is by far the larger portion of the discourse, but it gives a lucid and extended *exposé* of its subject. This discourse deserves to be carefully read. We sincerely hope it will have an extensive circulation.

Three Indian Heroes: The Missionary, the Statesman, the Soldier. By the Rev. J. S. BANKS. London: Wesleyan Conference office.

THE sketches here presented to us are based upon Marshman's "Life and Times of Carey, Marshman, and Ward," the same writer's "Life of Sir Henry Havelock," and the "Life of Sir Henry Lawrence," by Edwards and Merivale. They are issued in the hope of interesting young readers in our Indian empire. Such is the statement made in the brief preface. The study of such lives cannot fail to awaken a laudable ambition in the mind of the youthful reader. We recommend this little volume to our young friends.

Society Meetings in Wesleyan Methodism. By the Rev. JOSEPH PORTREY. London: Wesleyan Conference office.

IN this volume Mr. Portrey states the origin, and describes the character of Society Meetings in Wesleyan Methodism, defends them from the objections brought against them, and urges upon Methodists a loyal adherence to them. Other institutions common to Christian churches constitute the theme of several chapters. The object is to show that a proper use of the varied means which God has appointed in his Word, or in the order of his providence, is necessary for the maintenance of a healthy tone of piety in the soul.

We have received:—*The Mothers' Friend*, for 1874. London: Hodder and Stoughton. Being the sixth volume of the new and enlarged series of this useful monthly. Each monthly number has a full paged engraving, and narratives, anecdotes, hints, and varied suggestions of a wholesome and practical character. *The Christian Age*, December, 1874. London: Dickenson and Higham. This number contains ten sermons, severally by the Revs. T. De Witt Talmage, T. Kelly, C. S. Robinson, W. H. Murray, Dr. Parker, and H. W. Beecher. Also a variety of miscellaneous articles, poetry, stories, anecdotes, etc. etc., and all for sevenpence. Nothing but an extensive circulation could sustain the publishers. Those who are friends of *wholesome literature* would do well to extend their patronage to this perio-

dical. We have observed that quantities of it pass through our own book-room monthly. Several copies of *Catholic Sermons, by eminent Ministers of all Denominations*. London: F. E. Langley; also from the same house *Church and Home*. This is announced as the largest halfpenny paper in the world. It is a good family paper, evangelical but unsectarian. We have also received the following, published by John Parrott, Briggate, Leeds. *St. Paul's Lesson on Money, or Christian giving*, by Mr. GEORGE ALLEN, Primitive Methodist Local Preacher, price one penny. This is a capital little tract. It would be well to circulate it extensively in Primitive Methodist circles. *The Lord's Supper*, by A. HEBBLETHWAITE, price one penny. This tract is comprehensive, plain, and practical. It will be serviceable anywhere, but especially where the contagious disease of Ritualism prevails. *The Duty of the Church in relation to Teetotalism, with special reference to Good Templary and the Band of Hope*, by the Rev. A. HEBBLETHWAITE, price twopenco. This is a paper which was read at Bradford, at the thirtieth half-yearly meeting of the Primitive Methodist Ministers' Association of the Leeds district, and published by the request of the said association. Mr. Hebblethwaite lays down three propositions; 1. It is the duty of the Church to spread the principles of teetotalism. 2. Good Templary, and the Band of Hope, are the best means for spreading the principles of teetotalism. 3. granting the above, the Church ought to take these organizations under its care and give them all the patronage it is capable. The facts stated are startling and indisputable; the reasoning is cogent, the conclusions will be disputed by few. If Good Templary were converted into a denominational institution, then the Church, in its several branches, could probably manipulate it with greater efficiency; but so long as it is a separate and distinct institution, we do not see how this can be.

Monthly Summary.

SUICIDES IN FRANCE.—The numerous cases of suicide which occur in France give us a horrible illustration of Popery. It is the religion there, and by its fruits we can test it. It degrades the intellect, demoralizes the affections, defiles the conscience and corrupts the life. If the doctrines of Popery were marked by truth and purity, and her ministers and institutions free from moral debasement, France would occupy a different position to-day in the scale of morals. Suicides have been increasing in a fearful ratio of late years among the French as the following statistics, borrowed from a French religious paper, will show:—"In 1822 the number of suicides reached 350, among which there were more than 200 committed in Paris, which then contained but a population of 800,000, strangers not included. Twelve years later the number of suicides increased to more than 900, of which 700 took place in Paris. In 1850 it exceeded 2000; in 1860 it reached 3000. Now Paris alone numbers more than 4000 suicides per year on a population of about 1,900,000 inhabitants." Are there any facts connected with Southern Africa or Fernando Po which present a more urgent necessity for our sending missionaries to them than the moral condition of France presents for Primitive Methodists being sent thither?

ROMANISM AND CRIME.—In our October number for 1874, page 640, we gave a small paragraph on Roman Catholic criminals in Scotland. It would be a singular and inexplicable thing were it only in Scotland that Roman Catholic criminals were disproportionately in excess of Protestant criminals. But the criminal statistics of other countries are equally strong in evidence of the excessive prevalence of crime among Roman Catholic populations. We quote the following:—"The criminal statistics of various countries, Papal and Protestant, collected in 1852 by Rev. Hobart Seymour,

relative to murder, show the following results :—In Roman Catholic Ireland the murders are 19 in the million ; in Roman Catholic France, 31 in the million ; in Roman Catholic Belgium, 18 in the million ; in Roman Catholic Austria, 36 in the million ; in Roman Catholic Bavaria, 32 in the million ; in Roman Catholic Italy, 78 in the million ; in Protestant England, 4 in the million." But we have not at hand the means of determining what proportion of English murders are due to Popery, only we know that Irish papists commit murders on English soil. Mr. Seymour, writing in 1869, adds in a note : "The past year gives a still more horrible figure for the Papal States and for Italy. In the Papal States the number of murders reported by the French police at Rome is at the rate of 187 in the million, while in the rest of Italy they were 111 in the million. These figures," Mr. Seymour observes, "are eloquent. If it be said that this vast amount of crime is to be attributed to bad governments and defective institutions, it seems strange that such defects should be peculiar to Roman Catholic countries ; and the remark is doubly applicable to the Papal States. In these territories the whole government is in the hands of the head of the Church of Rome ; yet these laws, these wretched institutions, which admit of this frightful amount of murder, are all creations of the Popes themselves !"

The late Dean of Canterbury, in a letter written long before his death, after spending some time in Rome, and carefully studying the "Holy City," as it is preposterously styled by Romanists, remarks in a few words :—"Here we have the most absolute monarch in the world, ruling a capital by no means large, with a numerous staff of military and police, and besides, assisted by 20,000 French troops. And besides this, we have a people whose state, physical, moral, and intellectual, is the result of accumulated centuries of a government and institutions according to the advocates of the Papacy, the best in the world, and administered by infallible wisdom, unerring justice, spotless integrity, and unimpeachable truth. How, then, does it stand with Rome in point of security and good order ? Unquestionably, in both these points it is *the worst city in the civilized world.*" Of the moral and religious state of Rome, he says :—"It is not too much to say, that the present moral and religious state of Rome is a foul blot on modern Christendom, and hardly to be paralleled even among the darkest passages in the history of our race." It is something worse than disgusting that the Protestant Government of England should contribute as it does (see Conference Address for 1874) to the support of Popery. The Government of Mr. Disraeli claims to be *par excellence* the Protestant Government. There is, however, not the remotest probability that this champion Protestant Government will reduce the monetary support to Popery one penny. The voice of the people, clear as the voice of a silver trumpet, must ring through the length and breadth of the land : **WE WILL NOT ALLOW IT !**

EDUCATION.—It appears that School Boards are steadily increasing, especially in rural parishes ; this is as it should be. At the central office of the National Education League evidence is daily received of the activity of the friends of national education in striving to secure the establishment of local authorities, which shall be answerable to the ratepayers. From the League's monthly paper for December we quote the following :—"The great political event of the past month has been the publication of Mr. Gladstone's famous pamphlet on the Vatican Decrees. It will be satisfactory to many friends of religious liberty and national education to know that those who have demanded so loudly Catholic education for Ireland at the cost of the State have nothing more to expect from Mr. Gladstone. It will not be out of place to recall to the minds of our readers the famous resolutions of the Roman Catholic prelates in 1871. They said : "1. We hereby declare our unalterable conviction that Catholic education is indispensably necessary for the preservation of the faith and morals of our Catholic people." "2. In union with the Holy See and the bishops of the Catholic world, we again renew our often-repeated condemnation of mixed education, as intrinsically

and grievously dangerous to faith and morals, and tending to perpetuate dissensions, insubordination, and disaffection in this country." The *Daily News* of that date said: "Whomsoever the resolutions of the Irish Roman Catholic bishops may be intended to guide, persuade, or terrify, there can be no doubt that they are a warning to the Liberal party, and at the same time a challenge to Mr. Gladstone and his colleagues to take their stand, publicly, and once for all, upon some definite and comprehensive principle. Now less than ever can any set of men in Ireland, whatever their titles or pretensions, with justice ask for the aid of the State to uphold their particular form of religion and church government. The question derives its main interest, however, from the signs we have had during the last few years of a disposition on the part of the present Government to admit pretensions on the part of the Roman Catholic bishops which former Liberal Governments would not have listened to. Mr. Chichester Fortescue seldom, if ever, speaks on education without appearing to be anxious to prepare the way for a great extension of the denominational system in Ireland. But a still greater source of danger to the cause of free education in Ireland exists in the present state of the same question in England." That danger, so far as it arose from a doubt in the public mind as to the views of Mr. Gladstone, is over. In his pamphlet, in referring to the payment of the great debt of justice to Ireland, he says: "When Parliament had passed the Church Act of 1869 and the Land Act of 1870, there remained only, under the head of Imperial equity, one serious question to be dealt with—that of the higher education. I consider that the Liberal majority in the House of Commons, and the Government to which I had the honour and satisfaction to belong, formally tendered payment in full of this portion of the debt by the Irish University Bill of February, 1873. Some, indeed, think it was over-paid: a question into which this is manifestly not the place to enter."

THE CONTAGIOUS DISEASES ACTS.—The National Association for the Repeal of the Contagious Diseases Acts, have recently published a paper entitled, "Mr. Gladstone and the Contagious Diseases Acts, by Joseph Edmondson. One penny, post free." Also, "The Right Hon. James Stansfield, M.P., on the C. D. Acts, being a report of his speech delivered at Bristol on the 15th of October, 1874, to a crowded and enthusiastic meeting, held under the auspices of the Ladies' National Association for the Repeal of the C.D. Acts. These papers should be read by all who are capable of influencing public opinion. We observe that a number of Associations are now formed to work for the repeal of these filthy acts. Also we observe that Sir Harcourt Johnstone, Bart., M.P., for Scarborough, gave notice in the House of Commons, on July 23, 1874, that early in the Parliamentary Session of 1875, he will move a bill for the total repeal of the C. D. Acts. Forms of petitions to Parliament, and memorials to members and others, in support of entire repeal, also pamphlets and leaflets for the instruction of the public as to the unrighteous, immoral, unjust, and unconstitutional character of these Acts, may be had on application to the Secretaries of the Repeal Association, 27, Great George-street, London, S.W. The necessity of vigorous action throughout the country by the friends of national morality, may be inferred from the unhappy spirit of determination to maintain and extend the operation of these Acts throughout the country. Petitions in favour of the Bill proposed to be brought in by Sir H. Johnstone, ought to be sent from every Christian congregation in our country. We hope to hear of petitions being sent up from every congregation of Primitive Methodists in England, Scotland, and Ireland. Preachers or Sunday school Secretaries who will act as agents in this matter, will obtain all the help and information requisite on application to the above address.

LONDON TEMPERANCE HOSPITAL.—We have had in our possession for some time the first annual report of this hospital, but have not had an opportunity of inserting in our pages a reference to it. The hospital was made ready for the acceptance of patients on Monday, October 6, 1873. On the

preceding Friday the Board convened a meeting of subscribers and other friends to invoke the blessing of heaven on their benevolent enterprise, when the aspirations of a crowded assembly found expression in earnest prayer, appropriate Scripture selections, and encouraging addresses, a fact worthy of note after the taunt of certain scientists on the inefficacy of prayer in the treatment of physical disease. We believe provision is made for fifty in-patients—a number sufficiently large to furnish data of a conclusive character of the soundness of the peculiar mode of treatment adopted in this hospital. The free use of alcohol in the treatment of disease has been much deplored by Christian philanthropists: and for a length of time an hospital in which the non-alcoholic treatment of disease would be practised has been a desideratum. This is the mode of treatment adopted in this hospital. “The experience already gained (when the report was published) extends over seven months only, but the facts themselves, on which alone any sound opinion can be based, are disclosed in the medical reports, coupled with the medical officers’ satisfaction with the principle and its operation.” It is to be observed that the value of what is known is not open to question or deduction on the score of any selection of cases, or bias in the observation of effects. The facts are a sufficient indication of the wisdom of the treatment pursued, and furnish both moral and scientific reasons for continuance in a method so clearly contributive to the amelioration of disease and the recovery of the sick. In order to meet objections and to give the non-alcoholic principle the fullest trial, it was found desirable that not only should all intoxicating beverages be excluded, and alcohol not prescribed as a drug except under stringent conditions, but that the medicines should be compounded, if possible, without any spirituous *menstruum* or vehicle. This, the board are happy to say, has been found practicable in nearly every case, and without detriment to the efficacy of the medicines administered. From October 6, 1873, to the end of April 1874, the total number of admissions was, of in-patients 73, and of out-patients 482. Within the time above named, with so many patients, a large experience must have been gathered. We are happy to know that experience justifies the mode of treatment adopted. The financial year closed on the 25th March, up to which date the receipts were £2,510 8s. 1d. The total expenditure was £1,960 10s. 0½d., of which £1,231 5s 5½d. was appropriated to preliminary or permanent expenses, or such a kind as will not often recur. We think it is perfectly legitimate for temperance societies and Good Templar lodges to transmit money contributions to the support of this hospital, which tests the soundness of the non-alcoholic principle on the most vital point. If diseases can be satisfactorily treated without alcohol, then people in health can live without it. From the statistical details given in this report we find there were 44 male and 29 female in-patients. The diseases treated were dyspepsia, ulceration of the stomach, diseases of liver, rectum, brain, heart, veins, throat, bone, hip-joint, uterus, rheumatic fever, chronic rheumatism, sciatica, chorea, paralysis, nervousness, aphasia, phthisis, bronchitis, pleurisy, pneumonia, typhoid fever, cancer, bad poisoning, ulcer of leg, abscesses, bruise, dislocation, amputation of finger, febricula, syphilis and spinal curvature. The results of treatment are thus given:—Cured 29, relieved 31, died 1, remaining under treatment 12, total 73. The hospital is at No. 12, Gower-street, London; the treasurer is John Hughes, Esq., No. 3, West-street, Finsbury-circus, London. E.C.

ERRATA.—Page 18, line 8, from the bottom read, “and as it is in every way.” Page 20, line 14 from the top, for “something” read “nothing.” Page 22, line 21, from bottom, read “divisive” for “devisive.”





Yours Affectionately
William Hammond

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The Higher Life Prayer.

BY REV. DANIEL STEELE, D.D.

IN the third chapter of the epistle to the Ephesians, Paul's closet door gets ajar, and all the Christian ages are thrilled with his sublime whisperings in the ear of God. Come and stand by me and listen. It is an honourable kind of eaves-dropping. Like his Master, Paul's most earnest entreaties are not for impenitent sinners, "the world," but for believers in Christ, for "the perfecting of the saints." But before following the lowly wrestler through the successive petitions of this wonderful prayer, let us glance at the persons for whom blessings so great are supplicated. The Ephesian Church was composed of believers of far less culture, stability, and moral stamina than the members of our modern churches. They were mostly of the poor, the labouring class. These are always the first to receive Christ when he is first preached in any community. They were slaves, servants, mechanics, and day-labourers, coming into rough contact with society, and exposed to temptations of the lowest class,—theft, fornication, brawling, and drunkenness. The Gentile converts were struggling with their old pagan habits, making a desperate fight against the heathenish vices which lured them on every hand. The Jewish believers in Christ in foreign cities were much like the Hebrews to be found crowded into the Jews' quarter of our modern cities, small pedlars, old-clothes men, brokers greedy of gain, usurers, like Shylock, demanding his pound of flesh. Such had been the antecedents of this portion of the Ephesian Church. It would be natural to say that it is preposterous to expect any high degree of spirituality to be attained by the first or even by the second generation of such Christians, just gathered from the bottom of pagan and Jewish society. But St. Paul is lifted above the natural, and grasps by faith a supernatural power, which may suddenly lift these

once low-lived men and women up to the summit of moral and spiritual excellence. These remarks have been made for the especial benefit of those who imagine that the higher life was never designed for people whose condition compels them to take what is called "the rough and tumble of life;" and that only contemplative clergymen, wealthy and leisurely women unblessed with little children, and retired business men, with ample fortunes and few temptations, can walk steady in the King's highway of holiness. But, in the Ephesian Church we have slaves, subject to the abuse of haughty masters, and from infancy addicted to servile vices; artisans, poverty-pinched, because for Christ's sake they have quit shrine-making; pickpockets and burglars (Eph. iv. 28), still eyed with suspicion by the lovers of good order; converted harlots and whoremongers (Eph. v. 3, 8), wrestling with gigantic, pampered lusts, and mothers, in homes of poverty, with troops of fretful children at their heels. St. Paul expects that a church made up of such unpromising material will, through the cleansing power of the Sanctifier, be "holy and without blemish, a glorious church, not having spot nor wrinkle."

The degree of spiritual power with which these believers may be endowed is "according to the riches of his glory," that pre-eminent glory which St. John beheld, not in the magnificence of the material universe, but in God's moral attributes, "shining through the face of Jesus Christ," "full of grace and truth." St. Paul prays that these feeble, tempted souls may be strengthened with might by his Spirit in the inner man, to a degree commensurate with the inconceivable glory surrounding, as with a halo, the character of God. In other words, he prays for an excellence which Christ preaches in his sermon on the mount,—*"Be ye therefore perfect, even as your Father which is in heaven is perfect."* The next petition includes the most precious promise of Jesus in his farewell address to his disciples, *"I will abide in you,"*—*"that Christ may abide in your hearts by faith."* The full significance of this brief petition is that the Son of God should representatively, by the Holy Spirit, make his permanent abode in the believer's consciousness, rectifying his will, purifying his affections, illuminating his understanding, subsidizing and directing all his energies, and pervading every atom of his body, and filling every capacity of his spirit, making him a partacle of Christ's body, *"of his flesh and bones,"* through which the currents of his life ever flow. If Christian perfection is not sought in this petition for the abiding Christ in the heart of each disciple in Ephesus, we fail to comprehend the meaning of that term. *"That ye may be rooted,"* like a tree, *"and grounded,"* like a building, *"in love."* This is but a metaphorical expression for that "perfect love that casteth out all fear that hath torment." The education of the intellect, and the discipline of the moral nature, tend toward

stability of character. But this is an inferior excellence in the apostle's estimation compared with that stability produced by love binding the soul to God as with a golden chain; the stability of a planet freely moving in its orbit around its all glorious centre of attraction. "That ye may be able to comprehend with all (perfected) saints, what is the breadth and length and depth and height." The breadth and length of what? Paul has failed to say except by implication in the next verse, from which we infer that it is "the love of Christ." In what sense St. Paul has applied these geometrical dimensions to love, an immaterial quality, it is difficult to determine. But we believe that their meaning is to be sought in the logic of Aristotle, in which St. Paul must have been drilled in the university town of Tarsus, the most celebrated seat of Grecian learning east of Athens. The Greek logicians employ the term breadth to denote the *extension* of a notion, the number of individuals to whom it will apply, as for instance *man* includes every being possessed of human attributes. The term *depth* denotes the *intension* of a notion, the aggregate of qualities which lie piled up one upon another, in one individual differencing him from all others. Sir William Hamilton adds to these logical terms a philosophical term, namely, *protension*, applicable only to time or extended duration. With these terms, extension, intension, and protension, throwing a flood of light upon the breadth, depth, and length of divine love, we are able to get an enlarged view of the comprehensiveness of this petition. "That ye may know the breadth," is to know the vast number of individuals of our race, embraced in the scheme of redemption. It is a remarkable fact that as soon as love is fully shed abroad in the believer's heart, he immediately overleaps the limitations of his theology, if it has been so unfortunate as to be educated in the belief of a limited atonement and of the mercy of God cribbed and confined to a personal election, and he feels irresistibly drawn toward every lost sinner as the object of Jesus' mighty love. Hence it is that the missionary spirit is so intense in fully consecrated souls. They have been brought into the most intimate sympathy with the breadth of Christ's love. They plunge into the moral cesspools in our great cities, to pluck lost men and fallen women from the fires of perdition, which are beginning to kindle upon them. The secret motive power which impels them to go down into these pits, and cheerfully breathe the fetid miasmas which settle there, is that they know by experience the amazing breadth of Jesus' love.

"He left his Father's throne above,—
 So free, so infinite, his grace,—
 Emptied himself of all but love,
 And bled for Adam's helpless race.
 'Tis mercy all, immense and free,
 For, O my God, it found out me."

out of water and sunbeams he creates the seven colours of the solar spectrum, so out of human faith and the Sun of righteousness he produces the whole rainbow of Christian graces. To know the depth of Christ's love is to possess all "the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, meekness, fidelity, patience, and temperance," a spiritual constellation made up of "these gracious stars, perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity."

The next petition is, that ye may "know the love of Christ which passeth knowledge." Divine solecism! Blessed paradox! To know the unknowable fulness of Christ's love; to drop the short sounding-line of human experience into the unfathomable ocean of the divine mercy. We understand St. Paul to assert that the love of Christ surpasses all merely intellectual comprehension and logical statement, while it is apprehended by the spiritual intuitions. All who pass into this deep experience are impressed with the vastness, the boundlessness of Christ's love, a sea without bottom or shore. This is not a peculiarity of the experience of justification. The justified Ephesians had not yet been

"Plunged into the Godheads deepest sea,
And lost in its immensity."

They were still only ankle deep, standing in some little land-locked bay, without any conception of the immense, the limitless expanse of waters beyond their view, hidden by the intervening promontories of ignorance and doubt. This petition is distinctively for the "higher life," as is the next, "That ye may be filled with all the fulness of God." The rhetorical redundancy of this petition strikingly exhibits the richness and fulness of the apostle's experience struggling to find utterance in words. The thought nakedly expressed is, "that ye may be filled with God." In logical exactness there can be no increase to "filled." But St. Paul's soul, all aglow with the ardours of Christian love, must intensify the expression by adding *fulness* to *filled*, and then crowning the thought with the tautological *all* as a finishing of the climax. We do not understand that this is a petition for the omnipresent and almighty God to compress his infinitude to the limitations of the human body and soul, as in the mystery of the incarnation, in which there "dwells all the fulness of the Godhead bodily." It is rather a prayer for that complement of blessing, each perfect in kind, which fills the cornucopia of God's grace under the remedial dispensation, and which is ready to be poured upon all who have the spiritual capacity, the faith to receive them. To deny that this petition is for Christian perfection would be as absurd as to deny that the sun rolls daily through the skies. St. Paul, aided by the Holy Spirit,—we would speak reverently,—could not have penned words more clearly and unequivocally describing the blessing of perfect love as

taught in the Wesleyan standards. In our analysis of this prayer we have shown that every petition is an out-breathing of Paul's soul that the Ephesians might be made perfect in love. It is certain that he himself enjoyed the high state of experience into which he would lead others. The struggling expression, the strain and cumulation of words, all indicate a soul running with abounding joy up this higher path, and not a mere guide-board with his foot planted in the ground, and out-stretched, painted hand pointing out the way which "the vulture's eye hath not seen." This heaping up terms, amplifying, heightening, and intensifying his expression, as if his soul was agonizing for utterance, is seen in the doxology at the close of the prayer. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." What a conception of the "exceeding greatness of Christ's power to usward who believe" does St. Paul here take! Can any one believe that this was revealed to his intellect by the Spirit of inspiration, and not to his consciousness in personal experience? Who can say that the great Head of the Church stationed St. Paul as a porter to open the gate for others to enter this paradise regained, this Eden of love made perfect, while himself was tantalizingly forbidden to enter so long as he dwelt in a fleshly tabernacle? No, the master is not so severe with his chosen servant. This doxology is a molten stream from the glowing heart of Vesuvius. The inward fires cannot be restrained. A "power is working in him." This power is the measure of the marvellous work which will be wrought in every one that grasps the promises. One would think that it was enough to know that Christ Jesus "Is able to do all we ask;" but St. Paul adds, "or think." Thought always outstrips language. In religious experience words are but a pitiful mockery of the reality, and "language is lame" indeed. But not satisfied with this expansion of the thought, Paul adds the word *above*, which lifts the expression to an indefinite height. He then multiplies the force of the *above* by the word *abundantly*, a term which of itself is full and overflowing. The effect of *abundantly*, put before *above* is, in mathematical phrase, to raise it to the second power. But this does not adequately set forth the amazing wealth of blessing stored up in the power of Christ as in an infinite treasury to be unlocked by the key of faith. He immediately broadens and deepens the *abundantly* by the illimitable term *exceeding*, which so enlarges the entire conception, that our minds, struggling to keep up with the widening idea, fall back upon themselves in despair, when they attempt to compass in thought *abundantly* multiplied by *exceeding*, a thing as unthinkable as infinity multiplied by infinity. Bear in mind that there is no limitation of the exercise of this power of Christ to the hour of death. On the very face of every petition, in the use of verbs in the present tense, there lies *prima facie* proof that St. Paul is praying

for blessings to be enjoyed by the Ephesians immediately in this life. Recur now to the circumstances and antecedents of these Christians as portrayed in the beginning of this paper, and add to this the declaration that Jesus is yesterday, to-day, and for ever the same, and you, my dear reader, have ample ground for your faith in Jesus Christ for this great salvation. This very prayer has been preserved for eighteen centuries for your instruction in righteousness. The prayer is for you as much as for the dwellers in Ephesus. It was put on record as a permanent publication to every generation of the complete salvation, an inventory of the unsearchable riches of Christ, the rich gifts and blessings of which he is the almoner through the Holy Spirit.

The Necessary Qualifications and Recognized Duties of Class-Leaders.

A Paper prepared for the Quarterly Meeting of the Birmingham Second Circuit, held Saturday, December 12, 1874. BY REV. JOS. FERGUSON.

DEAR BRETHREN,—At our last Quarterly meeting we addressed you upon the “Local Ministry; its past, present, and possible future.” But by your permission, we will speak to-day upon “The necessary qualifications and recognised duties of Class-leaders.”

It is readily admitted that all officers, whether in the Church or State, should be qualified for the offices they assume. An inefficient aspirant for office may, by patience, be tolerated; but the honour of the action and the glory of the Church demand a guarded door. Our voices are loud, and our protestations strong, when men of money, lacking mind, exhibit themselves for the suffrages of the people, and push for a seat in the nation's parliament. We want mind to make our laws, and money may pay for the parchment. An inefficient clerk or artisan is jostled by his qualified fellows, and has to make way for their uprising. Every man in his own order, and every man in his own sphere, is the voice of utility and common sense. The Church of Christ demands that all her members work, and work they will if they have life in Christ Jesus. The lambs must be fed; the little children nursed, and the strong young men counselled, and some are especially called to do this work. In Churches other than “Methodist” the minister is “stationed,” and takes the general oversight of the Church himself, while the elders or deacons look after its material interests. But among Methodists, and us in particular, the minister has

the care of many Churches, and needs others not only to look after fiscal matters, but to be fellow-helpers in the gospel. Our office of "Leader" compasses the spiritual and the material. He takes care of and properly applies that which the people lay aside on the first or any day of the week, and watches for the souls of those "committed to his trust." The sphere of the leader may not be as wide as that of the "local ministry," but its utility is the record of Methodism. But qualifications are needed for this onerous post. A man who can talk acceptably for half-an-hour in a pulpit may not be qualified to speak face to face to his fellow-Christians, who have special soul-wants, heart-sorrows, mental-struggles, and whose religious experiences are marvellously diversified. He should have moral qualifications. He should be thoroughly Christian in character; experimentally understand what it is to be convinced of sin; to carry the heavy burden of transgression; to feel the despair of human helplessness, and to cry to God with all earnestness for that salvation which is by grace through faith. He should know the joy of pardon, the peace of reconciliation, and the comfort of the Holy Ghost. He should not be ignorant of divine growth; of what it is to rise from weakness to strength, from Christian childhood to full statured manhood. He should be a man of strong faith and fervent prayer. When the fires kindled by passion or pride burn fiercely, either against himself or his "little flock," the voice of his confidence should not be the timid whisperings of weak faith, but the spirited utterance of assurance—"The God whom we serve is able to deliver us, and he will deliver us out of your hands." When envious foes conspire to open wide a lion's den, his confidence, like an angel, must shut the lion's mouth. When gathered foes in troops surround him or his charge, his prayer to God must lift the eyelids of the fearful ones to see the chariots and horses of their defence. A class-leader should be a man of quick sympathy. Not that put-on sympathy which evaporates in whining intonations, which are often the manifestations of a weak mind, and, what is worse still, of a hypocritical heart, but of a sterling, manly sympathy that strengthens and cheers those for whom it is manifested: whose tears are not the liquid signs of a covered selfishness, but the pearly drops of eyes that are linked to a nobler heart. He should not be ignorant of the devil's devices, but be able to discern between his temptations and the inclinations or tendencies of his members; to rend from the shoulders of the prince of darkness the garment of light; to point out the coiling serpent near the feet of the unsuspecting, and to catch the first roar of the lion that goeth about seeking whom he may devour. He should be able to comfort God's people with that comfort wherewith he himself has been comforted; to quote accurately the "precious promises" which have been a healing balm of the broken-hearted; which have flung away the cup of sorrow and filled the land of our pilgrimage with the songs of

joy. Garble the truth and you weaken its strength. He should be scripturally orthodox; stand by that truth which has made him free, and live in that light which scattered the darkness from the horizon of his soul. No indefinite or pantheistic ideas of God should be fostered in his mind. He should firmly and intelligently grasp the grand idea that is taught by nature, that "God is a living God, near at hand and not afar off;" that runs through Revelation, that his pity is more pitiful than that of a father, and his tenderness more tender than that of a mother,—“When thy father and mother forsake thee, then the Lord will take thee up.” He should have no questionings about man’s fall and consequent impotency, nor about the Redemption that is in Christ Jesus our Lord. He should tenaciously hold the doctrine of justification by faith, and the entire sanctification of the soul by the Holy Ghost. The doctrine of prayer should be a special tenet of his creed; he must daily test its divinity and orthodoxy by its success at the “throne of the heavenly grace.” He must not be put aside by the subtle ratiocinations of philosophers and would-be philosophers, but remember that God has said, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.” It would not be out of place if he studied mental science, so as to be able to discern between a mental weakness, or a mental aberration, and the deep and heart harrowing convictions of the Holy Ghost; to distinguish between the sadness of heart as the result of religious enlightenment and that melancholy which is the symptom of hypochondria.

A leader should be well acquainted with the “good Word” in which the mind, the heart, the will, and way, pleasure, and purpose of Jehovah are recorded. He should be able to call up those histories, national and personal, which illustrate God’s providence, and cast light upon the mystery and suffering of those who providentially are walking in darkness and have no light. When the souls of his poor are afflicted by the roughness of the way, the bitterness of the water, and the poverty of circumstances, he should vividly point out the Pillar of Cloud, the sweetening branch, the raining manna, the unfailing barrel of meal, and the miraculous dripping of the cruse of oil. He should be able to repeat with a heart emphasis the promises of divine presence and help, and make the psalms of godly life, hope, and triumph repeat themselves in the experiences of the tempted ones.

But what are his recognised duties?

Our limited space will not allow us to enter into a lengthy discussion upon this part of our subject, and forsooth, this is unnecessary, as the duties of leaders are stated in our “consolidated minutes,” and in a limited form specified at the beginning of the “class book.” It is our

business simply to give a memento and to amplify what has already been said. Personally he should seek to realise the abiding presence of God ; daily to see the cheering brightness of the pillar of fire, and to be filled with the Spirit. How cold our prayers, how formal our efforts when the "Paraclete" is not consciously near. With what difficulty we express our thoughts ; and this is especially true of a class-leader's because he cannot prepare a manuscript to compass the diversified experiences of his people ; and, if he could, the formality would be still more intolerable. He wants, above all other Christian workers, the direct inspiration of the Holy Ghost, the constraining love of Jesus Christ. This is his first duty, the fulfilment of which will materially prepare him for each and all of his other duties. This will make him face all weather, cheerfully enter into all toil, and bear without murmurings the consequent burden and trials of his position.

He should carefully enquire into the religious state of his members. The class meeting which was, until recently, the exclusive glory and distinctive characteristic of Methodism, has been somewhat perverted from its original design, and to some extent degraded ; and this, we fear, in many instances, is attributable to the leaders themselves. At first it was more like a religious conversazione, in which freedom was its grand element, and in which the members "confessed their faults one to another, and prayed one for another," and spoke of the good work God was carrying on in their souls. He should aim to know their religious whereabouts ; to ascertain the state of the soul ; to know whether or not they have received the Holy Ghost since they believed ; whether that Spirit bears witness with their spirits testifying to their adoption. His questions should be diversified ; interrogations should be made upon the various points of Christian experience. To illustrate—the leader should often enquire of his people in some such manner as this : "What is the measure of your faith ? does it rest in God, through Christ, giving you victory over sin and the world ? What is your love to God, and his children ? does it reach, or is it approximating the measure of the divine command ? What is your communion with God ? is it intimate and uninterrupted ? What is your assurance of present acceptance with God ? What is your power in resisting temptation ? What is the measure of your religious enjoyment ? What are your tempers ? What is your earnestness ? What your efforts for continued growth in grace ? What is your zeal for the salvation of souls, for the prosperity of the Church, and the promotion of the glory of God ?" These and various other points of Christian experience and character, must be made the subject of direct special enquiry. Without this, or so far as it is neglected, class meetings will fail of their design, and of the great good which they are so eminently calculated to accomplish. These questions should especially be propounded to young converts and occasionally to those

who have enjoyed years of religious experience. We think that the course we have briefly pointed out would tend to destroy those hackneyed and stereotyped deliverances by which Christian experience is professedly expressed from year to year. It would be a grave injustice to many Christians whom we know to think that their experiences are as unchangeable as their terminology. Their experiences have changed with their changing years and changing circumstances, and by their divine growth; but we only know that their religious enjoyments are richer and their prospects brighter by what we see, and by the fruit the Church is privileged to gather. We see their zeal, and their anxiety to save souls from death, and through these, like soul-windows, we look into where the constraining love abides. These remarks do not apply exclusively to the unlettered, but to those who are well read, to those who can speak with fluency, variety, and aptitude upon other subjects, and even upon this at their own fireside, or in the parlour of Christian friend. The life we have in Christ Jesus is progressive in its nature, and our modes of expressing that experience should be progressive also. The Holy Scriptures, especially the Psalms and the New Testament, are full of rich and beautiful phraseology which is strong enough to express, as far as religious feeling can be expressed, all the various emotions of sorrow and joy, of hope or of fear, of confidence or of doubt. The leader should compass by his interrogations all the sides of a Christian life and character, and aim to encourage all legitimate freedom of speech. Some of his members will be cast down by manifold temptations, and will need succour from him who was in all points tempted as we are, yet without sin. Another will be distressed on account of a prodigal's departure or an Absalom's rebellion; others will be heart-sad because of limited circumstances, and will wonder whether or not the bread will be given and the water be sure; another's heart will be sick by hopes deferred. She may have prayed for husband or child, and God apparently has "answered her not a word." A good brother has some mental difficulty, some theological stile over which he cannot climb. He sees the wicked spreading themselves like green bay trees, with little life trouble, and few death-pangs, while he observes the pious apparently forsaken, their burdens heavy, their life joys few, their troubles many, and he being outside the house of God fails to see the connection between suffering and growth; his foot well nigh slips and he stands upon the threshold of ruin. This brother wants counsel and encouragement; the light of the future must be made to shine upon the mysteries of the present. Another, with a sensitive heart and cultivated brain, vividly recognises the sufferings of the present evil world; sees men like vampires preying upon each other's interests; the weakest sinking beneath the merciless tread of the strongest; the vilest and most selfish grasping the sceptre of power and dominancy; countless crowds living in misery

and surrounded by circumstances which, like hell-forged fetters, hold them to sin, or like demons goad them to its practice. His heart sickens and while he looks upon this never-to-be-calculated tyranny, suffering, and sin, he diffidently enquires, "Is the Lord among us or not?" "Does his government compass men?" "Is his mercy clean gone?" "When will the wicked cease to be? How long!" "Oh! Lord, shall we plead in vain and spend our strength for nought?" This brother demands from his leader special sympathy. Treat him not as a sceptic because you cannot at once answer his queries or remove his doubts, rather lead him to study the redemption that is in Christ Jesus; to realise through faith in the One Mediator a more blessed intimacy with the Father, who is in heaven, and whose "kingdom ruleth over all." Bid him study the history of the Jews, and see how suffering and sin are associated, and how that suffering was intended to perfect their national character by bringing them back to God, the fountain of living waters. Bid him look on the other side of life and learn that its sufferings, even amongst the most wretched, are not to be compared to its joys and pleasures. Men generally suffer because they sin. Let men come out of their sins, as tens of thousands have, into the light of God, and it will not only give beauty to their character, by giving purity and life to their nature, but it will convert the land of weeping into the land of song.

He will have some who, through spiritual weakness, will reside much in "Doubting castle," and will need to be repeatedly reminded that assurance, blessed assurance, is the privilege of all trusting souls. It will be the leader's duty to exhort them to go on to perfection; to seek by closet-prayer, "the full assurance of faith." He must exhibit to them the love of God and his willingness to save; seek to inspire hope, the child of faith, which will open the castle door, and bring out the weak and timid soul into a large place. He must lead them like a good shepherd into "green pastures," and "beside the still waters."

The leader will have to do with others who will have more religion in their words and gestures than in their hearts and lives, whose tongues will prate about what their hearts feel not. His duty in such a case will be to reprove, and to rebuke, and to exhort with all long-suffering; to exhibit the signs of "pure and undefiled religion" until the dissimulator shall either hate his dissimulation, or shun to disgrace the communion of saints. He will have others who will be too fast, as the old folk were wont to say, and will need the judicious check and tender guidance, and others who will be too slow, and will regularly demand encouragement. Some will have periodical or spasmodical experiences. At one time you would think that the zeal of the house of the Lord had eaten them up; at another time they will hide themselves from the face and work of the Church, and you are led to enquire, "What doest thou here, Elijah?" Sometimes their prayers in public are many, and

their praises loud ; at another time their money goes into the offering-box with the demonstrative chink, chink, and their benevolence almost reaches the munificent ; but at other times they stop supplies, and, with a not-to-be-characterized pleasure, anticipate the bankruptcy of "the good cause." When their souls are prospering, as they would say, the leader is a "dear man," the brethren are "worthy," and the good minister is "a paragon," but when the change comes the leader is "partial," the brethren are "cold and inconsiderate," and as to the minister, "he is a clown and not worthy of support." The duty of the leader in such a case is not so plain. Such brethren demand pity. For in many cases it is a mental disease, a constitutional weakness, yet such, however, need to be reminded of the abiding responsibility, the grandeur of the divine cause, the blessedness of Christian work, and the present and eternal advantages of Christian stability.

It will be his duty to reprove sharply all tale-bearers—

"Who reveal secrets, whose words are as wounds,"

and who kindle fires that are not divine ; to admonish in Christian kindness all "tittle-tattlers, who are idle, wandering from house to house," and all "busybodies, who speak things which they ought not to speak," and "backbiters, who asperse the character of a brother," whose shoes they are not worthy to bear,—"boasters," speaking great swelling words, and proud and fussy folk, who will make an unmerciful demand upon his patience and time, and will need to be told the plain truths of Jesus and Paul and the general claims of the gospel. He must not pat evil on the back, speak the same to one member as to another, but he must, when needful, administer reproof. And here he must not falter in duty, though its performance be arduous. Members often need reproof. And they will bear it, and profit by it when given in the spirit of Christ. They must bear it, if they expect to remain with us, or to profit by our fellowship—but let it be given in meekness and love. Let the leader reprove, not as a master, but as a father or brother in Christ. The "reproofs of instruction are the way of life."

The leader should visit the sick of his class. This duty arises out of his position and his close association. It may be that for years he has counselled them in difficulty, instructed them in doubt, and comforted them in sorrow." If he has been such a one as his duty demands him to be, he knows more about them than a minister can, who is only in one place for a short time, and only in their company occasionally. He ought also to visit his absentees. "When a member," says the rule, "has been absent from his class at its usual time of meeting, either the leader, his assistant leader, or a deputy, must visit the absentee, to ascertain the cause of his absence, and to administer suitable advice." But how systematically this duty is neglected I will let each circuit in the Connexion say. We are not speaking of the leaders of

this circuit in particular, for this would be unjust to many, but of hundreds who sustain the honourable office about which we speak. It is cruel for leaders to expect ministers to do that which they by the assumption of their office promise to do. And we think that a modicum of consideration would put an end to the murmurings of many in relation to the limited visitation of ministers. As ministers we must study and preach, lecture and make speeches, beg money and build chapels, attend conferences on nearly all questions, and take our stand with credit to ourselves and honour to our church alongside of all ministers. The demand is too great, let leaders and other officials do their duties as pointed out by law and repeated by conscience, and then we may better compass our religious functions. The leaders should visit. "This work must be done, and it should by all means be done promptly. Most incurable cases become such by a delay of the proper efforts to restore them (the members). Few there are who are delinquent or disorderly that could not be restored if looked after with due promptness. These wanderings or declinings in religion are like a descension hurried on by the momentum acquired, and by a constantly increasing declivity. We must, therefore, attempt to arrest them in the starting, or the opportunity may be passed for ever; or we must attempt to remedy them as we would a malignant disease in its incipient stage. Thus we may succeed. But let this opportunity pass, and the case but too often will be without remedy."

It is the leader's duty to co-operate with the minister; occasionally to speak to him of the various members of his class of their decline or progress in the divine life, so that the pastor in his visitation may speak to them with aptitude and power. He should also persistently exhort them to attend the means of grace and enforce his precepts by a consistent example—he should make his business bend to allow time for the cultivation of his own soul and for the general interest of his people.

It is his duty kindly to insist upon the prayerful reading of God's word. This will be "a lamp to their feet and a light to their path;" this will strengthen their faith, inform their judgments, give variety to their prayers, and make them feel a greater pleasure in its public enunciation. He must exhort his members to realise the personal advantages of closet prayer, and to practise that family devotion which has been the medium of grace to the best of hearts. He should encourage his members, male and female, who live consistent lives, to pray in public, and by this to help the church effectively to carry on her work. It is his duty to remind them of their responsibilities in relation to the world that lieth in wickedness, to point out, as far as able, their respective spheres of usefulness, and exhort them, by the value of souls, by the coming judgment, by the love of God, by the death of Jesus, and by the power of the Holy Ghost the Comforter, to seek to save a soul

from death, and hide a multitude of sins. He should, by example and precept, encourage his people financially to sustain the cause. "He must regularly collect his class-money and quarterage." We are pleased to say that an exhortation on this Christian duty to many of our members is superfluous. Their hearts are liberal and their faith in the divine blessing strong. But such, however, do not give because of the pleasure of giving, nor even because of the interest promised, but because they feel it to be their duty thus to do. But a leader has to deal with some who will pray long prayers, suggest wise plans, propose liberal measures, smoke much tobacco, but give little or no money. Such poor souls need to be told one cause at least of their poverty, and to have repeated for their inspiration the words of promise to the liberal heart that deviseth liberal things; to be told again and again "that he who was rich, but for their sakes became poor" puts in a claim for the tenth of all they possess, a claim which cannot be ignored with impunity. He must teach them in their giving to distinguish between men and God, between the minister and leader and the cause they represent. Some are liberal as long as the leader and minister come up to their little standard, but if they fail, then the claims of God and of his Church are slighted. "I will give no more money as long as this minister remains or that leader is in office," is the anodyne put to their consciences and the cover they make for their selfishness. Teach them to give, not to sustain men so much as to sustain a divinely-appointed institution, and to meet their ever-abiding responsibilities to God.

We will not say more at this time, as we purpose to prepare a "paper" on "class-meetings," in which we may refer to the manner a leader should conduct his class-service so as to conserve the interests of the church, by encouraging her members and rearing officials for her courts and "able ministers" for her pulpits. Let us be holy and earnest—the latter be the result of the former. Let self-abnegation mark all our deeds. Let us fulfil our duties in the fear of God, and then our classes will thrive, our circuit will prosper, our Connexion will be honoured, our nation somewhat benefited, and the relative glory of God increased.

A Voice from the Pulpit.

BEHOLD that marvellous sight—Christ, the Son of the Most High, rejected by men. Who would have thought that man, the most favoured of all God's earthly creatures, would have been guilty of such an ungracious and cruel act. The compassionate regard with which

saw that this was the important question which perplexed and agitated the enquirer's mind, and the sooner to relieve the burdened spirit of its load he kindly introduced the subject, and proceeded to illustrate this grand transformation by showing the analogy between the phenomena of the wind and the blessed effects wrought by the Holy Spirit upon the believing heart. And how striking is the resemblance between these two unseen agents, the one acting on matter, the other on mind, the one operating in the natural, the other in the moral world; the one acting on and around, the other in man. Now although we have felt and seen the effects produced by both, yet have we not seen either at any time. The Spirit's influence, like the wind, is not always boisterous as at the Pentecost, but soft and gentle as a summer's gentlest zephyr, when of the ten thousand leaves on the richly-foliaged tree only one is stirred by it, and that so softly as though fanned by an infant's breath, nevertheless the effect on that one leaf is distinct and visible. Just so the Spirit's influence on the believing heart is distinct and unmistakable, and we think that Christians ought to know almost as well that their names are in the Book of Life as though they had been in the presence of the recording angel and read them there, or as clearly as they distinctly hear that the wind blows. How clear and explicit is the Apostle on this subject. He says, "The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ." A witness is a person who comes between two parties and testifies a fact *pro* or *con*, for or against the accused. The person who cannot testify a fact respecting the prisoner ought not to be called a witness, for he is not such. Now the Holy Spirit comes between the moral law and the believing soul, and testifies that the latter is the adopted child of God. Each member of the household of faith has his sonship to the Most High, thus proved and settled, consequently, his name is in the Book of Life. Does the sceptic say "Delusion and fanaticism," and the man of sin, "Impossible;" let the one scoff and the other laugh at this glorious truth, yet we can say experimentally

"His Spirit which he gave,
Now dwells in us we know;
The witness in ourselves we have
And all its fruits we show."

Why do not those who by their dogmatic and unscriptural assertions profess to understand all the mysteries of earth and heaven, and to comprehend all the subtle laws which govern the natural and spiritual universe come forward and tell us plainly that it is a delusion to say that the wind blows and that man never does see or feel its effects. This would be just as true and consistent as it is to deny the fact of "Christ's dwelling in us the hope of glory." All the difference would be they

would then deny the senses of sight and feeling, whereas they now only deny the moral sense of consciousness. If the doctrine is above their comprehension, like Nicodemus, they should seek instruction and explanation until they are able to master it, and not vainly condemn what they do not understand. Why there is a principle in the growth of a blade of grass which the wisest philosopher our world could ever boast of has not been able to comprehend, much less define. We all know that grass grows and the philosopher knows but little more respecting it, for if you ask him to tell *how* it grows he is at a loss and cannot give the necessary information, yet who would dare to doubt the fact that grass grows? Now if you cannot understand the lesser why be so foolish as to imagine that the greater does not exist. The Spirit's witness with ours must be enjoyed in order to be known, for like the wind, his influence is *felt* as well as seen. The strongest proof of the presence and power of the wind is the effects it produces, and the most conclusive evidence you possess of the Spirit, is by bringing forth the fruits of the Spirit.

Apostacy.

Heb. vi. 4-8; x. 26-31; 2 Pet. ii. 20-22.

(Continued from page 31).

THEY also were "made partakers of the Holy Ghost." In what sense, we have to learn. Were they participants of his renewing and sanctifying energy, or of his miraculous endowments, or of both? We incline to think both. It was a common thing for true believers—as these evidently are—to receive miraculous powers as well as, and along with, renewing grace. Opinions, of course, will differ about this question. Delitzsch: "When a man has been divinely enlightened and has tasted the supreme good, salvation in Christ, and new life from God, he becomes, in the third place, a living member of the body of Christ, which is animated by the Holy Spirit. Of that Spirit he so partakes as to carry his presence within him as an abiding possession, an impelling power, an active source of life." "It is possible that the author . . . was thinking of the imposition of hands for the gift of the Spirit." Stuart: "I understand this of the extraordinary gifts and influences of the Spirit, which the Primitive Christians enjoyed, and which were often bestowed by the imposition of the apostles' hands." It certainly is matter of fact and attested by history that the first Christians enjoyed the saving and miracle-working powers of the Spirit. The persons whose case is put in the text—whether as hypothesis or history,

and to free it from the evils of sin, which is the main ruin of mankind. But the young Hegelians and their associates, because they have no future world, cannot do otherwise than corrupt and destroy the present. Better still is Delitzsch: "The world to come is with him" (the Christian), "not only as an object of promise and expectation; he tastes its marvellous powers even here. The *dyndmuc* are, according to 2 Gal. iv. 3, 5, and other places, miraculous gifts, wondrous manifestations and experiences. Every miracle is an entering of the powers of the new world of redemption and eternal life into the old death-subjected world of creation. What is here meant, therefore, are those miraculous operations of the Holy Ghost which demonstrate the wholly spiritual (or pneumatic, in antithesis to material or physical) condition of the new divine order of things, the presence of which is thus revealed in the midst of the old order of death and sin. They are a prelude and a foretaste vouchsafed already of that future redemption which is still in progress. The world to come . . . has not yet appeared, but is already present as the hidden background of 'the world that now is,' waiting for its manifestation, and perpetually breaking through the crust that binds it, in manifold effulgurations, which the Christian sees around him, or perceives within. He tastes 'the powers of the world to come.'" What are we now to understand by "the powers of the world to come"? Are we, with Lange, Stuart, and others, to understand it as a representation of the gospel age under Christ's sovereignty? We trow not. We think something else is meant. We would, in substance, accept the views of Delitzsch. We think the inspired writer means that the influences, energies, action—the potent exertions of eternal realities—are felt by Christians in the present life. Heaven, with all its glories. Hell, with all its terrors. Judgment, with all its solemnities. Eternity, with all its infinite illimitable vastness. Eternal life, with all its ineffable effulgence and vitalising force. These and such like "powers of the world to come" even now exert a most active mighty influence over Christians.

"To damp our earthly joys!
 'T' increase our gracious fears!
 For ever let th' archangel's voice
 Be sounding in our ears."

Once more, lest any should think the case represented in the text before us is that of a very low standard of Christian piety and experience, we, just a moment, advert to another way of expressing the height of Christian attainment possible before apostasy from Christ. In Heb. x. 29, we are informed of "the blood of the covenant wherewith he was sanctified." And in 2 Pet. ii. 21, we read of "the way of righteousness," and "the holy commandment delivered unto them." In both cases evidence is afforded that the state described is of the higher character. The

position is that of the highest experience. Thus, while it may be allowed that very ordinary and low attainment, or mediocre Christians, backslide too readily, and finally fall away; it is not to them exclusively the writers refer, if, indeed, at all. The exalted in position, the vast in attainment, the rich in experience, even the dwellers in the land of Beulah, and on the Delectable mountains may come short of the glories, joys and treasures of the celestial city. Shining ones may minister, but still fail to bring in some of their charge to the city of God, the new, the heavenly Jerusalem.

Men may thus become truly and thoroughly instructed in gospel revelations; be made truly happy; be united to Christ by living faith; may be fully convinced and satisfied of the reality, divinity, glory, and truthfulness of Christianity; may be holy; may have victory over the flesh, the world, temptation, sin, and the devil, and yet may fall away from God,

II.—APOSTACY IS AN ENORMITY OF GUILT.

The evils combined in the apostate's character are so numerous and flagrant as to make his case blacker than any. Not one solitary act, as some suppose, but many enormous evils are involved. It is the aggregation, co-existence, and co-action of these evils which make the apostate's case so bad.

In treating this part of our subject, we shall classify all we have to say under two heads—the elements and the aggravating features of apostacy.

1st. *The Elements of Apostacy.*—These are mentioned in the passages quoted for exposition. Analysing the texts, we find the following principles of evil in the one great, foul sin of apostacy:—Fatal relapse, virtual crucifixion of Christ, perversion of divine gifts and grace, contempt of Christ's atoning blood, derision of the Holy Spirit, servility to the world, and sensualistic vice. These are given above as they occur in the texts we are considering; but, to see them better, and fix them more strongly on our minds, we will try to expound them in logical order. Perhaps the first in order of history and experience is servility to the world, as far as outward appearance is concerned, but not in actual life. Before a believing soul can be again entangled and overcome by the pollutions of the world, it has to lose spiritual decision, life, and power. It is declared of Matthew Henry that he used to say, "Apostacy begins at the closet-door"; like many other excellent sayings, very good in its way. But there is even here "a previous question." The closet-door, often neglected, often is, albeit, frequented as usual while the heart is turning from the holy commandment, falling from its lofty spiritual state, and by secret lusts and hankerings after forbidden things, is preparing the way for restraining prayer before God, and being entangled and overcome again of the world—or sinful customs and habits of men.

Inward relapse of the soul, then, is the first element of this terrible apostacy—the first stage of this dreadful incline. Such persons are falling.

The next in order, we think, is spiritual perversion. The passage, Heb. vi. 7-8, gives this at length. The unfaithful fallen heart is the bad, barren, weed-growing soil into which Divine grace, even now falling, fails to produce good; and, indirectly, by perversion, *seems* in fact to cause the thorns and briars (or, “thistles,” Lange) to spring forth and grow. Some Bible statements are wrested from their connections, they are theoretically perverted, they are practically abused, and made the ministers of sin. Mormons, Mohammedans, and Libertines, with polygamy—Hyper-Calvinistic Antinomians, with decrees and atonement—Romanists, with prayers of saints, works of righteousness, auricular confession, &c.,—and modern apologies for Judas Iscariot, are examples to wit. He is white-washed over, and clothed with a saintly garb which for its appearance might be envied! Fulfilling God’s will, decrees, and counsels, forsooth! Hastening Christ’s kingdom! Judas, forsooth, was a good-meaning man, intending to secure the speedy conquest of Judea and the world to Christ; but, in mistake and miscalculation, he compassed, unwittingly, of course, the murder of his Master, in attempting to expedite that Master’s purpose! In other ways, and in other matters, the falling follower of Christ makes the Bible an indirect occasion and excuse for his wicked conduct, thus bringing forth “thorns and briars,” or thistles, instead of “herbs meet for them by (for) whom,” that is (for the sake of whom), “it is dressed,” or cultivated.

The next element of apostacy, in order of experience, we take to be actual sensualism, or “the pollutions of the world.” Outward, aggravated vice. All of us are too familiar with this element of apostacy. We just ask: what are the pollutions of the world? Some are mentioned in connection with our Petrine text. For readiness and brevity we answer.—Gluttony, drunkenness, covetousness, profanity, dishonesty, falsehood, fornication, adultery, sodomy, whoredom; all other uncleanness, lasciviousness, lust, and murder, are “pollutions of the world,” “for which things’ sake the wrath of God cometh on the children of disobedience.” Too many, alas! who once ran well on the “way of righteousness,” are now far from it. “If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.” At this hour, thousands, alas! who once were “clean escaped from error” of life, and “escaped the corruption that is in the world through lust,” are turned like the dog “to his own vomit again; and the sow that was washed to her wallowing in the mire.”

The next element of apostacy in the order of experience is the

virtual crucifixion and public degradation of Christ and his cause. Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Look now at this. It would seem like the conduct of a finished villain. Whatever other excesses such persons fall into, however they gloat upon the corruptions of the world and the flesh, however greedily and dog-like they return to *their* "own vomit again;" and however deeply they, sow-like, wallow in mire and filth, they, in all conscience, might let the Saviour and his cause alone. But it is not so with them. Few things are more common with those who have foully fallen from God than to malign and abuse "the Lord who bought them." His people, too, are maliciously belied. His cause in general is mal-represented. His ministers are maltreated too. The Redeemer, who died to save them, is "denied, crucified afresh." They "put him to an open shame." Yea, such a one "hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." O what wickedness!

We will examine this dreadful matter a little more. Somewhere we have learnt that in apostolic times and the times immediately following, when a Jewish convert to the Christian faith had abjured and absconded from Christianity, he was required to satisfy the Jews by a public denial of the character and claims of Christ, to curse the Redeemer, to imprecate heaven's vengeance on Christ as a public deceiver, impostor, and wicked wretch. So also might heathen apostates do. By these foul, blaspheming apostates Christ was declared worthy of crucifixion, and all the indignities he bore—in order to save mankind—were pronounced the just recompense of his wickedness. Thus Christ was put to an open shame. The blood of atonement which procured all saving blessings was openly, publicly declared an unholy thing—the blood of a common deceiver, and that Christ really deserved to be so treated! Is there, however, anything analogous to this in our own days? We answer, Yes! Look at that abandoned, hardened backslider who has so far abjured Christ and his cause as to be daily decrying, belying, and blaspheming "that worthy name by the which ye are called." Stand by his side and hear him speak of Christ, Christianity, and Christians! No lies, no reproaches, no indignities, insults, or blasphemies are too horrible for him to heap on what he calls the "whole set of them." He tries in the worst ways to hurl reproach and stigmas on the Redeemer's cause. He declares Christianity a fable, a tyranny, a priestcraft, an abomination. He scoffs at and ridicules sacred things. He blasphemes the Son of God. By the foulest and filthiest profanity, he puts the Saviour, whom once he served, to a public indignity—"an open shame."

The finishing-touch of this dark picture is given in the text from Hebrews x. The apostate at last finishes his own fearful guilt by doing

"despite unto the Spirit of grace." This word "despite" is rendered "insulted" by Delitzsch. Stuart says, "*Ευβόλας* designates the idea of treating with spite, or malignity, or contempt." In like strong and forceful manner, Bloomfield says, "Hath treated with contumely the Spirit of grace—i.e., the Holy Spirit, the bestower of grace—viz., by resisting his holy influences, which would have preserved him from apostasy." . . . "Thus, then, to grossly insult the Holy Spirit, to reject his holy influences with disdain, to deny their reality, or, it may be, ascribe them to demoniacal agency, is the sin against the Holy Ghost." Olshausen and Ebrard *in loco* say, "Finally, this falling away from Christ is said to be a "*ὕβρις* against the Holy Ghost, a wanton, presumptuous casting out of this spirit, consequently, an aggravated "sin against the Holy Ghost." Delitzsch says, "A wider antithesis could not be imagined than this of *ὕβρις* and *χάρις*. To contemn or do despite to . . . this Holy Spirit is to blaspheme the whole work of grace of which one has been the subject, and to exhibit it as a deception and a lie. It is profanely to contradict the very truth of God, and draw down upon oneself a vengeance which cannot fail." It will be seen from the above that apostacy includes a number of the most fearful and dangerous elements of wickedness; and it verges, in one point, the last noticed, close upon the confines of the sin of blasphemy against the Holy Ghost, which might be perpetrated after as well as before the death of Christ by those who have been saved as well as by those who have not been saved"; and that cases do occur in which the sin of apostacy does include the sin against the Holy Ghost, and this last and greatest enormity added to all the others stamps the apostate, in such case, the darkest and most finished sinner outside hell itself.

2nd. *The Aggravating Features of Apostacy.*—Not only is the sin in itself so fearful and dangerous, there are several facts about it which aggravate the guilt; and, perhaps, these aggravating circumstances either constitute or intensify its enormity. There can be no doubt that they render apostacy more flagrant, incurable, and unforgivable. On these we will be as brief as comports with clearness and conclusiveness.

The first aggravation is intelligence. The apostate knows what he is about. We have shown he was "enlightened, illuminated, had known the way," &c. But for this he could not become an apostate. Yet this fearfully aggravates his sin and guilt. In this all apostates are alike.

The next aggravation is deliberateness. See Judas, Demas, Julian, and others. A backslider is often such, like Peter, by being suddenly overtaken. By unwatchfulness, or some such thing, in an hour of fear, persecution, strong solicitation, or sudden, powerful gust of temptation, he falls. For shame and remorse, he dare not again show his face among

God's people. If he could, how gladly he would ! But here all is deliberately meditated and resolved upon. With malignant, cool-headed determination, the apostate denies the Lord who bought him, tramples on the Son of God, curses the all-gracious, loving Saviour, and contemptuously calls the blood of the covenant the unholy blood of a wretched, villainous deceiver !

Another aggravating feature of apostacy is repetition. Often, and repeatedly, the apostatising person perpetrates one or other of his peculiar crimes. Seizing opportunities with avidity, without occasion, provocation, or even timeliness, "instant in season and out of season," he puts himself out of the way again and again to insult and execrate the Saviour and malign the Spirit of grace. "It is the fruit of an entire series of individual, wilful, and unrepented sins, the final result of a whole series of misdeeds, and of violent repressions of the impulses of the Holy Spirit" (Riehm).

The last aggravating feature we mention is remorselessness. This, as we shall soon see, seals the apostate's doom, prevents his restoration, and hastens his damnation. In backsliders generally the case is far different. They feel remorse and compunction on account of sin. They regret it often. Sometimes they even strive against it. Often, in hours of silent meditation, they deplore their own condition, and wish they were restored to grace again ; but the apostate grows harder in sin. He ceases to be concerned. He boasts of it, he glories in it, he treats it with exultant bravado, he seeks occasion and opportunity for repeated acts of transgression. An apostate is unrelenting in his heart, bitter, scornful, greedy of sin. Having no wish to be reclaimed or forgiven, he tries in every way to fill the cup of his iniquity to the brim.

III. APOSTACY HAS VARIOUS CAUSES.

A few words on this point will be sufficient for all practical purposes, though many things might be indicated and very much be said. If we indicate the principal causes of apostacy it will be enough. The order of their operation will vary very much with times, circumstances, and subjective states of men.

1. Indifference about inward relapse is a cause of apostacy. "Keep thy heart with all diligence," says Scripture, "for out of it are the issues of life ;" and, again : "The backslider in heart shall be filled with his own ways." "The heart is deceitful above all things, and desperately wicked ; who can know it !" From these and many other such declarations in the word of God, it is manifest that apostacy often arises from within. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." The beginning of the downward course is thus traced home to the soul of the man himself. In very many cases, the cause of ruin is in the soul of the believer. He relapses in unguarded moments, but does not stop the leak ! Hence

results apostacy. If the Christian were careful at all times to watch very vigilantly his own heart ; if he sought to repress every rising lust, every unbelieving thought, every dark and scowling passion, every evil desire, and every wicked inclination, he would be able to nip and destroy even the veriest germs of the spirit of apostacy. He would prevent the rising growth, the earliest development of sinful relapse. It is the neglect and want of this, the carelessness about the spirit we are of, and the neglect of our heart condition, which opens the way for backsliding and ultimate apostacy. Look well, therefore, to the inner state, the inmost condition of the mind.

2. Remissness about outward means is a cause of apostacy. This point is quite as important as the other mentioned. Indeed, in our times, it is, perhaps, even more important. For our own part, we think it quite so. Very many, yielding to the prejudices and hurry of the days we live in, are in imminent danger of becoming apostates. Practically, they are backsliders now. The divine ordinances are neglected, if not scouted. Prayer-meetings, class-meetings, Sunday-morning and week-night preaching services are neglected. The gravity of this phase of modern church life, specially as affecting Methodism, cannot be exaggerated. Anything, nothing, or worse, is quite sufficient, now-a-days, to atone for such negligence. A bit of shop-work, a small domestic engagement, a little afternoon or evening party, a breezy walk by the river side, a Foresters', or Good Templars' Lodge, a literary entertainment, or an objectionable conductor of the Christians' meeting ; a hundred things less important than any of these are more than enough to cause an habitual neglect of the means of grace, such negligence will affect Christian life and experience. It must tell unfavourably on church-life and action. It has done so already, and through it many have escaped awful backslidings and downright apostacy by the skin of their teeth. In thousands of cases, many are following this pernicious way.

3. Bad associations cause apostacy. Very often this is the case. In numerous instances faithful souls have backslidden and apostatized through the influence of evil companions. He who once ran well, was a preacher of the Gospel even, is now to be found in evil places, doing evil things. "Be not deceived; evil communications corrupt good manners." A godless lover will lead you astray. A bad companion, whom you regard as a friend, will decoy you from Christ into evil and pernicious ways. We have seen many thus undone. Some of these have tumbled headlong down to hell. First decoyed from the company of good people, then from the means of grace, then from private devotion, then from the bare profession of religion, then into occasional drunkenness, profanity, uncleanness, scepticism, derision of religion, and scorn of sacred things, they have cast lot in the company of "evil men and seducers, waxing worse and worse, deceiving and being deceived," until they have put

themselves beyond recovery, and have become confirmed apostates, denying the Lord that bought them, trampling under foot the Son of God, counting the blood of the covenant, wherewith they were sanctified, a common or an unclean thing, and insulting contemptuously the Spirit of grace, they bring upon themselves swift destruction.

(To be continued.)

What is Faith?

THERE are a few great words which constantly recur in the New Testament. They stand for ideas which were fundamental in the religion of Jesus. Such are "love," "faith," "repentance," "the kingdom of God," "the Spirit," "the fruits of the Spirit," and so on. The Church has kept all of these words in current use, but some of them have lost the fulness of meaning which they once had. Take, for instance, the trinity that Paul so exalts—faith, hope, and love. "Love" shines out clear and full to our thoughts. "Hope" is taking a higher place in religion than it has had before. But "faith"—what is *faith*? In our time, the word does not strike home to the consciousness of men. Say *love*, and faces brighten; say *faith*, and a shade of uncertainty comes over them. This is partly because the word itself has been put to false uses, partly because the thing for which the word rightly stands is not so common as it ought to be and sometimes has been.

Faith is the sense of unseen things. Especially, it is the sense of God. It is the quick and sympathetic consciousness of a Divine Presence.

A man may live taking note only of the physical world that makes itself known through the senses. He may live simply by what he sees and handles and tastes. That is the very lowest stage of existence. Next is the stage in which man enters into relations with his fellows, and lives by social intercourse and human sympathy. Then there is the realm of thought—of reasoning, and imagination, and abstract ideas. And many gifted and largely cultured men get no higher than this.

But there is something higher. There is a Being greater than man, who inspires and guides the universe, and enfolds the human spirit. Some perception of this higher Power forces itself on every thoughtful man. As Tyndall has said, Who can watch the springing grass, the opening flowers, the renewing life of the year, and not believe there is some one who knows more about all this than we do? Reason, and something deeper than reason, point man upward to an intelligence which infinitely transcends his own. And as the moral sense develops

it comes to the recognition of a goodness above all human goodness—a moral perfection which is not merely dreamed of but actually *is*,—a love which shines through all human affections and is purer, holier, mightier, than they. Just as man rises from brutish isolation to social relations with his fellows, so he may rise still higher into relations with the unseen and perfect one.

Faith is that state in which man's recognition of this brooding and enfolding Divinity is vivid, sure and constant. When we talk about the abstract proofs and evidences of a God, we are like men who talk about the Alps having never seen them. What, to such talk and thoughts, are the sensations of him who stands looking upon the glory of the Matterhorn and Monte Rosa—that, compared to philosophical speculations about God, is the sight and sense of God which faith in its highest moments affords.

There are men, and have been men in every age, to whom the Infinite Goodness and Truth and Love were the surest of all facts. They lived *as seeing him who is invisible*. And they who have attained to that have attained to such peace within themselves, and such power over things without, as nothing but faith ever gave. They have "subdued kingdoms, wrought righteousness, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight." More than that, they have won debased souls back into purity; they have raised men out of moral death into life; they have been God's instruments for reformatations which have swept over the world and regenerated it.

This is the rare and heroic aspect of faith. But faith is not an exceptional thing; it is *by faith we are saved*, all who are saved. And how does faith save us? Not by being a substitute for right conduct, but by being the supreme help to right conduct.

When a boy leaves his home and goes among the coarse temptations of the city, suppose that by some means he never lost the sense of his mother, and always felt as if she were by his side. Would not that sense of companionship be a surer safeguard against impurity than all his good resolutions and efforts without it?

A man comes home at night from the cares of business to the society of his wife and children; his tired and chafed spirit bathes itself in the sense of their gentleness and spotlessness, his wife's clear truth, his children's innocence of evil. If the vivid remembrance of these things could abide with him when he goes back amid the hot competitions and basenesses of the world, would it not do much to keep him upright and generous and manly?

These are true but imperfect illustrations of the way in which faith in God saves men. How can he harbour base thoughts who feels above and around him the all-pure One? How can he yield himself to malice

and revenge who feels a divine goodness brooding over his heart? How can he stand unmoved and idle amid his suffering fellow-men who is conscious of an infinite love, yearning and striving to bless all? This living faith—this faith which works by love—strikes down the foes that beset man the worst. It strikes down despair, for he feels the power of the Almighty working for him. It drives out the baleful fires of low impulse, by kindling an intenser flame of noble aspiration. It sets love to help virtue in her hard struggle. It reveals man to himself as no longer helpless, borne down, the sport of resistless fate, but the child of a heavenly Father, the heir of immortality, called to rise into the likeness of God, and with all the power of God pledged for his help. To know this and feel it, to carry in daily life this sense of a Divine Friend, is to have victory over all the ills of life.

Faith is the consciousness of God. The man who is without faith is therefore without God. No man can put asunder what God hath joined together—his own life and the Divine Life that supports it. A blind man does not lose the sun. It warms him, it causes the food to grow that feeds him, it stimulates the whole physical life of the globe without which he could not exist. But, what a loss is the blind man's! What freedom and power, what daily gladness, what rapture of beauty, does he miss! And so the man whose consciousness of God is undeveloped still stands encompassed by the Divine providence and beneficence; but, missing the recognition and sense of it, he loses the highest joy and the true victory of life, and is at best but a stunted and imperfect creature.

The Gospel does not ask of men that they rise at once by their own effort into this realm of faith. It meets them where they are living without a sense of God, and sinfully. Its first word to them is, *Repent*. Turn about, and do your best to forsake sin. That any honest man can do. So striving, he may lay hold on the thought of a Divine Friend who sympathizes, and is patient, and helps him. That thought will grow into certainty, into strong and habitual consciousness, as he holds to it and lifts himself by it. The just shall live by faith—the man that honestly does his best shall find God working with him. And his path shall grow brighter and brighter unto the perfect day.

A Perfect Christian.

BY L. D. WHITE.

WE sometimes hear from the devout disciple of Jesus the honest expression, "I want to be a perfect Christian."—Now I have no desire to criticise the expression, but it suggests a mistake into which real godly people are liable to fall. They struggle and groan under a conviction that they must reach a standard of exact legal obedience.—Hence they are ready to reproach themselves with great severity on the discovery either of an error in judgment or a mistake in practice, although the heart has been prompted by pure love, and the purpose of the soul has been as honest as they are capable of exercising. It should be remembered by such that Christian perfection is perfection in love to God and our neighbour; and that perfect obedience is the sincere obedience of perfect love. "Love is the fulfilling of the law." He that loveth another as himself "hath fulfilled the law." It is written: "By the deeds of the law there shall no flesh be justified in his sight." Hence, whoever measures himself by the letter of the law will learn to his discomfort and sorrow that the "letter killeth." Let us not then go about to establish our own righteousness, but submit to the "righteousness of God, which is, by faith of Jesus Christ, upon them that believe."

Then, by a perfect faith, which intends exact obedience, and receives Jesus Christ under a consciousness of being slain by the law, as, "the end of the law for righteousness," and which works by love purifying the heart, we shall find ourselves in the blessed state of "that man unto whom the Lord imputeth not iniquity." In order to completeness in Christ, all depends, conditionally, on the completeness and stability of this faith, by which we are *rooted and grounded in love*. Let us not, then, on the discovery of personal weakness, mistake, or failure, cast away our confidence and so lose the essential medium by which we are joined to the omnipotent Saviour, who is our only all-sufficient remedy and hope against these discoveries. "Wherefore he is able to save to the uttermost all that come unto God by him."

"Closer and closer let us cleave
To his beloved embrace."

It seems proper in this connection to speak in regard to the manner of judging of another's religious state and experience. It is quite common to use this legal standard, making little or no account either of the good intention or of the proper spirit of the subject of our criticism. Besides this, in forming their opinions of others, even good people have their own interpretation of God's law, and the influence of their own

education and prejudices, which, taken together, constitute at best but a modified legal standard. In fact, it is the standard of the one who is judging his brother, and might answer well if applied to himself, while it may differ much from God's demand upon the honest brother whose measure is being taken.

In all our opinions of one another we must not forget that we are fallible ourselves, and that we are more likely to misjudge concerning the experience of another in spiritual things than he is himself. It is conceded he may mistake; and if this is so, how much more easily may we mistake in relation to the exact state of his heart and his true relation to God. Nothing has been more common in the past than for the pious and good to be misjudged and condemned.

The embodiment of perfection was found in Jesus Christ—but did he escape? He was put to death as a deceiver and blasphemer by the influence and demand of his Jewish brethren.—His apostles fared little better. And Stephen, the first martyr, died by the hands of professors of religion. By whom was Luther's life sought? When was Wesley attacked by a mob which was not led or encouraged by Churchmen? It is quite evident that the state of the human heart has much to do in determining the decisions of the judgment in the matter of religion. Hence, when we grow severe and uncharitable in our thoughts of our brethren, it will be well for us to look within and see if we have the mind which was in Christ. This will not justify open and known sin, but it will greatly assist one in the exercise of true Christian charity.

“Judge not that ye be not judged, for with what measure ye mete it shall be measured to you again.” If, then, we find one who thinks he has attained what we think he has not, in the language of Mr. Wesley, “Let us rejoice as if we had won great spoils. Ought we not rather to be grieved—to let our eyes run down with tears?” — *Methodist Recorder*.

THE deepest, and most desirable, and most permanent joy is not where the laughter and song are loudest. They are ripples, eddies, on the surface of joy, showing its shallowness, not its depth. We are always pensive and thoughtful when we are most happy.

ONE very common error misleads the opinion of mankind, that, universally, authority is pleasant, submission painful. In the general course of human affairs, the very reverse of this is nearer the truth. Command is anxiety; obedience ease.—*Pascal*.

Miscellanies.

THE KILKENNY CATS.—The well-known fable of the Kilkenny cats, which narrates that after their fight was over not a cat was left, nor the sign of a cat—not so much even as the tip of a tail, or a claw, or a hair—that they had literally eaten each other up,—is not an original Irishism. It is, at the very least, as old as the New Testament, and how much older nobody can guess. Can any one doubt that St. Paul had heard it, and was thinking of it, when he wrote the fifth chapter of Galatians? It is not supposed at all that he intended a joke. He was profoundly in earnest, beyond a question, yet I am quite sure that something like a smile at the singular aptness of the illustration flickered over his grave face while his pen traced the words, "But if ye bite and devour one another, take heed that ye be not consumed one of another." No one need tell me that Paul had not heard of the Kilkenny cats. Every word in the text betrays the source from whence its imagery was borrowed.

Of course, the fable in Paul's day was not domesticated at Kilkenny. The scene may have been laid at Corinth, or at Ephesus, or, more likely, somewhere in Crete, which was, par excellence, the "Emerald Isle" of that time.

It is not impossible that the story of these cats was current even in Abraham's and Lot's days, the scene being laid in some part of Egypt, and that these prudent and pious old patriarchs reminded each other of it when they conferred together of their affairs at Bethel, and concluded to separate, lest the strife that already had broken out between their respective herdmen should grow into another matter of the same sort.

The fact is that the fable is too good, and too admirably illustrates what has been happening in the world ever since the fall of our first parents, to be the exclusive property of any age or island. It belongs to the race, and to all generations.

I would not affirm that our Saviour was thinking of it when he said, "Every kingdom divided against itself is brought to desolation; and every house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?"—yet the truth that he taught in these words is precisely that which the fable teaches; for though these divisions of kingdoms and houses against themselves do not always proceed to a complete Kilkenny termination, they do, at least, always approach it, and come more or less near to it. Every such division is a true Kilkenny business as far as it goes.

And as it is with nations, so precisely it is with individuals. The

mildest way of putting it is that when two men, or two women, begin to fight each other, they begin to eat each other up; and the only doubt is which of them can stand it the longest, and which will have the most left when they stop.

As for houses divided against themselves, who that has lived long in the world has not more than one deplorable catastrophe to tell us of? And it does not take much time in a house, when once it comes to tooth and claw, to settle a dispute precisely in the Kilkenny way. The combatants have the best possible chance at each other, and every bite bites home.

It would be well if the man who is purposing to go to law with his neighbour would calmly sit down first, and carefully settle with himself whether, taking everything into the account, the expense of money, the waste of time, the worry of mind, and the abiding hostilities certain to be created, he is not likely to make more or less of a Kilkenny matter of it, both for himself and for his adversary. There is a very good conundrum which may not be out of place in this connection. "Why are the opposing counsel in a suit at law like a pair of shears?" The proper answer is said to be this: "Because they never shear themselves but only what's between." I know the case is so with a pair of shears, and I fear the similitude is not altogether imaginary. Whoever does not desire to be sheared should certainly keep out of the law, if he can.

If one might be permitted to take his stand on the top of some exceeding high mountain, just once, with the voice of a mighty angel, to preach to the whole world assembled and listening before him, it is really hard to say what text he ought to choose out of the whole Bible in order to make the very best use of his sublime opportunity. I think his mind would pendulate for a while between John iii. 16, 17, or some other equivalent to that, and Gal. v, 13, 15. I am not at all sure that he would not settle himself finally on the latter text, and preach the law of love, bringing in the love of God in redemption through Jesus Christ, by way of example and illustration, and enforcing it at last, as Paul does in the text, by the sad and most tragical fate of the Kilkenny cats.

EVIDENCE THAT A MAN IS ON THE LORD'S SIDE.—1. He tries to understand what the Lord requires. He searches the Scriptures, and tries to ascertain their true meaning. He receives with meekness the engrafted word, and daily asks the Lord what he would have him to do.—He takes the Bible as a lamp to his feet and a light to his path. He is ready to learn and know his duty, that he may do it.

2. He believes all that the Lord plainly teaches. No matter how different it seems from what multitudes like, if it is plainly taught in

the Bible, he believes it. The sentiments of scientific men have no influence with him, if they are contrary to the plain teachings of God's word. He looks upon the Bible as a true and unerring standard.

3. He determines to obey all God's commands. Even when the command seems to require what he has always regarded as wrong, if it is clearly God's command, he at once seeks to obey it. He remembers that Abraham, though he knew it was wrong to kill a human being, at once sought to sacrifice his son Isaac when God demanded it. He is ready to ask, "Lord, what wilt thou have me do?" And when he clearly discovers what the will of God is he at once does it.

4. He unites himself with the Lord's people. When he sees people seeking to unite in all God's commands and ordinances, he feels it his duty to cast in his lot among them. If he finds people zealously walking in the way of God's requirements, he casts in his lot with them. He thus seeks union with the Church, and to marry a Christian companion, and to go hand in hand with true Christians.

5. He endeavours to keep the Lord's day according to God's requirements. He is grieved to see the Sabbath violated, and therefore he remembers it, and tries to keep it holy, and tries to influence others to do the same.

6. He greatly reverences God's name. He has so much regard for those names by which the Lord makes himself known that he is sorely distressed when he hears men or children taking the Lord's name in vain.

7. He frequents the Lord's house.—From Sabbath to Sabbath you may see him laying his plans to go up to the sanctuary whenever divine worship is to be attended to. Especially is the Sabbath worship precious in his sight. If he lives at a distance from the house of God, he will take pains to start in season to visit the sanctuary.

8. He devoutly worships the Lord.—While many others render simply external service, he throws his whole soul into the parts which he performs.—While many are satisfied by reading prayers, and confession, and covenants, he throws his whole heart into what his lips express.

9. He strives to advance the Lord's cause. He is zealous in his duties.—He sincerely attends divine worship, speaks often to Christians and others on religious subjects, tries to convert the impenitent, does his part devoutly in Sabbath School, gives liberally to circulate the Bible and send missionaries to the destitute at home and abroad. In all things he shows that it is his heart's desire and prayer to God that the unconverted may be brought into the kingdom of heaven.

10. He enjoys the Lord's smiles in this life. He receives a hundred-fold more than he surrenders in this world, and anticipates with joy the happiness of heaven.

11. He leans on the Lord's arm in times of trial and affliction. Instead of murmuring at afflictive providences, he submits to them with holy cheerfulness, and says that "our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."—*Religious Herald*.

IT'S MIGHTY IMPROVIN'.—The Irish peasantry have tales of parabolic character, stories which, by means of some striking action or circumstance, set forth a hearty moral. On hearing such, their usual phrase is, "Oh, its mighty improvin'." And that, too, according to the poet-Lover, is what Molly Molone, a worthy washerwoman, used to say—and say almost invariably—after hearing a sermon on Sunday. One day, however, her clergyman, who was not quite content with this generality, spoke to her respecting his discourse, and Molly suddenly became what they call in Ireland a little bothered. Nevertheless, she got out of her difficulty with one of those parabolic answers which are such favourites with her class, and which, while it completely evaded the question, satisfactorily replied to it.

Rev. Well, Molly, you liked the sermon, you say?

Mol. Oh, yes, your riverence—it was mighty improvin'.

Rev. And what part of it did you like best?

Mol. Well, sure, sir, I liked every part.

Rev. But I suppose there were some portions of it that you were more struck with than you were with others?

Mol. In troth, plase your riverence, I don't remember any part exactly, but altogether 'twas mighty improvin'.

Rev. Now, Molly, how could it be improving if you don't remember any part of it?

Mol. Well, your riverence sees that linen I've been washing and dhrying on the hedge there?

Rev. Oh, certainly.

Mol. Wasn't it the soap and wather made the linen clane sir?

Rev. Of course they did.

Mol. And isn't the linen all the better for it?

Rev. Oh, no doubt of that, Molly.

Mol. But not a drop of the soap wather stays in it. Well, sir, it's the same thing wid me. Not a word o' the sarmint stays in me—I suppose it all dhries out o' me; but I'm the better and the claner for it when it's over, for all that.

THE HABIT OF FRETTING.—Fretting is both useless and unnecessary. It does no good, and a great deal of harm; yet it is almost a universal sin. More or less, we are all given to it. We fret over almost

who were numbered by thousands, might have adopted it. Roman converts, keeping a distinctive term, would, as we have seen, very naturally have fallen upon it. But, however it may have been started, we may be sure the hand of God was in it, and that the Providence that named the Saviour from his birth, and many also of his servants, would be extended to the naming of the great company of the elect. And we may rejoice that the name Christian is one that can repel no foe, and one that every convert from every clan and tribe and generation of earth may rejoice to hear.

WHY should Christians be sombre and melancholy? They ought to be solemn and serious, and they ought to live against the levity and giddiness which often spoil human intercourse; but they can be and do all this without going into mourning or sitting in sackcloth. Joy is to be the predominant feature of a Christian's life. He is to sing of the Lord's goodness, sing of mercy and judgment, sing loud songs skilfully, and even glory in his tribulation. It is so common for us to talk about the shadow and sorrows that we forget the sunlight and rejoicings; and passing gloomily along ourselves, we throw obscurity and difficulty around the footsteps of our neighbours.

A CHRISTIAN can say what no other man can say. He can see consumption wasting his flesh; he can see the hectic flush upon his cheek by the mirror; he can see his own hollow eye; he can feel the pains of death thrusting through his system; he can stand on the last avenue of life; he can stand upon the verge of death; he can look down into the vista of the grave; he can defy death, the scalpel, the execution, all forms of human suffering; he can go down the gentle slope to the grave; he can plunge into Jordan, and as his voice is suffocated by the waves you hear the shout coming from his lips, "Nevertheless I live." Presently on the other side he merges from the lethean wave, he puts his feet upon the celestial shores, and stands up, saying: "I live for ever at God's right hand. Glory to God!"

"ALL THINGS ARE YOURS."—Rich indeed must be the portion that includes death in its treasures—not as a bar to keep us out, but as a bridge by which we pass over and possess our inheritance. Thus the certainty of death secures the certainty of heaven. Both worlds are provided for.

It was the beautiful thought of a pious Christian expressed in prayer to God, "Wherever we can send a thought, thou canst send a blessing."

CHRIST is our example in temptation. Man has no conception of his need of Christ until this truth is made apparent. Much is said of Christ's dying, and rightly, too, but more should be said of Christ's living. Christ in the wilderness, without company, without food, surrounded by wild beasts, alone, unattended, and apparently unthought of, after the heavenly recognition had been received, bearing Himself so wisely, prudently, with such fidelity to truth and to his mission, is a greater mystery than Christ on Calvary withstanding the hate of men, the malice of devils, and the withdrawal of the presence of the Father.

THERE are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is ever fitful in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find his reward.

"I HAVE learned," said an aged mother in Israel, "to go directly to God with every trouble and every joy. He has invited me to cast my care upon him, and why should I, then, try to bear it all myself?"

TIME appears very short, eternity near; and a great name, either in or after life, together with all earthly pleasures and profit, are but an empty bubble, a deluding dream.

NOW-A-DAYS we have many hedge-breakers, few hedge-makers; many openers of gaps, few stoppers; many makers of breaches to let in the flood of God's wrath upon us, but very few to make up the breach and let down the sluices, that the gushing streams of God's vengeance may be staid.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! But there are words, looks, and observances which speak of love, and there is scarcely a family that might not be richer in heart-wealth for more of them.

Connexional Biography.

REV. JOHN FLESHER.

"OUR beloved friend and brother, the Rev. John Fleisher, is gone! yes, he is gone from pain and trial and sorrow, to the land where 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.' Hosannah! he is gone, beyond the reach of Satan, and from the imperfect fellowship of the people of God on earth, whom he loved, and earnestly sought to profit, to the 'City of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn.' My heart throbs with delight at the thought that

"Our brother the haven hath gained,
Outflying the tempest and wind,
His rest he hath sooner obtained,
And left his companions behind."

While emotions too big for utterance fill my fluttering breast at the remembrance that I shall no more see his face on earth, nor hear his lovely voice, nor rejoice at the postman's arrival with his welcome autography, which for years has been accustomed, at intervals, to cheer my spirit, and bid me look forward with holy anticipation, to the region where

"No slightest touch of pain
No sorrow's least alloy,
Can violate our rest, or stain
Our purity of joy."

And now that he is gone to his eternal rest, I feel that earth has lost one of its chief attractions for me, and that heaven offers an additional reason to thousands of others for humbly pursuing the path that leads thitherward, until through the merits of his Saviour and mine, I shall regain his fellowship amongst the glorified throng, who chant in immortal chorus—

"To the King of the sky,
To the great everlasting I AM;
To the Lamb that was slain and liveth again,
Hallelujah to God and the Lamb."

Out of the fulness of a loving heart, thus writes the Rev. H. Alderslade about John Fleisher, his first superintendent in the Primitive Methodist Ministry. Surely the—

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

History is a grand picture of great men. But each man has his own peculiar qualities, and has left upon the age in which he lived the distinguished marks of his own individuality. It was so with John Fleisher, who first saw the light in the town of Otley, on December 3rd, 1801, but whose youthful days were spent in the village of Silsden, twelve miles from Otley, in the beautiful valley of Airedale, whence his parents removed before he knew his right hand from his left. Some of his juvenile companions have outlived him, and are still inhabitants of their native village. They are very proud of their old play fellow, and love to relate the incidents that sprang out of their youthful frolics. One of them says—"When boys we always gave way to young Fleisher, he was our head, for he always could see and plan everything better than any of us, and his language and his dress were better than ours." His parents being in comfortable circumstances accounts for his "better dress." His ready planning showed itself in the following incident:—"He and I," says another, "had to go together every morning for milk to a farm house some distance from the village; one wet morning I fell, and spilt both my cans of milk; boy like, I began to cry lustily, but

Flesher began to laugh as lustily as I cried, and provoked me by saying, "If I were you, Willy, I would not cry over spilling the milk." I replied, "And what would you do but cry, when the milk is all gone into the beck (the stream), and there is none for breakfast?" "I would," said Flesher coolly, "take half of the milk out of my cans and put it into your cans, then fill them up with water, and it will never be known that you have spilt the milk." The thing was done according to his plan, and the diluted milk was not discovered, and the young delinquents escaped chastisement. The boy was thus father to the man. His juvenile frolics manifested those characteristics of thought and action which never ceased to show themselves during the whole of his earthly existence.

Those who with the Apostle Paul believe, as it regards the distribution of the families of mankind on the face of the earth, that God "hath determined the times before appointed, and the bounds of their habitation," must admit that an unerring and loving God is concerned in their introduction into this world. The first leaf in the book of Providence is our birth and the circumstances that surround our infancy. If pious parents and the beneficial influences of Christian example and association meet us at the threshold of our existence, there is surely a greater probability of our mental and moral nature being moulded after the divine likeness than if our infancy were surrounded with the reverse of all this. Now Providence placed John Flesher in favourable circumstances for mental and moral growth. His parents, William and Agnes Flesher, were intelligent, industrious, cleanly, orderly, persevering and religious persons. His father, after his removal from Otley to Silsden, combined the two businesses of grocer and schoolmaster; his mother attended to the shop, while his father taught the scholars. They were both truly devoted to God, and members of the Wesleyan society. His mother was so full of God, and so truly in earnest for her son's salvation, that according to her own statement, "She never remembered giving her son the breast, or going to her knees to pray without asking God to bless her son." Surely he was planted in good soil for the right development of his superior nature. The facilities for acquiring knowledge and serving God were few and far between in that day compared with this; but intellectual energy, moral fortitude, self-reliance, unfaltering faith, and decisive action, can turn the most unfavourable circumstance to advantage. Such elements of character unfolded themselves in John Flesher. Had he been otherwise constituted he could not have risen to the position which in after life he filled. He was no ordinary man. Parents and teachers can supply the lessons for study, but cannot impart the power of self-application. They can provide aids in the pursuit of knowledge, but they cannot make the student. He is his own original, and his originality is the gift of God. Such was young Flesher's thirst for knowledge, and his readiness in mastering the rudiments of the week-day school education, that very soon neither his father nor the National schoolmaster in the village of Silsden, could teach him anything further. Mr. John Wade, the National schoolmaster, was wont to say of his old scholar, "that he was the best grammarian in the West Riding of Yorkshire." And he might have added that few could surpass him as a logician. He spent considerable time with his sister, a farmer's wife who resided at Long Preston, where he had the advantage of a superior school. His memory was prodigious. A friend took him one week day evening to hear a favourite Wesleyan minister; before morning young Flesher had transferred the sermon to paper, and read it to his friend, nearly word by word as delivered the previous evening. But the great event of his life was his conversion; this took place in his childhood. He became the subject of impressions at nine years of age, but those good emotions were allowed to die for the want of proper training. The Christian church, somehow or other, fails to make suitable provision for the right development of youthful piety. But the good seed, which took root so early, was fully quickened into vigorous life through the happy death of his sister Alice.

He was so deeply affected with her triumphant death that he gave himself unreservedly to God. This would be when he was about fourteen

years of age. He united with the Wesleyan society, and became a boy preacher on their plan when a little over fifteen years of age. Some object to boy preachers. Flesher was always much attached to them, and encouraged them in their work of faith. He judged of others by himself. God early converted him, and honoured him by putting him into the ministry when a mere stripling. As a Wesleyan local preacher he was remarkably zealous and useful. Gamblers in the lanes and moor edges, on the Sunday, fell in for a full share of his reproof. He became a terror to them, and at his approach they were glad to run, rather than encounter his exhortations. He mourned over the religious apathy around him. This brought him into mental conflict. He questioned his call to preach the Gospel. A friend found him in bed at mid-day in an agony of mind over his doubts, and faith and prayer gave him the victory.

A new turn was given to his thoughts by the news reaching Silsden that a new sect of Methodists had sprung up, and that they were converting sinners by thousands in Lincolnshire. This news was brought by Mr. Abraham Dixon, a wooldealer in Silsden, who journeyed into Lincolnshire to buy wool. Mr. Dixon urged young Flesher to send for those wonderful men to labour in Silsden. They came, Mr. Samuel Laister preached the first sermon; nothing special followed this service; but Mr. John Hewson and his devoted wife followed in a few weeks, and showers of blessing fell. Mr. Flesher's father's barn was the chapel, and the wounded were often conveyed from the barn into the house to be prayed with, and fully healed by the "balm of Gilead." From March 1821, till June 1822, 626 members were gathered together in Silsden branch. Mr. Flesher at once joined in with the new sect every where spoken against, and became a local preacher, and was urged to enter immediately upon the work of the itinerancy. But he preferred for the time being to become usher in the week-day Central School, Leeds. This situation was a good one, and quite congenial to his intellectual aspirations; but, like Jonah, he found he had run from the work of the Lord, and could find no rest until he obeyed the call of God to give himself fully up to the work of the ministry. This he did in the early part of 1822. Hull circuit sent him to labour in Tadcaster branch, where he met with Miss Cawood, who soon after became his wife. Equal to him in intellectual vigour and in true devotedness to God, for over fifty years she not only shared in his joys and sorrows, but by her intelligence, piety, courage, industry, and perseverance, helped and encouraged him to endure faithfully and cheerfully the poverty and suffering involved in the first twenty years of his ministry.

From 1823 to 1825 he laboured in Darlington branch, and from 1825 to the beginning of 1827 we find him in Whitehaven branch. The Rev. G. W. Armitage, his colleague on this station, says:—"In 1825, we were both stationed in Whitehaven branch of Hull circuit, and it became my happiness to reside with him as well as to labour with him. This branch, though but of recent formation, had been the scene of a disastrous division, through the improper conduct of a travelling preacher. The congregations and societies had been scattered, and desolation reigned in several places. My excellent superintendent, however, was just the man for the situation. Naturally of a sweet and cheerful disposition, he soon won the esteem and favour of the people generally; and by kind, but firm adherence to church discipline, he organised the station upon a sound constitutional basis. The separatists soon began to return, and in a short time the poor deluded and erring brother, who had set up a rival community, was forsaken of his friends, and compelled to quit the country. Having now a fair field before us, and having at the first agreed to avoid all discussion of past disputes, and to "know nothing among" the members and friends, but "Christ and him crucified," our path was soon both plain and pleasant. The large church on Mount Pleasant, which our people then occupied, was soon filled with attentive and interested congregations, more especially when Mr. Flesher officiated. We had peace and prosperity in all our borders; sinners were converted, backsliders reclaimed,

and the societies established ; so that the station throughout became "like the garden of the Lord." Nevertheless some privations and trials fell to the lot of my superintendent, as might be expected in such a case. These were "counted as the small dust of the balance," and were cheerfully endured by him and his devoted wife. Having fully consecrated to the service of Christ and the Primitive Methodist Connexion all his rare gifts and graces, and seeing the success of his labours, he rejoiced with great joy, both in his trials and triumphs. Patience, faith, and labour, received an abundant reward, and great indeed was his popularity and usefulness, as a minister of Christ. Let me not omit to say, that I have ever since been grateful to Almighty God for placing me with so excellent and kind a colleague. In those days young men entering the ministry had few means of advancing their attainments in things pertaining to their important position. Hence I am glad to testify, that I owe to my departed friend an everlasting debt of gratitude for his kindness, assistance, and efficient aid to me, in directing and encouraging my studies. Nor will it, I humbly presume, be extravagant to say, his rare ministerial, legislative, and administrative talents, so long and wisely employed, have laid the Connexion under lasting obligation."

Alston and Westgate branches of Hull circuit were favoured with his labours during the connexional years from 1827 to 1829. So great were the crowds that rushed to hear him in the dales of that Moorland district, that on several occasions he had to be handed through the window to the pulpit. A blessed revival of religion had attended the labours of his predecessors, so that it required the utmost diligence and labour on the part of himself and colleagues to keep up the converting work ; but the blessing of the Most High accompanied their toil, and there was an increase of members and money. While residing in Alston the Lord providentially preserved his home from being broken into and robbed. In the large Magazine for June, 1846 he refers to the matter: "A little more than eighteen years ago I was stationed in Alston Moor, where I witnessed many displays of the saving power and goodness of God, and some interpositions which I designated providential. One I will briefly record. One Lord's day I had to preach in Wear-dale, fifteen miles from my residence ; on the previous Saturday I was harassed by alternately making preparations for my journey, and then relinquishing them. . . . Why I could not start towards my Sunday appointment on Saturday, I know not. My pormanteau was prepared, my top coat put on, and my stick in hand ; but just as the first step should have been taken, an unaccountable hesitancy befel my spirit, and trepidation following I repaired to my closet to invoke divine counsel. While in secret with my heavenly Father, every unpleasant symptom was allayed, and I assayed again to quit my house. While making the attempt former unpleasant symptoms returned with increased force, and again I was driven to prayer. Thus were several attempts made to commence my journey, until having no spirit to add to their number, I was compelled to say to my wife, 'The meaning of this event I cannot explain, but my journey must be deferred till tomorrow.' . . . I have satisfactory reasons for concluding that my absence from home was expected by a depredator who was then infesting the neighbourhood ; also my having the charge of a considerable sum of money might have been inferred. Be these things as they might, my house was to be beset a little before midnight. I was on my knees by the side of my bed, uneasy in spirit, and secretly sending forth prayer to the mercy seat, and my wife was sitting in fear in the front room ; both had been prevented from retiring to rest at the usual time of night, through the occurrences of the day. After rising from my position, I asked her to go to bed ; but in a half whisper she answered, "Hush ! some one is about the house !" Scarcely were the words uttered before two or three squares of glass in the window were broken from without ; and had I been where I purposed being instead of under my own roof, I believe the offender would have effected an entrance and a burglary, if not personal abuse besides on the helpless partner of my life." I cannot resist the conviction that in the way I was prevented from being fifteen miles from the scene of danger was adopted to accomplish

our preservation by Him who guards his children by night and by day." At the midsummer of 1829 he removed to the Barnard Castle branch of Hull circuit. The following letter from Father Clowes will show that Barnard Castle branch was no sinecure at that day:—"Tunstall, Nov. 17, 1829. My dear brother,—I write to inform you relatively to the things of Penrith. After you left me that day I went and looked at the place where our people preach. It is a room over a bakehouse, full of dust and dirt from the same. Besides I could see the sky through the roof; in short I think it a very improper place. After I had talked with the preaching woman Beasy I found there was thirty shillings to pay by the next Thursday, or the pulpit and forms were to be sold. I saw they were worth far more money, and I concluded with Beasy that they had better beg what they could towards it, and if they fell short she must write to me at Hull quarter day, and I would endeavour to beg something there, so that the pulpit and forms might not be sold, but might be ready to put in another place at the spring of the year, for we concluded that nothing could be done till then with Penrith. I therefore think you must give up Penrith at present, and take in Kendal, and draw up as good a plan as you can for it, and send it to the quarter day. I got away that night with the mail, and had a better night than I expected. I got home the next day. I say home; but where is my home? I hear a voice crying, this is not my rest. O Flesher, let us fight the devil and endure to the end. I conclude with saying, live near to God." Well might this holy man exhort Flesher to live to God. The incessant and exhausting toil required to walk from Barnard Castle to Kendal, from Kendal to Brough, and from Brough to Penrith, a distance of forty miles, would need much living to God. What then formed the Barnard Castle branch is now divided into four stations. After the Conference of 1830, he was sent by the Hull circuit to Edinburgh, to try what his piety, eloquence, and rare managing talent could do in the capital of Scotland. On January 8, 1826, the Sunderland circuit sent Messrs. N. West and T. Oliver, as missionaries to Edinburgh, and in consequence of circumstances which we need not describe, on September 14, 1827, Messrs. N. West and J. Bowes set up a separate church of their own, and were connexionally severed as members and travelling preachers from Primitive Methodism. Mr. Broadbent was sent to Edinburgh to gather up the connexional fragments. In 1829 the mission was transferred from Sunderland circuit to Hull, with brother T. Greene, who followed brother Broadbent. Mrs. Flesher and family remained at Hull, while he laboured nine months among the Scotch. From a letter sent by Mr. W. Suddards to Mr. Flesher, we learn that it was a doubtful thing whether Edinburgh should be continued as a Primitive Methodist mission:—"Hull, Dec. 11, 1830. My dear brother,—I have received yours of the 8th November, and will endeavour to give a hint upon each of the subjects mentioned in your letter.—1. As it regards the quarter-day, I think upon the whole it was a tolerably comfortable one, but like all other comfortables of this life, it had its drawbacks, particularly in the pain which is excited at the expulsion of a brother traveller for improper conduct. This has been the case in reference to brother J. S.; brother H. O. also got combed down a little for making profession of independency and generosity, while he at the same time exhibits proofs of a parsimonious character. 2. The quarterly meeting agreed that you should not take a fresh preaching-house, but give notice of quitting your present one, together with house, at the expiration of your first term; so that would allow you taking a larger place, or withdrawing from "Flesher-styled Laodicea," in the course of a quarter or two, if there appeared no reasonable prospect of improvement. We have written our sentiments to the Sunderland circuit, whose statement we expect possessing at the next quarter-day, and by the tenor of which we shall partly be compelled to act. May God in his mercy help us all to do what will be for his glory. Previous to the arrival of your letter, you were stationed at Hull, and Beattie appointed to labour at Edinburgh alone. That appointment would have stood had it not been for your urgent letter; so that your continuance at Edinburgh must be attributed principally to your own impertunity upon the

subject. Mrs. Flesher, I doubt not, is sending you a fund of information, especially as she has the generalissimo, Father Clowes, under her roof, as a lodger.

Another letter from Father Clowes to Mr. Flesher shows the unfavourable position of matters in Edinburgh, and the deep sympathy he had with him in his mission work :—"Sept. 20, 1830. Dear brother,— You are in the field of battle, and the trial is upon you, but happy are they that endure. Before the crown goeth the cross, and before honour goeth humility. Take the cross and you take Christ, take the cross and you take heaven. We had your doleful letter read at our quarter-day, and I sympathise with you, and likewise I have not failed to pray for you and your success among the Scots ever since you went. My brother, do not quit the field of the Scots too soon. Stay with them a moderate time; trust in the Lord, and do good, dwell in the land, and verily thou shalt be fed. I have been at Silsden and saw your father and mother: they are as well as might be expected at their time of life. Your father showed me the old preaching house, his barn. I preached for them in the chapel, and had a powerful time. The friends were very wishful and pressing for Hull to take them, but I gave them no encouragement, but they came to our quarter-day, and would have no denial. So we complied and took them. With respect to *Summersides'* letter, you will see that my judgment is not weak in all things, for I gave my judgment against his going to America. I have done at Mrs. V.'s, and have been at your house this quarter. I will settle with you for it when I see you. I am on my way for Weardale to help brother Sanderson in holding missionary meetings, both there and at Barnard Castle. I should have been glad to have paid you a visit, but for the expense and fatigue of the journey. Your wife is in better spirits than could have been expected relative to your stay and distance from her. I hope you will be the honoured instrument in turning the work round in Edinburgh. Exercise all your faith. Give my love to brother Sharpe. I hope he is improving in that preaching which is called preaching in faith. Give my kind love to Mr. Mooney, and accept the same yourself."

(To be continued.)

REV. WILLIAM CHUBB,

Was born April 10, 1808, at Derrill, in Devonshire. The early part of his life was spent according to the usual course of this world, without God; but he was ever the subject of religious impressions, the Holy Spirit striving with him very powerfully. In the year 1829 he was induced to attend a Primitive Methodist camp meeting, which was held in the neighbourhood where he resided, at which he was deeply convinced of sin, and cried aloud for mercy, but he did not then find the Saviour. However, the Spirit continued to work with him, and in a few days afterwards he was brought to the knowledge of sins forgiven. This happy change was effected in a field under the open sky, near to the house in which the Primitive Methodists then held their meetings. From henceforth he was a new man. He had new light, new joys, and a new life. The great change was soon seen by all who knew him. He forthwith united himself with the people of God, and continued to walk blamelessly before the world unto the day of his death.

Mr. Chubb had not been converted long before he was called to the local ministry, in connection with which he laboured with credit and success for nearly two years; afterwards he was called to the itinerancy in the St. Austel station of the Primitive Methodist Connexion. He gave the first years of his labours free of all connexional remuneration. His own hands ministered to his necessities. The following stations shared in the labours of his useful life :—Exeter, Birmingham, Kidderminster, Cwm, Leek, Dudley, Congleton, Bishop's Castle, Oswestry, Coventry, Wrockwardine Wood, Halifax, Leeds, Barnaley, Easingwold, Dawley, Leintwardine, Leominster, Market Drayton, Church Stretton, and Shrewsbury. In each of

these stations he laboured with zeal, general acceptability, and success, being most respected by those persons who knew him best.

While he was stationed at Shrewsbury, his health failed, and he was obliged to seek superannuation. This was in the year 1866. He then located in Ludlow. His physical powers were in a very low state during the time of his connection with the society in this town; therefore he was not able to take much public work; but his regular attendance on the means of grace, his devout spirit, his fatherly kindness, and his holy Christian deportment strongly endeared him to a very large circle of friends.

His last illness commenced on the 7th January, 1874. His pain of body was very great; but he did not complain. The God whom he had so long and faithfully served, the religion which he had so long enjoyed, and the truth which he had for such a number of years preached to others, now laid their arms of love round his whole being, and lifted him far above a spirit of distrust. The sweetness of heaven was in his bedchamber. The "radiance of his eye," the "smile upon his wasted cheek," bespoke the holy calm which cheered his breast. There was not a cloud on the moral sky—all was light—the light of the divine face. Not long before his departure he gave his family his dying blessing. He exhorted them with purpose of heart to cleave unto the Lord, not to aim at display, but to glorify God. As he got nearer home his faith in Jesus grew stronger, and his prospects for the future became brighter. The last words which he was heard to say was "Glory," "hallelujah." He sweetly fell asleep in Jesus on the 19th January, 1874, in the 66th year of his age, having been a member nearly forty-five years, and a travelling preacher thirty-seven. He has gone to his reward, "and his works do follow him."

"Lo! the prisoner is released,
Lightened of his fleehly load;
Where the weary are at rest,
He is gathered home to God."

He has left behind him a widow, two sons, (local preachers), and three daughters, all converted, and following their sainted father to heaven.

On Saturday, January 24, (the day appointed for the funeral), a great number of friends met at the house, where the body was lying, and walked in procession to our chapel in Old-street, Ludlow, where the funeral service was read by the writer, and very impressive addresses were delivered by Messrs. J. Fletcher and J. Tristram. A very powerful influence rested upon the people; many wept, and we think that lasting good was effected. The service being closed, the company then walked through the town, and on for Delwyn in Herefordshire, where the body of our departed brother was interred until the morning of the resurrection.

We deplore the fact that Mr. Chubb did not keep a journal of his Christian experience and labours. If he had his moral triumphs over the powers of hell, and the rich manifestations of the divine nature to his soul would have been of great service to the church. For it is well known that he was a man of much prayer and ripe Christian character. Only a few people know how to take hold on God as he did. Indeed he lived in God, and God lived in him; and the fruits of holiness were conspicuous in his life.

We have received a number of letters from several of our leading ministers and laymen, bearing testimony to the genuine piety and personal worth of Mr. Chubb. The substance of the letters is, that he was "a good man, full of faith and the Holy Ghost."

As a husband and a parent, he was tender, gentle, and sympathetic; and withal firm to truth. His religion shed a holy fragrance throughout his household.

As a friend, he was trustworthy, and in no way given to change. "He was a friend at all times."

As a minister he was faithful in the discharge of every duty. His sermons were plain, practical, and pointed; and withal they breathed a spirit

of deep piety and solicitude for the salvation of his hearers. He did not aim at display, for he had a higher object in view, the glory of God.

Our mind feels a kind of melancholy pleasure in dwelling on the traits of his character; but we must say—

“Farewell, dear friend, again farewell;
We soon shall rise to thee;
And when we meet no tongue can tell
How great our joys will be.”

JAMES BARNES.

Memoirs and Obituaries.

THE late Mr. WILLIAM CHAPMAN, who died June 11, 1873, was at ten years of age received as a scholar in our Sunday-school at Manchester-road Chapel; he was afterwards a teacher. He was converted in November, 1830, and afterwards became the superintendent of the school, and held other offices as well in the society.

After the Chapel was destroyed by fire, he became a trustee for the present one, built on the same site, and frequently attended our quarterly meetings as the representative of the above trust.

Traits of character which he developed most prominently in connection with piety towards God were integrity, regularity, punctuality, and beneficence.

A gentleman, with whom Mr. Chapman had a long connexion in business, thus speaks of him: “Such was my long connexion with him in business, I had many opportunities of proving his uprightness, integrity, kindness of heart, stability, industry, and purely disposed mind, and such was the estimate I had formed of him as a tradesman and a Christian, that I entertained for him a more than common respect.”

Perhaps his greatest failing was anger: if provoked he was wont to express himself with warmth, and sometimes so hastily as to damage his Christian character.

However, he did not allow the sun to go down upon his wrath or retain resentment in his mind to those who had offended him, but was ready to forgive, as he expected to be forgiven.

He was tried in the furnace of affliction severely. For the space of ten years his personal affliction interfered both with his attention to business and his attendance at the means of grace.

For the last five years of his life his sufferings were extraordinary, and sometimes uncommonly severe, so that his cries could be distinctly heard in the street. No wonder under such painful and protracted trials his religious joy should be interrupted, and his mind sometimes clouded; but when free from physical pain he was ever ready to acknowledge the goodness and mercy of God, and profess his faith in Him. The last few weeks of his life his pains were if possible still more severe, but the consolations of the Holy Spirit abounded towards him, and his Christian experience was made a blessing to us in our pastoral visits to him.

On the date above he exchanged mortality for life, in the sixty-third year of his age, leaving a widow and two children to mourn their loss.

W. BENNETT.

DIED June 13, at Chatteris in the Ely circuit, Cambridgeshire, Mary, the beloved wife of William Thorne. She was born in the year 1819, in the town where she died. Her parents Richard and Elizabeth Stocks, both of whom were members of our connexion, found a home for our early ministers, and the impressions made upon the youthful heart of our sister

were never erased, for she says, "Though I ran into sin and neglected the house of the Lord, yet I ever felt the deep necessity of a change of heart." She lived destitute of the knowledge of salvation until the year 1868, when under a sermon preached by brother William Crown, she was convinced of sin, and like the Phillippian jailor, asked, "What must I do to be saved." And God who is rich in mercy soon made her a partaker of his forgiving love. From this time till the day of her death she continued to enjoy that blessed assurance which alone belongs to the faithful. For months previous to her death disease entirely prostrated her body, which prevented her attending the house of God, which had become her greatest delight.

I visited her while in this state of prostration, and ever found her trusting in Jesus, and anxiously desiring for more intimate communion with her God. As her final dissolution drew near, she would often exclaim, "I am ready; my hope is bright; Jesus is mine." Her end was not only serene and peaceful, but triumphant; for, as her last enemy approached, she shouted, "Victory through the blood of the Lamb," and thus her happy spirit fled to worlds of light and joy.

WILLIAM M. BATTERBEE.

MR. H. STROUD, of Broad Oak, in the Sturminster Newton station, was born in the month of June, 1800, at Worth, on the Isle of Purbeck, Dorset. His father died when he was about two years old, and before he was twelve years of age, he lost his mother by death also, who, it is stated, was a woman that feared God. But our dear friend having lost his parental restraint, spent his youthful years in vanity and worldliness, and lived ignorant of things divine for many years.

While a ruddy youth he went to Piddletown, and kept sheep for a certain gentleman, and retained that occupation till he was married the first time. Being of careful and industrious habits he entered into the dairy business near Bridport for several years. Eventually he removed to Holcouse Farm, Broad Oak, and rented the above farm of Lord Rivers for over thirty years. And though his life so far had been a choquered scene, he was permitted by Divine Providence to enjoy a considerable portion of temporal prosperity. He lost his first wife in the year 1858, and became remarried to the now-surviving widow in the year 1863.

With regard to his religious period he became awakened under the Primitive Methodist Ministry, and united with their society during the time Mr. R. Hill travelled in this station about the year 1847, but he appears to have lived on for several years without the full assurance of faith in Christ, having the form, without the power, of vital godliness, until the ministry of the Rev. G. Warner in the year 1860, when he was more fully blest with a sense of sins forgiven. He often expressed deep respect towards the above minister, and especially his excellent wife (Mrs. Warner) for her visits and spiritual influence on his behalf.

Like others our brother Stroud had his failings and peculiarities of temperament at intervals, and felt the lack of better parental culture during his youthful years; but we doubt not he lamented these failings and imperfections; and we trust secured the favour and pity of Him whose word declares, He knoweth our frame, and remembereth that we are dust. He was a real warm friend to the cause of Primitive Methodism, which became manifest in a variety of ways,—in the kind and seasonable hospitality afforded to the ministers of Christ beneath his roof, and to many other friends heartily greeted and welcomed to his table, and to rest for the night; he afforded shelter and sympathy when homes were few, and persecution prevailed. He was a lover of the means of grace, and delighted in singing some of the old and highly prized Revival Hymns: and though his voice was not the most sonorous nor harmonious, yet he gloried in having his share in songs of praise to God. He was one of the oldest trustees of our Chapel property at Sturminster, and took deep interest in the promotion of chapel building in the station, by lending money thereon, and contributed freely to their funds. In the year 1860, during the ministry of brother

Warner, he promised £100 should be allowed at his death by way of reducing the old chapel's debt, which of course now falls off from the trust property. And in the year 1869, while brother G. Beale laboured in the circuit, he somewhat resembled the centurion of our Lord's day; in that he had built a very neat and needed little chapel, just by his own house, and presented it to the connexion.

A service is now held every Sabbath afternoon, and week evenings, occasionally. A society has been formed, and souls have been hopefully saved there, praise the Lord. In the year 1870, the old chapel at the bridge was pulled down, and a new one erected on the old site, to which himself and partner contributed £30. He also liberally supported our Sabbath-schools, and other funds. But our venerable old friend was the subject of severe and protracted affliction, he possessed a stout, but disordered physical frame, in which a complication of diseases met, especially heart disease and dropsical humours, thus baffling the strongest medicine and best medical skill at command.

He must, as a consequence of such stubborn disorders, have suffered intense pain, loss of sleep, and from little appetite for food. Such a severe ordeal considerably taxed his faith and patience; but at intervals he was enabled to rejoice in God his Saviour, and endured as seeing him who is invisible.

He was visited often by the writer, and felt much blest while prayer was offered by his partner and other friends. He often expressed his entire confidence in God, and was cheered with hopeful prospects of a blissful immortality. His nature broke up very reluctantly, but the last struggle came in the presence of the writer and another friend, on June 14, 1873, in the 73rd year of his earthly pilgrimage.

We doubt not of his peaceful end. May the surviving widow, relatives, and friends, meet and greet him in glory everlasting. Amen.

E. HANCOCK.

Mrs. FRANCES KITCHER was a member of our society at Hastings. In early life she attended the Wesleyan Sunday school and religious services, and was converted under their ministry. She became a member of our connexion at her marriage with Mr. Kitcher, who is one of our local preachers. She made herself useful in the cause, helped on the various movements of the church, and played the harmonium in the chapel. Our Hastings society is greatly indebted to her family. Two years ago she was attacked with consumption, and from that time to her death was a great but patient sufferer. During many hours of sleeplessness and pain, she found her chief consolation in meditating on religious subjects. She was a very intelligent woman, well read, and able to converse on many things. She greatly enjoyed the reading of Talmage's and Ward Beecher's sermons, as well as other books, including our own magazines. I often spent a profitable hour in reading these to her. We had no need to use the common-places of consolation with our departed sister. She derived her refreshment from a deeper well. Questions in relation to providence, experience, and other important things, she could discuss in a striking and interesting way. I never knew any one so fully resigned to the will of God, taking into account her severe and protracted sufferings. Sometimes she said, "Come, Lord Jesus," but oftener, "Thy will be done." She was willing to go, but not until the Master said "Come." Death had no terror for her; I never feared to shock her by speaking to her on the subject. On the Thursday before she died, she had one of those hours of darkness and temptation, with which God often lets his children be tried before death. Her anguish of mind was terrible, but she clung to the cross, and told Satan that if he asserted she was not God's child, "he lied." My colleague, the Rev. J. W. Hambley, and her mother cheered her, and prayed with her, and the storm passed away, leaving sweetness and peace behind. On the following Saturday she said to her father, Mr. Jenner, that on the following day she hoped to see "the King in his beauty." This sight was reserved until the following Monday, June 16, 1873, when she passed away, leaving a bright example and a sweet attraction.

M. MOSLEY.

everything—in summer because it is too hot, in winter because it is too cold. We fret when it rains, because it is wet; and when it does not rain, because it is dry; when we are sick, or when anybody else is sick. In short, if anything or everything doesn't go just to suit our particular whims and fancies, we have one grand general refuge—to fret over it. I am afraid fretting is much more common among women than among men. We may as well own the truth, my fair sisters, if it isn't altogether pleasant. Perhaps it is because the little worries, and cares, and vexations of our daily life harass our sensitive nerves more than the more extensive enterprises which generally take the attention of men. Great wants develop great resources; but the little wants and worries are hardly provided for, and, like the nail that strikes against the saw, they make not much of a mark, but they turn the edges terribly. I think that if we could look upon all the little worries of one day as a great, united worry, self-control to meet it would be developed. But as they generally come one or two little things at a time, they seem so very little that we give way, and the breach once made in the wall soon grows larger.

I don't believe in the cant that a woman must always, under all and any circumstances, wear a smiling face when her husband comes home, or that she needs to take her hands out of the dough, or drop the baby on the floor, to run and meet him at the door. But I do believe—nay, I know, for I have seen it with my own eyes among my friends—that many a woman has driven a kind husband away from her, away from his home and its sacred influences, and caused him to spend his time at a billiard table or a drinking saloon, and their profane influences, by ceaseless fretting over trifles which were not worth a word, much less the peace and happiness of a home.

I know that many a mother has turned her son against her own sex, and made him dread and dislike the society of woman by her example constantly set before him. I know that many a mother has brought up and developed a daughter just like herself, who, in her turn, would wreck and ruin the comfort of another family circle. And knowing all this, my sisters—and brothers, too, if they need it—I know that we ought to set our faces like a flint against this useless, sinful, peace-destroying and home-disturbing habit of fretting.

UNHALLOWED RESIGNATION.—What a habit we have of crediting all our ills to Providence! We are never willing to admit that our own inactivity, folly, self-love, have wrought out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm, and, instead of owning that it was our indifferent and unskilful navigation that brought our craft upon the rocks,

we fold our hands and cry out blindly, "Strange and mysterious are thy ways, O Providence!" It is well to have faith and trust. It is well to be resigned to trials that cannot be avoided, but it is not well to hide our talents in a napkin, to take our fill of ease and pleasure, and bow down to the gods of pride and fashion, and then shrink back from the consequences and say that the work is none of ours.

Some of us really imagine that we are suffering the will of the Lord, because the flour-barrel is empty and our coat out at the elbows, when a little more energy, a little more self-denial, a little less folding of the hands for rest—these would raise us out of the slough of poverty and set us on our feet crowned with the gifts of a goodly heritage. We eat rich, unwholesome food, keep late hours, transgress all the laws of health, and when we pay the penalty with shattered nerves and broken constitution, we wonder why we are not strong and vigorous as our neighbour, who has lived moderately all his days. Because the neck and arms of our tender infants are soft and white and dimpled, we let them go bare and unprotected; then, when some day we leave the little one out under the snow, we murmur that our father hath been unkind. In too many such cases, with a little less pride and a little more flannel, the family circle might be kept unbroken for many a year.—*Selected.*

THE NIGHT COMETH.—Is it possible to do too much for Jesus? Is there any danger that Christians will overtask themselves in the service of their Master? Ought we to impose any restraint upon ourselves when the Lord calls lest in our zeal to follow him we overstep the limits of the strength which he has given us? Some of our modern writers even seem to think that the Church needs to be cautioned lest its more active members abound too much in Christian work.

We do not believe that one Christian worker in a hundred breaks down from excess of work for Christ. Christ would have us feel that self-sacrifice is the law of Christian living, and that to work while the day lasts, doing all with one's might, should be the burden of every Christ-like soul. For the night cometh when no man can work.—*Christian Treasury.*

CHRISTIAN.—It has been made a question, By whom was this very appropriate name given? It was not, probably, originated by the disciples themselves, for it is not stated that they called themselves Christians, but that they were called so. It is pretty certain that the unbelieving Jews would not have conceded the same, for that would have been admitting that Jesus was the Christ, though the Jewish converts,

and the principles of design in nature; if the latter be merely forms of thought, there is no reason why the former should be anything more. We are, therefore, reluctantly obliged to leave Kant in the position of a destroyer, and to regard his work as really accomplished when he broke the idols of Rationalism, and shattered the arguments in favour of an unknown God. Ere we part with him, however, we must take a glance at that method of interpretation by which he sought to attach his new system of natural theology to the facts and events of the Scripture narrative; and in the study of this we shall yet more amply see how he realised his character of a destroyer in obliterating from the sacred records all historical significance. We shall therefore, in the next chapter, give a thought-translation of Kant's system of doctrines—that is to say, we shall allow him to speak for himself, by rendering into English, not his language, indeed, but his ideas. The German spirit being thus clothed in the English form, the student will be able to arrive at a definite understanding of the Kantian theology, and may afterwards, at a more advanced stage, verify the matter for himself."

The Doctrine of a Future Life, as contained in the Old Testament Scriptures.
Being the Fifth Lecture on the Foundation of the late John Fernley,
Esq. By JOHN DURY GEDEN, Tutor of Hebrew and Classics, Dids-
bury College, Manchester. London: Wesleyan Conference Office.

THIS is an able exposition of the teachings of the Old Testament on the doctrine of a future life. It is a complete vindication of the earlier portion of the sacred writings from the charge of negation in reference to human after-life, which contemporary Biblical Scepticism prefers against those writings. Mr. Geden maintains,—that the Old Testament carries on the very face of it the doctrine of a life to come, and that within certain limits, the doctrine is marked by sharply drawn and easily distinguished features. He admits that there are a few passages which seem to affirm distinctly enough that human existence ends with the present life, and gives examples; among others, Job xiv. 7—12. For our own part, we incline to think that in this quotation Mr. Geden concedes too much; or perhaps, we should only say he *seems* to do so. Like the tree cut down, and like the ebbing tide which recedes from the shore, so man by death falls; but there is hope of a tree that it will send up tender shoots and resume its former greatness; and we also calculate that the tide that ebbs will return with power and fulness. "So man lieth down and riseth not." But Job does not represent this as a total and absolute cessation of existence, for he immediately adds,—“till the heavens be no more, they shall not awake, nor be raised out of their sleep.” “If a man die shall he live again?” Did not the prophetic eye of Job look forward to the time when the heavens should be no more, whatever that might mean, when he should awake out of the sleep of death, and live again? But this text is not adduced by Mr. Geden as one which affirms distinctly enough that human existence ends with the present life, but only as one which *seems* to do so. But it is because he finds the ground beneath his feet so broad and firm, that he is not nervously concerned to retain every inch of territory which he could legitimately claim.

The fact that the Old Testament Scriptures are a series of documents ranging from some fifteen to sixteen hundred, to some three or four hundred years before the Christian era renders it necessary that they should be scrutinized, analysed, and sifted with all the discrimination of a scientific student. And as long as such a method of investigation is conducted legitimately the believer in revelation has nothing to fear but much to gain. On this head Mr. Geden remarks,—“We shall pay no homage to the professed sceptic. He is commonly the smallest and most self-sufficient of mankind; and we are as little careful to satisfy his sentimental doubts as we are disposed to recognise his principles, or adopt his methods. Neither do we accept—on the contrary, we utterly disallow and repudiate—a number of conclusions, touching the origin, constitution, and character of certain books of the *Old Testament*, at which the Biblical critics of the so-called advanced

school claim to have arrived, and which, as they declare, the ignorant, the prejudiced, and the interested alone can scruple." Mr. Geden illustrates this observation by a reference to the averments of such gentlemen as Colenzo, and which is logically traceable to certain untenable foregone conclusions held by them.

In conducting his analysis Mr. Geden divides the Old Testament Scriptures into several sections ; the first comprises that mysterious and unique period of human history which commences with the birth of our race, and extends to the epoch of Moses and the exodus of Israel from Egypt ; and considering that this period extends over some two or three thousand years, and that the inspired historian confines himself within the narrow limits of a few pages, it is no wonder that we meet with no direct statement of the doctrine of a future life, and yet it is marvellous how largely and manifestly this doctrine underlies the language employed by Moses. The second part takes in the Books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua. And here Mr. Geden does not hesitate to confess to a feeling of wonder, that the utterances of these documents on this important doctrine are so faint and scattered. He remarks :—"The absence of all allusion to them (the sanctions of religion) in the awful communications of Leviticus xxvi. and Deuteronomy xxix. is peculiarly notable, and can only be explained upon the principles that it was not the will of God that a future life should be urged by Moses as a formal and prominent sanction of obedience to his laws. This feature of the Mosaic legislation, it is well known, was made by a distinguished prelate of the English Church, the basis of a masterly argument for the "Divine Legation of Moses," the contention being that a law-giver, who, without appealing to a future life, could stake the credit of his code upon a Providence which should, alike for the nation and the individual, in this present world, through all time, enforce the authority of the code by certain specified forms of good and evil, must of necessity have spoken under supernatural inspiration. An unassailable position, truly, this of Warburton's, if only we allow his fundamental doctrine in all the length and breadth of it. But here we hesitate. If Moses did not call the future world expressly to his aid, was not his legislation such, in kind and in circumstance, as to suggest throughout, that behind and beyond whatever Providential blessing or curse he spoke of, there lay an inexpressibly greater recompense of reward, the subject of which was to be the individual human soul, while an unseen and eternal world should constitute the theatre of its operation?" That a future retribution was continually before the mind's eye of Moses is made evident in the few subsequent pages devoted to the illustration of this argument.

The next section comprises the period extending from the death of Joshua to the brilliant epoch of David and Solomon, a period abounding with wars, political distractions, and shocking irreligion and idolatry ; and in documents in which these are the principal details it could hardly be expected that a future life should occupy a prominent position. "Still," Mr. Geden remarks, "there is the same awful presence of the invisible world, with its superhuman agents and machinery ; and no candid mind can doubt it who examines the facts which are adduced." The Book of Job, to which our attention is called here, is found to be pervaded by the same consciousness. Not only so, but there is a distinct anticipation of the resurrection of the dead, a doctrine with which they were more familiar, in the remote ages of antiquity, and particularly in Egypt, than is commonly supposed. Here, again, we quote Mr. Geden—"The Egyptian theology, it is well known, comprehended the dogmas of the resurrection of the dead. To this day an extended series of mural paintings, representing the death, burial, and rising again of the great god Osiris, may be seen in an upper chamber of the Isis Temple at Philæ ; and the practice of embalming was very possibly connected with this article of the Egyptian creed. And here, in the most religious poem in existence, the same doctrine comes into view, as part of the immeasurably precious stock of theological ideas possessed in common by the ancient

Hebrews, Aramæans, and Arabs. The fourteenth chapter contains a passage apparently framed upon this sublime sentiment. The meaning is a little doubtful, and we therefore do not press it. But it seems to make Job say, that if God would only hide him in Sheol till the tempest of his wrath was overpast, he would patiently wait there till the signal should be given for his return to earth; so he would hasten back into the light of God's countenance in the land of the living—language which, supposing this to be its value, presumes, on the part of the writer and of the interlocutors in the poem, at least the possibility, as a conception, that the dead may come to life again." Closing his observations on Ch. xix. 25—27, he says:—"With no desire to dogmatize or exaggerate, in regarding the passage purely in a literary point of view, we judge, that the demands of scientific exposition are only adequately met, when it is taken as implying the speaker's faith in the doctrine of a future resurrection. At least, it will not be denied, that the cast of the passage strongly favours such an interpretation, and that, in any case, it is a most significant and emphatic record of a contemporary belief in the immortality of man."

In the Davidic and other early Psalms, the Solomonic Proverbs, the Ecclesiastes, and the Prophets, an affluent light is thrown upon this great doctrine, and what is taught thereon is summarised by Mr. Geden with great lucidity.

The peroration of this discourse displays great penetration and judgment. Mr. Geden declines to accept the representations of the naturalistic criticism of the present day which reduce the Old Testament Scriptures to the level of a mere human production, and assume that they are accessible to all men through the ordinary media of intellect, learning, and study. He affirms the supernatural origin of the Scriptures and the necessity of something more than mere science to enable us to realize their glorious spirituality. He remarks,—“Like nature and Providence, it (the Old Testament), means much more than it says. It speaks one language to the ear, and another to the soul. From the time of the first writing of it until now, the Spirit of God has reserved to himself the prerogative of unsealing its mysteries. Itself a miracle, it never was understood, and never will be understood, without another miracle. First the miracle of the Book, then the miracle of the eyes. “Open thou mine eyes, that I may behold wondrous things out of thy law:” (Psalm cxix. 18.)

This admirable discourse deserves something more than a reading, it ought to be re-read carefully and studiously. It discovers extensive research and an intimate acquaintance with the phraseology and spirit of the Old Testament writings. It is free from dogmatism, calm in its utterances, clear and decided in the views it advocates. Its logic is sound, the language plain yet dignified and always appropriate. The field of investigation is extensive still the work is done thoroughly and yet with great brevity and perspicuity, leaving little or nothing more to be said on the subject. We thank Mr. Geden for this discourse and recommend it to our young and rising ministry.

A Survey of the Unity, Harmony, and Growing Evidence of Sacred Truth.

By WILLIAM COOKE, D.D. London: H. Webber, 4, London House Yard, St. Paul's. Crown 8vo., pp. 603, price 6s. 6d.

WHILE it is a matter on which Christian people of this country may congratulate themselves that many of the ablest scholars, scientists, and philosophers of Great Britain have been devout believers in the divine authority of the Bible, it is at the same time a painful fact that in the present day many in the higher walks of mental culture do not hesitate to disavow their belief in that authority; and, unhappily for them, they betray an *animus* which shows that they do not confine themselves to such principles and rules of investigation as those by which they are guided in those departments of scholarship in which they have won their laurels. It is painful to think of men of such undoubted capacity rejecting the rich blessings of salvation to which the highest mental endowments are

but subordinate and tributary, and also lending the weight of that capacity to influence others to a like rejection. The activity of learned scepticism to defend and establish its negations renders it so much the more imperative on Christian scholars to maintain their defences and burnish their swords ; and as the influence of this anti-Christian effort, like water percolating from the surface to the inferior strata, is certainly passing into the operative and artizan classes of society, so also is it increasingly necessary to make clear to God's people the solidity of the foundations on which their faith rests, to familiarize their minds with the evidences which demonstrate the truthfulness of the claims of the Christian religion to a divine origin, so that the rank and file of the Christian soldiery, as well as the officers in command, may be prepared to act both defensively and aggressively with efficiency. To help in this direction is the aim of Dr. Cooke in this volume.

It is a remarkable fact, and one that has often been adduced as a strong presumptive argument in favour of the divine origin of the Bible that it is characterised by perfect unity, despite the diversity which marks its authors. Between the first and the last writer of the sacred volume there is an interval of fifteen centuries. Many of them were personally unknown to each other. Some were born in Egypt, some in Asia Minor, some in Syria, others in Palestine. Some were men of the highest mental culture, distinguished by great natural endowments and diligent application, and aided by the greatest facilities which the world could supply ; one was a herdsman and a gatherer of sycamore fruit, others were farmers, priests, fishermen, artizans, tax-gatherers, physicians ; and, consequently, their modes of life, mental habits, and extent of education must have widely differed. Yet despite this diversity, their doctrines and principles perfectly agree ; they have one object, to open up the plan of human salvation. Where among all the diversified walks of life do we discover such concord ? nowhere. How is it to be explained ? We ascribe it to the personal, presiding, pervading influence of the Holy Spirit ; and this is not a mere hypothesis, it is the teaching of Scripture, sustained and corroborated by indisputable facts. Facts are not fabrications, matters of human invention and caprice, they constitute a language by which the Almighty speaks to man, a language written in indelible characters, and whose records are, in the present day, being literally exhumed, verifying, in a marvellous manner, the credibility of the Bible records. Revelation was not originally given to man in all its entirety, but in piecemeal, here a little and there a little, on an ascending scale, developing and brightening with the advance of time till it reached its completion, and "the evidence of the Bible, like its revelations, has been progressive, augmenting and brightening with age, from the first promise of salvation to the resurrection of its glorious author, and onward to this day."

For our own part, therefore, when we look at the unity of purpose and design which characterises the Bible, take into consideration in connection with this the diversity of its writers to which we have referred above, and then the wonderful inter-linking of facts by the Providence of God, some of them embodying the truths of revelation, others corroborating the truthfulness of the historic statements of the Bible, we cannot resist the conclusion that the hand of God is in this book.

In the preface to this volume Dr. Cooke explains what he means by the various terms which he has placed on the title page. He says :—By "SACRED TRUTH," I mean the truth enfolded in the Bible. By "THE UNITY OF SACRED TRUTH," I mean that, though the Bible consists of various parts, historical, biographical, prophetic, poetical, &c., one grand purpose pervades the whole volume of Revelation—namely, the salvation of man through Jesus Christ. By "THE HARMONY OF SACRED TRUTH," I mean the perfect agreement of its principles under all dispensations, and the subordination of its facts during all ages to this purpose, giving cohesion, symmetry, and ultimate completeness to the system of Revelation. By "THE GROWING EVIDENCE OF SACRED TRUTH," I mean that its evidence, as well as its revelation, has been progressive ; that though its revelations were completed by the writings of the apostles, its evidence is still accumulating, and will con-

time to accumulate and brighten down to the end of time. I call this work a "SURVEY," because its design is to glance at these topics as unfolded in the history of the Church, and recorded in the Holy Scriptures; and I adopt the word "Survey" because the limits of the work admit of no more than a general view over so wide a field of observation. Such is the Doctor's aim, and among intelligent and candid critics we think there will be but one opinion on the ability he has displayed in the prosecution of his design. The work is not an ephemeral production: it will continue for years to come to be a standard work of reference on the subject of which it treats.

Like the evidence which the Doctor produces, facts which are the accumulation of ages, so he has given us here fruit which is the ingathering of harvests which cover a large portion of his studious life, while at the same time the incorporation of recent discoveries gives a freshness and value to his work which well distinguish it from many works of the same class which have preceded it. The research which this volume displays will admirably sustain the reputation of its author as a learned divine; the calmness, lucidity, and dignity with which he confronts the opponents of revelation speak volumes for the depth and sincerity of his convictions of the genuineness and authenticity of the sacred volume. Many who have read the sneers of mitred and unmitred sceptics, and who have been unable satisfactorily to answer their quibbling and unworthy objections, reading this volume will renew their confidence in its trustworthiness. In reading this volume ourselves we had marked a great many portions for quotation and comment, we have, however, now neither time nor space at command to carry out our purpose as we intended. We give, however, the following. After having shown the fabulous character of the chronology of the most ancient nations of heathen antiquity and its contrast with the chronology of the Bible, the Doctor remarks:—"How remarkable that the oldest book in the world should thus agree with the oldest known facts, as to the origin of nations, and at the same time be free from all the purile extravagances of heathen writings! How remarkable, too, that it should be the only ancient record that is free from them! What mysterious power was it that preserved the sacred writers from the universal tendency to exaggeration and fable, even when narrating events which carry us back to the beginning of the world? Only one cause can be assigned, and it is this—they were infallibly guided by God. Writing on the external evidence of the deluge and the impossibility of Moses foisting such an event upon the world, he remarks:—"At the time he (Moses) wrote, the terrible judgment had still the freshness of a comparatively recent event; for when Moses was born 800 years had not elapsed since the deluge took place. Therefore, to foist such an event upon the world was impossible. Let a sceptic try to persuade men that all Europe was drowned by a deluge 800 years ago, and how would he succeed? Moreover, the destruction of the whole race of mankind, implied that all the natives of the earth were new in the time of Moses, and had no existence as nations 800 years ago! If this had been false, what hosts of men would have risen up everywhere to contradict the narrative, and disprove it by the facts, the documents, and monuments of their own history. But we never read of any opponent on this question. The magicians of Egypt withstood Moses before Pharaoh by false miracles; but we never find them opposing or calling in question the fact of the deluge!"

Some eminent scholars and travellers incline to the belief that the Afghans have descending from "the lost ten tribes." The Doctor, too, inclines to this opinion, and remarks:—"Now here we have the Afghans, speaking of themselves as the children of Israel; speaking, too, of Samuel the prophet by name, and of Saul under the name of Talut. Mention, too, is made of Saul's tallness, of his losing his property and applying to Samuel in his distress; of his being a poor man, but chosen to be a king of Israel under divine direction. We have mention made also of the ark of the covenant, of its being taken by the Amalekites, who are put for the Philistines; these men are smitten with calamities for their presumption, and the ark is restored." These traditions "are the lingering

memories of a history which after the rise and desolation of the mightiest empires of the world, still survive to attest their origin (the Scriptures) divina." Referring to the testimony in favour of Scripture history found in the ruins of ancient Nineveh, we have the following:—"When Mr. Layard was engaged excavating the ruined heaps in search of the marvellous monuments, and bringing them forth from their dark abodes, the wonder of the native Arabs was excited. They eagerly flocked around, and gazed with astonishment on the strange alabaster figures which stood before them as if newly created. One of the Arabs, addressing Mr. Layard as a 'Bey,' or great man, thus expressed his amazement at what he saw:—"In the name of the Most High, tell me, O Bey, what are you going to do with those stones? So many thousands of purses spent on such things! Can it be, as you say, that your people learn wisdom from them? or is it, as his reverence the Cadi declares, that they are to go to the palace of your Queen, who, with the rest of the unbelievers, worship these idols? As for wisdom, these figures will not teach you to make better knives, scissors, or chintzes; and it is in the making of them that the English show their wisdom. But God is great! God is great! Here are stones which have been buried ever since the time of the holy Noah—peace be with him! Perhaps they were under ground before the deluge. I have lived on these lands for years; my father, and the father of my mother pitched their tents here before me, but they never heard of these figures. For twelve hundred years have the true believers (and praise be to God, all true wisdom is with them alone), been settled in this country, and none of them ever heard of a palace underground. Neither did they who went before them. But lo! here comes a Frank from many days' journey off, and he walks up to the very place, and he takes a stick, and makes a line here, and a line there. 'Here,' says he, 'is the palace.' 'There,' says he, 'is the gate.' And he shows us what has been all our lives beneath our feet, without our ever having known anything about it. Wonderful! wonderful! Is it by books—is it by magic—is it by your prophets, that ye have learnt these things? Speak, O Bey! Tell me the secret of your wisdom."

"Such was the astonishment of the Arab. It was Providence that wisely concealed and preserved for ages these monuments, and then brought them forth to the light of day for the confirmation and illustration of his own word."

We do not merely cordially recommend, we would strongly urge upon our friends a careful reading of this most valuable work; it deserves a place in the library of every minister and of every Sunday school.

Perfect Love; or Plain things for those who need them, concerning the doctrines, experiences, profession, and practice of Christian Holiness, by J. A. WOOD. Eliot Stock, London, E.C., crown 8vo pp. 216.

FROM this English edition has been omitted parts specially bearing on American life, and such as are calculated to provoke profitless discussions among lovers of holiness. The work has passed through twenty editions in America, which gives it a claim upon the attention of the English reader. The table of contents enumerates twenty-two chapters, each devoted to some one important aspect of Christian holiness. The views advanced in "Perfect Love" are perfectly Methodist, in other words they are thoroughly orthodox. The work is largely a compilation from the greatest authorities in the Methodist churches; this is a matter of importance to those who wish to be clear in their conceptions of this important Methodist doctrine.

Fullness of Grace; the Believer's Heritage. By J. E. PAGE. With an Introduction by the Rev. W. E. Boardman, author of "the Higher Christian Life." London: F. E. Longley, 39, Warwick-lane, E.C.

THIS little volume is kindred in tone and design with "Perfect Love," noticed above. It cannot fail to be helpful to any child of God who ardently desires to enter into the higher life. The style is plain, practical, and illustrative, the arguments are sound and Scriptural, while the subject is the

most important that can engage the human mind. Christian friends, to whom a few shillings is "no object," would do good service to the cause of God were they to purchase a few copies of this work and circulate them in their respective neighbourhoods.

The History of King Solomon. By Mrs. M. A. HALLOCK, author of "That sweet Story of Old," &c. London: S. W. Partridge and Co.

THIS little work is affectionately dedicated, by the authoress, to young men of all lands. It treats of the most splendid chapter in Israelitish history, in a style adapted to juvenile minds; it abounds in wholesome Christian reflections of a practical character. It is both interesting and profitable.

Illustrated Anecdotes, and pithy pieces of prose and verse, compiled by T. B. S. London: S. W. Partridge and Co.

THE contents of this little volume exactly correspond to the title; they are indeed pithy pieces. The compiler has found them to have been helpful to himself in life's journey, and issues them in the hope that they may, by God's blessing, be of service to many of his fellow-travellers. The illustrations are appropriate, and add somewhat in reading to the interest of the anecdotes.

Kitty Bright, the Flower Girl. By the author of "How little Bessie kept the Wolf from the door," &c. London: The Religious Tract Society.

THIS is an interesting and instructive tale, and will always have a charm for the young reader.

"*Home, Sweet Home.*" By the author of "My Little Corner," "My Mates and I," &c. London: the Religious Tract Society.

A VERY pathetic tale, calculated to awaken in the breast tender sympathetic emotions, and confidence in a kind and gracious providence.

Dickinson's Theological Quarterly. London: R. D. Dickinson, Farringdon-street.

As our literary notices have already for this month extended far beyond our usual limits, our notice of this publication, just to hand, must be brief. It extends to 160 double columned pages. The contents are the following:—The Biblical Account of Creation and Natural Science; by Otto Zöckler, D.D., Professor at Griefswald. Miracles; by Rev. M. Fuchs, Pastor at Oppin, near Halle. The Person of Jesus Christ; by Chr. E. Luthardt, D.D., Professor of Theology at Leipsic. The Authenticity of our Gospels; by Constantine Tischendorf, D.D., Professor of Theology at Leipsic. The Natural Foundations of Theology; by Thomas Hill, D.D., LL.D., formerly President of Harvard College. A June day in Jerusalem, B.C. Translated from the German of Dr. Franz Delitzsch, by Rev. S. M. Merrell, Andover, Mass. Moses; by the Rev. J. P. Thompson, D.D., LL.D., New York. The Christian Consciousness: its Apologetical value; by Rev. William P. Warren, D.D., Dean of Boston University School of Theology. The Unity of our Lord's Discourses; by Professor Gardiner, D.D., Berkeley Divinity School, Middleton, Conn. A Biographical and Bibliographical Account of Dr. Meyer, of Hanover, the eminent critical and exegetical commentator; Albert H. Newman, Rochester, N.Y. King Agrippa to St. Paul. Exegesis of Acts Acts xxvi. 28, 29; by Rev. Henry S. Burrage, Portland, Maine. Biblical Notes: Azazel, or the Scape-Goat, Side-Lights, Reviews, &c. This is a very respectable bill of fare; and from a hasty glance taken at some of these papers we are of opinion that this Quarterly will take a good position among the class of publications to which it belongs.

From Elliot Stock, 62, Paternoster-row, London, E.C., we have received the following volumes for 1874:—The Hive, designed to aid Sunday school workers, containing original essays and lessons for Bible classes. *The Lay Preacher*: a miscellany of helps for the Study, Pulpit, Platform,

and School. This periodical is edited by the Revs. James E. Hargreaves and Joseph T. Exell, who are Wesleyan ministers, and enriched by contributions from ministers of different denominations. The Methodist Temperance Magazine, edited by Revs. George Maunder, Charles Garrett, and T. B. Stephenson. If we mistake not, this is the only denominational periodical in this country, devoted exclusively to the advocacy of temperance. It is a well conducted magazine. It is illustrated with appropriate engravings, and has monthly a piece of temperance music. The King's Highway; a journal of Scriptural holiness: edited by the Revs. John Brash, J. E. Page, W. Glugas Pascoe, and J. C. Greaves. Lovers of Christian holiness will rejoice in the extensive circulation of this monthly, which is doing a good work, especially we believe in Methodist circles.

We have also received the following: The Methodist Family; a monthly Magazine; volume V.; published at the Methodist Family office, 61, Paternoster-row, London, E.C. The Sunday Teacher's Treasury; a Magazine, containing materials ready for use, for Sunday-school Teachers, Tutors, Governesses, Parents, and Managers of Schools. Office of the "Sunday Teachers' Treasury, 61, Paternoster-row, London, E.C. This magazine abounds with material most serviceable to those who are engaged in Sunday-school work.

From Peter Drummond, Stirling, complete sets of the following publications for 1874, are to hand; they are to be had in London from S. W. Partridge and Co.:—Good News; the monthly parts of this periodical are sold at 2s. 6d. per 100. The British Messenger; this is a penny monthly, and contains practical and devotional papers, narratives, poetry, &c., for private and family reading. The Gospel Trumpet; containing original articles and extracts on practical subjects; this is a halfpenny monthly, printed in large type, and so adapted for persons of advanced years.

The Teacher's Assistant and Bible Class Magazine, 1874. London: George Lamb, Sutton-street, Commercial Road, E. At present we simply call attention to the fact this magazine may now be had bound in cloth for the small sum of eighteen pence. It will be more advisable for our friends to purchase this volume than to get the sets they may have been using during the year bound. Volumes I. and II. may be had through any of our travelling preachers.

Monthly Summary.

PRINCE BISMARCK on the origin of the war of 1870. It is interesting and instructive to observe the course of events, and the disclosures made in connection therewith in relation to Church and State on the continent. It appears from the Journal des Debats that Prince Bismarck has, as a sign of a final rupture with the Papacy, suppressed in the estimates the salary of the Prussian envoy to Rome. The prince does not deny the sovereignty of the Pope over the Catholic Church, but he sees no necessity to send a political representative to a merely spiritual power. In relation to the Papedom, he assumes the same position as England at the time of the Reformation, a position, however, which England subsequently changed, but which altered position we see no necessity for maintaining, now that the temporal sovereignty of the Pope is defunct. What is wanted is to see to it that Popery shall have no political power or privilege granted to her that shall put her in any different position in relation to the State than Primitive Methodism; and this must be vigilantly looked after. The objects of Primitive Methodism are purely spiritual, but the spirituality of Popery is merely assumed for political ends. She determines to place literature, science, philosophy, and political administration everywhere at her feet. Religion ought to underlie all our actions, all our pursuits; we are to make

conscience of everything and God Lord of conscience. That is the principle, says Popery, upon which I stand, and therefore, I claim the allegiance of all men. Thus Popery puts herself in the place of God and claims for herself what is due to God alone. If the braying ass were to insist that his was the voice of a nightingale that would not be more absurd; but this claim of Popery goes beyond absurdity it passes into the region of infinite blasphemy. What alarms us is not that Popery makes this claim, but millions of beings who belong to the genus *homo* admit it. The English people are now beginning to realize that Popery does not mean to limit her action within the sphere of morals and religion. The pamphlet of Mr. Gladstone has thrown a flood of light on his subject, and recent discussions in the Parliament at Berlin place this fact beyond doubt. In suppressing the post of envoy to Rome, Prince Bismarck makes the resolution thereon the occasion and object of comments which cannot fail to interest Englishmen. After saying that it was useless to send a representative to the Holy See, he added—"Another reason favours the suppression of this embassy. So long as the head of the Catholic Church persists in an attitude which renders the working of any authority in foreign States absolutely impossible, so long as we see him exciting and encouraging everywhere the rebellion of his clergy against the laws of the State, the German Empire cannot even appear to enter into relations with him. The war was not commenced by us, but by the warlike successor of many peaceful Popes. It was the present Pope, a true member of the Church Militant, who thought fit to revive the ancient struggle of the Papacy with the Temporal Power, and especially with the German Empire. Upon this subject I can tell something of which I have not yet spoken, but which it is better to tell. In 1869 the Wurtemberg Government had occasion to complain of certain actions of the Court of Rome; the Wurtemberg Minister made the complaint to the Papal Nuncio at Munich, who replied that the Roman Church had no liberty except in America, and perhaps in England and Belgium. In all other countries the Roman Church had to look to revolution as the only means of securing her rights. Well, it was not revolution, but the Franco-German War of 1870. I have positive proofs that the war of 1870 was inspired by Rome, and that it was the war that cut short the Ecumenical Council. I know, from a most certain source, that the Emperor, Napoleon, was dragged into the war altogether against his will, by the Jesuitical influences which surrounded his Court; that he struggled as hard as he could against those influences; that in the eleventh hour he determined to maintain peace; that he maintained this resolution for half-an-hour, and that his will was at last overpowered by persons representing Rome."

MANCHESTER SCHOOL BOARD.—On the 30th November last, this Board passed a resolution affirming the right of entry to denominational schools. The motion was opposed by Churchmen and Romanists, who, on educational matters, fraternize now-a-days. We refer to this subject merely to show the claims of Popery. In his speech Canon Toole observed,—“Mr. Hughes need not be astonished if the extremely poor were to be found in the schools of the Church of Rome and the Church of England; for *they were the Churches of the nation*.” In some sense, therefore, the Church of Rome claims to be the Church of England. Possibly when disestablishment and disendowment take place, she will, on this ground, put in her claim for a share of the spoils. The last grants, which she now receives annually from Government, will certainly give some countenance to her pretensions. Mr. Hughes in speaking to his motion for right of entry to denominational schools called attention to the fact that there were thirteen Catholic schools in Manchester, with an average attendance of 4,612 scholars—less than a sixth of the total number at the various elementary schools in Manchester. They had received £3,194 in grants from the Government, and from that board in fees £327, which was a third of the total amount the Board paid in fees to all the schools in Manchester. The figures which he submitted to the Board showed that whenever payments were made to denominational schools—and the conditions

under which these fees were paid were poverty, wretchedness, and semi-criminality—the Catholics would always have the larger share. Canon Toole spleenishly objected to the remark about semi-criminality; which Mr. Hughes thereupon withdrew, and afterwards referred to Catholics as Romanists; whereupon Canon Toole said he objected to be called nicknames at a board to which he had been sent by a majority of the electors. According to his showing if you call a member of the Church of Rome a Roman Catholic you use a nickname and violate good manners. He claims that his Church is Catholic and that its members should be simply designated Catholics. They are Catholics, all others are non-Catholics! Literally, Catholic signifies the whole; and Canon Toole insists upon it that good manners require that we should admit that the Church of Rome and the Church of Christ are convertible terms, that as it regards Christianity Romanists are everybody and Protestants are nobody. Thus by calling the members of his community Catholics, we, who are Protestant, surrender thereby our claim on Christianity, and place ourselves outside its pale. Does not this show Canon Toole to be a very sensible and also a very unassuming man?

Toronto.—Opening of the new Lecture-hall and School-rooms, Carlton-street.—Twelve months ago the Primitive Methodist Church in Alice-street was burnt down, and till the erection of new premises the congregation have been worshipping in the Shaftesbury Hall. The new Church not being completed yet, the opening services of the School and Lecture-rooms, Carlton-street, were held on Thursday, December 10, 1874, when the Rev. Thomas Guttery, Superintendent, preached from Ezekiel xv. 8. The Revs. Mr. Davison, McDonnough, and Bee assisted in the service. In the evening of the same day a tea was served in the Lecture-room, when about 500 people partook of the delicacies furnished by the ladies of the congregation, the proceeds of which are to be applied towards the furnishing of the Church. After tea the friends adjourned to the School-room, where they were entertained by addresses delivered by several prominent ministers. The chair was taken by Mr. R. Walker, who expressed his gratitude for the assistance given by the friends to the trustees. He was also pleased to see the marked increase of spirituality and spirit of union amongst the members of the congregation, and hoped they would not allow this spirit to flag. The treasurer, Mr. R. J. Walker, being called upon to read the financial report, gave the following particulars:—Total cost about £10,000. By subscriptions, collections, and insurance on Alice-street church, about £5,000 have been received towards the above cost, leaving a balance of about £3,356 still to be provided for. There is something quite novel in the architecture of the room, at least for a school-room. It is semi-circular and consequently is more commodious than it otherwise would be. The room will seat 650 adults, and for this purpose it is furnished with about 650 chairs. In the centre of the gallery there are apartments for junior classes with folding doors in front; the rest of the gallery is open. The space below the gallery is divided into nine apartments, which will also have folding doors, each of which apartments is intended for a class-room; and when the doors are unfolded the whole school can be addressed at once. The School-room is an excellent place for preaching in and for the Sabbath services, and is said by those who see it to be the most convenient Sabbath-school room in the Dominion, and, no doubt, it will be taken as a model for school-rooms to be built in future.

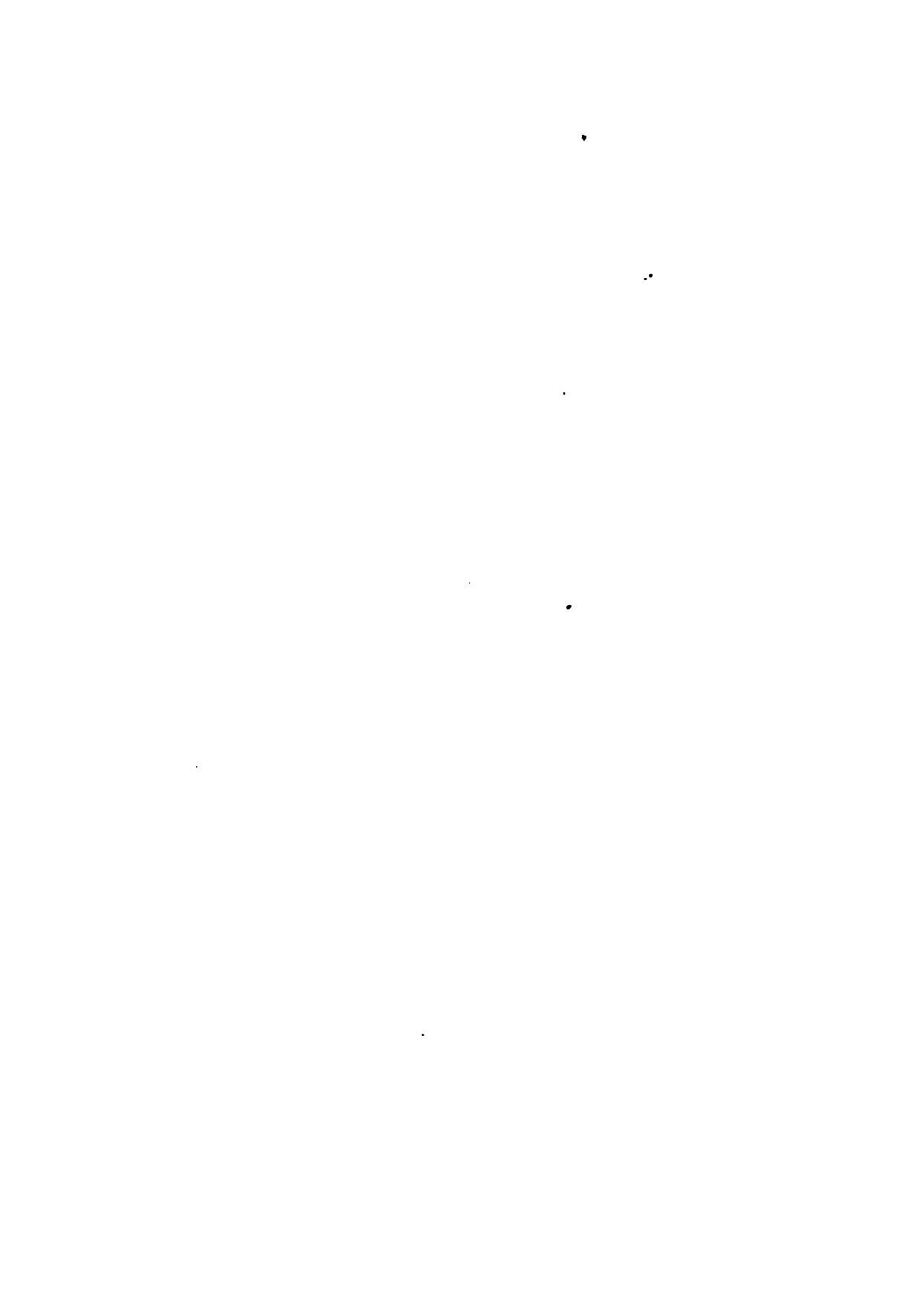
Montreal.—Many of our friends will recollect that the Rev. J. Nicholls was sent to this city last Autumn to commence a mission. He arrived in Montreal on the evening of the 1st of October. We give the following extracts from a paper by him:—

“Montreal is the largest city in the Dominion—the great commercial emporium of Canada. Its population is estimated at 140,000 souls, 100,000 of whom are Roman Catholics, Popery is supreme; everything is under its spell. No one seems able to extricate himself from its influence. It reigns

in the city laws : it is represented in the policemen : it builds our houses, makes our bread, fills our cemetery, and girts our prisons. Its schools, colleges, churches, infirmaries, convents, monasteries, monks, nuns, sisters of mercy and priests, look proudly down upon us, and bid us scornful defiance in every street and quarter. Its cathedral—Notre Dame—is a magnificent structure, and seats 10,000 people : and another church is building which is to be an exact *fac simile* of St. Peter's at Rome, but, of course, on a smaller scale. And then there are no less than 40 Protestant churches, and these afford ample sitting accommodation for every Protestant within the city. Not that every Protestant goes to them. There are multitudes who go to no place of worship. Most of these churches have two ministers, one to preach and the other devotes himself to purely missionary operations. All of them, too, have two or three rooms in different parts of the city where the missionary holds his evangelistic services. If we had come into the city twelve years ago, our progress would have been much more rapid at that time than it can possibly be to-day. Ten years ago the Wesleyans had but three churches, now they have seven. The last four were built on speculation, or perhaps *faith*, at the most promising points, and then a process of spiritual hunting was commenced to gather congregations. The absolute necessity of Primitive Methodism adopting this plan, has been urged upon me again and again by influential and intelligent people. There is more in this than people at a distance are aware of. But more anon.

Our first services were held on October 11th. I preached in the Union Hall at 11 a.m., to eight persons, including the Rev. W. Bee, Mr. Nichols, Rev. W. B. Affleck and his wife. In the evening the Rev. W. Bee preached to eleven of us. The next Sabbath we had about the same number : and the next, and the next, to the 6th Sabbath. All this time I wept, I visited, I wept, I prayed, and went to my Sabbath work, trembling between anxious hope and distressing fear. But after all, I had again and again to preach with a heavy heart to six people, and a lot of empty benches. At length the Lord inclined two kind people to open their houses for meetings. This was the turning of the tide. Both these cottages are about a mile and a half from the Hall, where we held our meetings. I went to one of them, and held a service at three o'clock, on the Sabbath afternoon : and then went to the other, and conducted another service at 8.30, after leaving the Hall. I did this for four Sabbaths—preached four times, and walked six or seven miles. Now, however, I hold a meeting on the Friday nights, instead of the late one on Sabbath nights. These cottage congregations average about twenty-five persons. A rich influence pervades the services, and much good has been the result.

"I would like to say much more about them, but space forbids. I may tell you, however, that our Hall congregations have been fed by them : that three persons in one of the families have found Christ, and joined our society : and we are expecting others to follow. Another young lady who came to them, first followed us to the Hall, and got into trouble about her soul : and finally sent me a message, asking if she might call at my house for advice and prayer. I requested her to call the next day. She came and got converted, and is now a member in our little church. Our congregations in the Hall have increased a hundred per cent. during the last three weeks. They average now about twenty-five in the morning and from forty to fifty at night. A mighty influence rests upon the night services : that of last Sabbath surpassed everything we have had since came. It was new to most present. They said they had never experienced anything like it in any church in the city. It was glorious ; a month hence it and the people will come crowding to see what is the matter."



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J. H. Baker & Co.

Henry Pratt

Born May 14th 1822.

THE
Primitive Methodist Magazine

MARCH, 1875.

The Church Triumphant.

A SERMON PREACHED IN THE PRIMITIVE METHODIST CHURCH, PARAMATTA, BY THE REV. JOHN SHARPE, RETURNED MISSIONARY.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 9, 10.

In this Book of Revelation there are many things hard to be understood. This arises in part from the nature of the subject, and in part from the highly figurative language in which it is written. This being the case, great diversity of opinion has prevailed as to its real meaning. To persons of an imaginative turn of mind it has generally been a great favourite, some of whom have in their expositions given too much scope to their fancies, attempting to base theories upon it as opposed to each other as they are opposed to the general tenor of the Divine Word. This has deterred many earnest, sober minded persons from giving that attention to the Book which its importance really demanded, so that while it has been abused on the one hand, it has often been much neglected on the other. A very small amount of attention, however, will be sufficient to convince us that it contains many passages of amazing magnificence, and yet at the same time of the most practical tendency—passages, the bare reading of which is enough to send a thrill of emotion through the soul. The fifth chapter opens with an account of the mystic Roll, seen in the right hand of Him that sat upon the throne. Written within and without, and sealed with seven seals; followed by the proclamation of the strong Angel; upon which it was found, that "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." At which John

wept much ; one of the elders, however, told him not to weep, because "the Lion of the tribe of Judah had prevailed to open the book." Then he beheld, "and lo, in the midst of the throne and of the *living ones*, and in the midst of the elders stood a Lamb as it had been slain," who "took the book out of the right hand of Him that sat upon the throne." Then followed that mighty burst of joy—that crash of celestial harmony, in which earth and heaven, man and angel, harp and voice, all united. This ended, the Lamb proceeded to break the seals, and to open up the mysteries of the awful volume. The text is part of what followed the opening of the *sixth seal*, which together with its contexts, forms one of the most magnificent visions in the entire Scriptures. We think, with Alford and others, that this vision carries us on past the first or millennial resurrection (whatever that may comprehend), "and also past the final judgment," and presents, as far as vision can present, the wondrous results of Christ's redeeming work. It is in this light that we intend to regard it.

I. LET US CONSIDER THE NUMBER AND DIVERSITY OF THE REDEEMED.

1. *Their number.* This is described as "a great multitude which no man could number." Some persons have thought from such texts of Scripture as—"Fear not little flock," &c., "Strait is the gate and narrow is the way,...and few there be that find it," &c. That they are justified in concluding, that the number of the redeemed will be comparatively small, and will bear no proportion to the number of the reprobate. As this, to say the least of it, is a very awful doctrine, we should have good and substantial reasons for concluding it is true before we adopt it. That the texts referred to, and others of the same class, were ever intended to apply to the flock of God in all ages, much less to the final, completed result of Christ's redeeming work, is, we think, more than doubtful. For, whenever the Scriptures speak of the entire results of Christ's work, they speak of it as one vast and universal triumph, which, while it produces gratitude, adoration, and love, throughout God's wide empire, is regarded with infinite satisfaction by the Redeemer, and is productive of infinite joy to Himself. (See Isa. liii. 11. Heb. xii. 2, &c.) Moreover, whenever the number of the saved is referred to, it is described as beyond the power of man to compute. (See Eph. i. 10. Coll. i. 18, 21. Rev. v. 11, 13, &c.) It appears to us that this idea in these and other portions of the Word of God cannot be explained away. But let us look a little more closely at the matter, and we shall have no difficulty in understanding, or accounting for the greatness of the multitude.

(1.) There are those who die in infancy. A very large number of the human race die in infancy. All who examine this subject will be surprised at the number of deaths which occur during that period. Of

millions upon millions, it may be said, that "they are born and die," "as the flower of the grass so they perish." The question of their final condition will, sometimes at least, force itself upon our attention; nor can it be regarded without interest. To bereaved parents, it most certainly will be one of more than common importance. Were we about to discuss it at any length, were such a discussion necessary, among many other things, the justice, goodness, mercy, and love of Almighty God would afford material for arguments in favour of the eternal safety of such. Happily such discussion is not required. All we shall do, therefore, is to remind you of one or two passages found in the public teaching of Jesus. We read—"then were there brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven,"—again,— "For of such is the kingdom of God." "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," &c. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (See Matt. xviii. 3, 4, 14—xix. 13, 14. Mark x. 13, 16. Luke xviii. 15, 17.) Let these remarkable passages be carefully studied, and we think it will be seen, that according to Christ's teaching, all who resemble little children shall enter into the kingdom of heaven, and therefore, that it would be worse than idle to doubt the entrance of little children into that kingdom. To us this conclusion is inevitable. What a pleasing thought it is to bereaved parents, that in God's heavenly kingdom there is a place for *little ones*. Nor is it less pleasing to think that all those millions of little ones, snatched away from this mortal life, are gathered by the Good Shepherd into the heavenly fold. Bishop Horne thinks that "the hundred and forty-four thousand who stood with the Lamb on Mount Sion" (Rev. xiv. 1, &c.) "refers to little children." (See also Alford.) Whether this opinion is true or not, we think it is true, our departed little ones are safe—safe through the wide-reaching, all-prevailing power of Christ's work.

(2.) Nor must we exclude all departed heathens. It is probable that there are few, if any, short of eight hundred millions of heathens in the world to-day. We cannot always avoid thinking of their final condition. It has often been asked, Will all those countless millions of heathens perish? Will they be excluded from heaven simply because they are heathens? Has no provision short of hearing and receiving the gospel—or in other words, short of becoming true Christians—been made for them? Does the atonement of the Son of God, and his mediatorial work, fall short of so vast a mass of human creatures? Or, do the benefits of that work reach them in some less direct way? These,

we admit, are very weighty questions—questions easily asked, but difficult to answer. That heathens are not excluded from heaven simply because they are heathens, is, we think, a fact declared with sufficient clearness by St. Paul. He says, “For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, (*heathens*) which have not the law, do by nature the things contained in the law, these, having no law, are a law unto themselves; which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another;” &c. (Rom. ii. 13, 16.) From this, we think, we may safely conclude that all heathens who obey the dictates of their own conscience, and live in accordance with the inward light which they possess, will be saved,—saved through Christ’s death and intercession, in a way in harmony with the justice, the mercy, and the love of God. But we know that it has been objected, that “no heathen has ever done this—cannot do it.” But we ask, is not this clearly saying too much? Is it not assuming what cannot be proved, what no one except Almighty God can know? Besides, is it not in the face of St. Paul’s argument as intimated already? We feel sure that it is, and that, consequently, it requires no other answer.

(3.) Besides, in thinking of the final number of the redeemed, we must remember that the Scriptures everywhere point on to a period which shall be signalised by the universal triumph of righteousness and truth as no period in the history of the Church has yet been.

In forming an opinion of the number of the saved, we must neither be guided by the past, nor the present success of the gospel in the world, but we must look on to a happier and brighter day, when, for a long period the Church will enjoy uninterrupted peace and prosperity. A period to which the attention of inspired men was often directed, and at the prospect of which their hearts bounded with gladness.—When Messiah “shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.”—“When all kings shall fall down before him, and all nations shall serve him.”—“When the stone that smote the image shall fill the whole earth.”—When “the mountain of the Lord’s house shall be established in the top of the mountains—and all nations shall flow into it.”—“When all shall know the Lord, from the least of them to the greatest of them.”—“When the leaven shall have leavened the lump.”—“When the mustard-seed shall have become a tree, and shall cover the nations with its branches,” and “When the fulness of the Gentiles has come in, and all Israel shall be saved.”—To form any opinion on the number of the saved, without taking into account the multitudes who shall reach heaven, during the period referred to, would be to commit a gross mistake. Now, looking at the matter in the light of these and other things, we see distinctly enough how this part of the

text may be literally fulfilled,—how the redeemed may be “a great multitude which no man can number,”—and how Jesus may, in this as in everything else, have “the pre-eminence.” Has not Christ himself told us that “in his father’s house are many mansions.” The total result of all those vast and mighty purposes of God, which have swept through long ages and centuries, and which have employed for their accomplishment, law and gospel, man and angel, earth and heaven; and have had for their object, the endless exaltation of God, and the endless happiness of his creatures will be gathered up in heaven, and will stand forth in all its vast and wondrous proportions, in that “great multitude which no man can number.” And who can doubt but that the total result will be worthy its author,—worthy its object,—worthy the agents employed, and the long ages spent upon its accomplishment.

2. *Let us now mark the diversity of the redeemed.*

“Of all nations and kindreds, and people and tongues.” All ages, nations, dispensations, and stations in life, will furnish their proportion. In that “great multitude” will be found, men who lived at the very dawn of human history, and men who lived amid all the glory of the latter day; men who lived before the law; men who lived under the law; men who saw the gospel ushered in; men who lived during every stage of its progress; men from nations the most polished, and men from nations the most rude and barbarous; men who had filled the highest stations on earth, and men who had been snatched from rags and wretchedness; the infant, the length of whose earthly life did not reach a single day, and the patriarch, who lived on earth for near a thousand years; the man of giant intellect, who towered vastly above his fellows, “and caught the distant light of coming centuries,” and the “man who scarcely had a dozen thoughts in all his life.” Patriarchs, Prophets, Apostles, Confessors, Martyrs, and Christians of every grade, from the perfect man who has reached “unto the measure of the stature of the fulness of Christ,”—to the merest babe in knowledge. All will have their representatives in that assembly. There will be the greatest diversity, yet the most perfect unity; as in all the divine works, the diversity will only increase the effect, will only add to the grandeur and completeness of the whole. There will be no divisions, no minor distinctions; none will say, “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.”—The prayer of the master will be fully answered. They will be separated no longer, they will all be one,—one in Christ. The glass and the darkness will be taken away, and they will see eye to eye, and face to face. “That which is perfect will have come, and that which was in part will be done away.” They will be one family. What is now scattered over two worlds, will then be gathered into the heavenly home. They will be filled with the same spirit, they will all engage in the same delightful and rapturous song. Divine love.

will have done its work, and done it well ; and all will bare its image ; all will fulfil its conditions. Selfishness will be forgotten ; party zeal will be gone for ever, but " brotherly love will continue ;" and it will roll on without interruption. One universal indestructible bond of holy brotherhood will reign throughout that mighty host ; linking all to the glorious Father, and rendering their bliss secure and perfect.— " Happy is that people, that is in such a case : yea, happy is that people whose God is the Lord."

II. WE HAVE NEXT THE STATION OF THE REDEEMED.

" Stood before the throne and before the Lamb."—" Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them." And again, in chapter xxi. v. 3, 4, John tells us that " He heard a great voice out of heaven saying, Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away." We shall only give one more passage, it is from the same writer, 1 John iii. 2. " Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, when he shall appear, we shall be like him, for we shall see him as he is.

These texts give us some idea of what is implied in, " being before the throne of God and the Lamb." They evidently point to the fact that the redeemed will be introduced to intimate, enlarged, and uninterrupted intercourse with Deity, and that this will constitute one grand essential element of their enjoyment. There is night here,— " Now we see through a glass darkly,"—Here God tempers the manifestation to human faculties, and to human frailty, but there, all will be perfect,— " God shall dwell with them, and they shall be his people, and God himself shall be their God." But who can tell what is implied in "*God himself* being their God." What does it really mean? What does it comprehend? Does it mean, that as all the Divine works,—as all creatures and created things, cannot yield perfect, and eternal joy to redeemed spirits, God will throw open his own bosom, he will unlock the infinite treasures of his own heart, and bid them welcome there? Can this be its meaning? Let us humbly confess that we cannot tell. The text says, " they stood before the throne of God, and the Lamb."—Christ shall dwell among them, shall settle down, reside, and make his home in their midst. His own words are a sufficient proof of the truth of this. " In my Father's house are many mansions," &c. John xiv. 2, 3. So that their station is in the Father's house,—the palace, the presence chamber,—the more immediate dwelling place, of the King of Kings. Where, throughout the wide range of the divine dominions, this abode

will be situated; what may be its magnificences; what its real dimensions; what the tastes, pursuits, worship, advancement, intercourse, glory and blessedness, of those who walk its "golden streets," and bathe in its "rivers of pleasure," we know not now, but hope to know hereafter. Till then we may sing with the poet—

"They stand those halls of Zion,
All jubilant with song
And bright with many an Angel,
And many a martyr throng.
The Prince is ever in them,
The light is aye serene;
The pastures of the blessed
Are decked in glorious sheen."

III. THE RANK AND DIGNITY OF THE REDEEMED NEXT CLAIM OUR ATTENTION. "CLOTHED WITH WHITE ROBES AND PALMS IN THEIR HANDS."

1. *They are clothed with white robes.* Of these we have a more full and particular account in the 14th verse. "And have washed their robes, and made them white in the blood of the Lamb." Here two things are implied, viz., that this white robed multitude, had been polluted, but were purified. Here we have human guilt, atonement, and regeneration through the blood-shedding of Christ the Lamb of God. And these two things bring before us the substance of the glorious gospel scheme. Let us therefore look at them for a moment.

(1.) Human guilt. That man is a fallen creature; that he is not now, what we believe he was once, few will deny. In the constitution of his moral nature, we may discover capabilities and powers, either not used at all, or as is more frequently the case, awfully abused. How often men admit, even admire, that which is good, yet pursue that which is evil. How often while conscience commends one course, and condemns another, they take the latter. How often with a firm conviction that a certain line of conduct will result in misery, they pursue it to its consequences. These are facts, that are known, or may be known to all the world; experience, as well as observation confirms them. Now, there must be some way of accounting for this strange anomaly. Is there a better way than that found in the Scriptures? We think not. How do the Scriptures account for it? They say, "sin entered into the world"—"all have sinned." In consequence of sin an evil principle has been introduced into our nature; the human mind has become carnal, selfish, sinful. The redeemed were not exceptions, but are delivered from the pollution and dominion of sin.

(2.) Regeneration through the atoning work of Christ, "washed their robes and made them white in the blood of the Lamb."—Not through Christ's teaching, not through his perfect example; these had each their place, and work, and were of overwhelming importance, but

man is not saved through these, but through his blood. Man needed the truth, he needed a perfect example, but he needed more. Sin had made him an enemy to God, and a debtor to the divine law, something was therefore needed, at once, to reconcile him to God, to meet the demand, and to reveal the righteousness of the law; and be it remembered, that until the demand of the law was met, there could be no reconciliation. What was the demand of the law? It was, that the soul that sinneth should die.—Man had sinned, and man must die. Here God interposed, and in a glorious and wonderful scheme, in which justice, truth, holiness, mercy and love were all harmoniously united, provided a substitute,—a substitute possessed of every qualification, and able to meet every demand. As God-man, Christ's death became possessed of infinite merit, and that merit became available to the human race. It is in consequence of this, and with direct reference to it, that God is just, "and the justifier of all who repent and believe in Jesus."—"He is made unto us wisdom, righteousness, &c." and, "we have redemption through his blood," &c. The redeemed in heaven are clothed in white robes, having "washed them and made them white in the blood of the Lamb." Their guilt is all removed, they are justified, sanctified, glorified, "they are a royal priesthood, an holy nation." In them sin is entirely destroyed, and its effects have ceased. Of all this their "white robes" are an evidence and an earnest.

2. *They have palms in their hands.*

Here we are pointed to another great fact in their history; to the fight of faith in which they had been engaged, and to their final victory. The palms point to fight and victory; to trials and to triumphs; to enemies met and to enemies vanquished; to the fulness of joy ever poured forth before God and the Lamb, in return for heavenly blessings. In ancient times a branch of the palm tree was used as an emblem of victory, it was often carried by the conqueror in the triumphal procession. The palm was also used by God's ancient people, at the feast of tabernacles, in connection with their rejoicings over the blessings of a rich and abundant harvest. (Lev. xxiii. 40). So that the palms held by the heavenly worshippers may not merely be considered as emblematical of the victory they have achieved, but also of the depth and fulness of their joy in consequence. During their earthly life, they had been engaged in a great and terrible conflict. Earth and hell, man and demons had opposed them and conspired to work their destruction; those enemies were numerous, strong and united, and set upon accomplishing their object; they, themselves were feeble, and easily overcome. The result of the conflict was great and dreadful, involving their best interests for both worlds. To conquer, was to succeed for ever; to fail, was to fail for ever; it was sublime and glorious as heaven, or dark and terrible as hell. The conflict, too, was life-long; it began with the first dawn of

their spiritual life, and it darkened and thickened as that life advanced. Then there had been times of peculiar danger, — of “fiery trial,” when Satan had been allowed to “sift them as wheat,” — when they had been subject to “cruel mockings, and scourgings;” when long, and strong, and sharp temptations had been their portion; when the divine face had been withdrawn, and when the light of His countenance had been obscured; when they had felt the soreness of the conflict, and had awaked to a sense of the awful responsibility resting upon them; when they had felt, and perhaps said — “I shall one day fall by the hands of my enemies.” But now, the battle is over, and the danger is past, and “they have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name;” therefore “they stand on the sea of glass” (“mingled with fire,”) “having the harps of God.” They have “fought the good fight and kept the faith,” and obtained the prize. Now they see more clearly than ever they saw, while upon earth, the extent of the danger, and how complete and eternal the victory is. Now they are thoroughly alive to it all; nor are they less alive to the fact, that they are safe! Eternally beyond the reach of evil, and danger; placed where they can sin no more, be tempted no more, fight no more, suffer no more; where they are conquerors, — conquerors for eternity. “More than conquerors through Him that loved them.” Oh their joy, their rapturous joy, their triumph, their endless triumph! Well may they be represented as having “palms in their hands,” and well may they wave aloft those emblems of their victory, gratitude, and joy.

IV. LET US NOW NOTICE THE SONG OF THE REDEEMED.

“And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb.” We have here the manner, and substance of their song.

1. *The manner of their song.* “Cried with a loud voice.” In the 14th chapter, the writer tells us, that “he heard a voice from heaven as the voice of many waters. and as the voice of great thunder, and he heard the voice of harpers harping with their harps.” The loudness of the song, seems to imply that it will be sincere, hearty, earnest, and that all will engage in it, with all the power and ability which they possess. None will be dragged to the performance by a mere sense of duty, none will offer this tribute of praise with the lips, while the affections are set upon other objects; nor will any manifest that listless indifference, so often seen in connection with God’s worship on earth. Every affection will be fully engaged; every heart will glow and burn with divine love; every act of worship will be performed with intense and holy earnestness. If words be employed at all, they will be the reflection, the perfect reflection, of the deep undying emotion of the soul. None will be afraid; none will be ashamed to be heard. Every heart will be in tune; every ear will be nicely adjusted; every voice will be clear,

distinct, and strong; every soul will understand the music, and feel the force of sentiments uttered. The song will be sung by "the great multitude which no man can number." "It shall fill heaven, distant worlds shall catch its echoes, and pause to listen, charmed by its infinite harmony, its thundering hallelujahs shall sink to hell, clothing demons and ruined spirits with utter confusion." — "As the Lamb discloses" (to use the beautiful language of Melville) "to His Church more and more of His amazing achievement, and opens new tracts of the consequences of the atonement, and exhibits, under more endearing and overcoming aspects, the love that moved Him, and the sorrow which beset Him, and the triumph which attended Him, we believe that the hearts of the redeemed will beat with a higher pulse of devotion, and their harps be swept with a bolder hand, and their tongues send forth a mightier chorus. — The voice which is to be from the first "as the voice of many waters, and as the voice of great thunder, shall grow louder and louder — each manifestation of Deity adding a new wave to the many waters, a new peal to the great thunder."

2. *The substance of their Song.* — "Salvation to our God and the Lamb." In the xix. chapter this song is more fully described. "After these things," says John, "I heard a great voice of much people in heaven, saying, 'Alleluia; salvation and glory, and honour, and power, unto the Lord our God.' — 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.'" The song of the redeemed, is not of their own suffering, but of salvation. We hear nothing of themselves, of what they have done, of what they have endured, but all of what has been done for them. "Salvation to God and the Lamb," as the author and source of their deliverance, and as the object of universal praise. Salvation to God the Father as the moving cause, to God the Son as the Redeemer, and to God the Holy Spirit as the Sanctifier. They will ever feel, and it will ever form no small part of their bliss, to acknowledge their obligation to the triune God. Their salvation is complete, it is eternal. "They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them nor any heat, but the Lamb in the midst of the Throne shall feed them and lead them to fountains of living water and God shall wipe all tears from their eyes." Happy people, well may you wave your palms of victory, and ascribe salvation to God and the Lamb, for nothing shall ever be permitted to alloy your bliss, mingle your cup of joy, or interrupt the harmony of your song. May you and I, dear hearers,

be so happy as to share the one, and to bear some humble part in the other.

What think you, dear friends, of the redeemed, their number, diversity, station, and song? Would you like to be numbered among them? to shine as they shine, to sing as they sing, and in a word, to be as pure, as happy, as safe as they are? You would! Then you must be saved; have your sins forgiven, your hearts changed, — must be washed in the atoning, purifying blood of Christ: this is the one inevitable condition. Without this, to wish, to hope for heaven, is idle and delusive, for it cannot be realised. You must seek a personal interest in Christ, or your ruin will be great and terrible.

This subject should encourage Christians in general, and all Christian workers in particular. You are now in the conflict, the toil, the trial, subject to discouragement, but the triumph, the rest, the recompense will be by-and-bye. "To patient faith the prize is sure." Be patient, watch, work, wait, your Lord will soon return, to call you to the marriage feast.

Our duty, as Ministers, in relation to Modern Developments.

BY REV. JOS. FERGUSON, BIRMINGHAM.

ALL times are critical. But the criticalness of an age is often felt to depend, in one's mind, upon one's association with an organization, or system of principles, or doctrines that may be the object of especial attack by the thought-to-be destructionists of the time. To the thoughtless devotee of "Rome," the days of Luther were critical; but to the evangelical it, the Reformation, was the rising of the morning, and the hopeful struggle of the Gospel for freedom. The days of the theological giants, when Voltaire and his sceptical compeers, made God and immortality the subjects of their ribaldry and the battle-ground for severe and subtle controversy, were considered especially critical by many pious but timid minds. To the believer in State-churches no time was more portentous than now, while to the mind of the "liberationist," it is full of encouragement and hope—the day of redemption draweth nigh. Yet after all possible palliation this is from many considerations a critical age. See the unhappy strife between capital and labour, between the employer and the employé, which is half distracting the mind of the country. Half a century ago the ingenious artizan was prepared to work from six

to six almost without muttering a murmur, while the agricultural serf—we say serf to the shame of the aristocracy, who to a great extent were responsible for their serfdom—was compelled to drag out a miserable existence, and to bequeath to the nation myriads of uneducated sons and daughters. But in our day the artizan has declared his manhood, and the dignity of intellect which many seek to cultivate; and the farm-labourer, in union, is legitimately struggling amid the hopes and helps of the generous defenders of the weak, to secure that remuneration for his toil which the voice of conscience and justice demand. The marvellous revolutions of this century have entered into every department of the body politic. Our ideas and social institutions have undergone a great change. While the elegancies and luxuries of life have increased on the one hand, the signs of misery, and misery itself, have increased on the other; while physical science has pursued nature, and opened her secrets, and unravelled her thought-to-be mysteries, drunkenness and consequent irreligion have confounded the politician, and laughed through the gates of its citadel of interest, at the efforts of philanthropic reformers. Selfishness and craft walk arm and arm in recognised respectability, while large-heartedness and honesty are reserved for drawing-room eulogies, and relegated to the practice of the few. The great, but dwarfing tendency of the age is to get—not to grow. Intellect and heart must bow at the shrine of mammon, and the grandees and rulers of the provinces must worship the golden god which ambition and cupidity have set up. Money-getters and money-worshippers are objects of general envy, while the hopper of the “burning fiery furnace” is open for the honest but unsuccessful. Get money is the advice of many a father’s deeds to his son. To be respectable according to modern ideas is to be rich. Your associates must have money; your special friends must have money; your wife or intended wife must have money: the coffers of the church you attend must be filled with money, and the congregation with which you sit must be rich. The sheen of gold to such is brighter than the glory of Christian character, and the carved stones and tasty architecture of a large house is to them more appreciable than the symmetry and moral architecture of divine manhood. Outside elegancies are more than inside qualities; purple and fine linen to their eyes are more beautiful than the spirit of the pious pauper which shall adorn the palace of God, and sparkle as a gem in the diadem of Jesus for ever. Material wealth, however, and moral riches are not sworn foes—the king’s daughter may be all-glorious *within*, and underneath the velvet pile the holy fire of God may burn. One cry of the nation is “Education,” but the voice for the education of the intellect is louder than that for the culture of the heart. And even multitudes of those who clamour for “religious education,” are not so anxious to draw out the juvenile mind after God as to force their own creed, and to conserve the strength of

their own church. To these remarks there are many exceptions. The aim of the general Church should not be so much to make men denationalists as to make them Christians, not so much to create within them a love to a creed or ceremony, as to create within them a love to the truth of the gospel and to the purity of the Christian life. Nevertheless there is much in this country—in its institutions, churches, and religious work to encourage and give hope. There is one bright cheek on the face of the nation, a cheek ruddy with the signs of health. We speak not now so much of its almost miraculous mechanism and advancing agriculture, as we do of its Christian liberality, Christian activity, and the desire among thousands to alleviate man's misery, to lighten his life-burdens, and to promote the brotherhood of all. The fine arts are being cultivated, and music, "the elaborate horrors" of which in churches, "contrived" in days of yore, "to exhibit the powers of every village roarer," is running hard after perfection, and is becoming among the better-to-do classes a family necessity. Our duty as Christians, and especially as Christian ministers, is to encourage anything and everything that tends to purity of taste and heart, and to the burnishing of the intellect, and the uplifting of the soul to God. We must not be behind our times, or else we shall not in many instances be ahead of our people. The truth makes men free. And this limitedly is true of all kinds of truth, and we must accept, yea invite her from every quarter, as redemptive in her tendency, and a worthy representative of God. But what is our duty in relation to modern scientific developments. The true we must accept with thanksgiving. But what is the true object of science? Is it to undermine religious beliefs without reason; to insult a man's reason and conscience by a system of gross materialism? "The ultimate object of the sciences," says Bacon, "has by no one been well defined." "The greatest of all errors consists in losing sight of the ultimate objects of science." The end proposed by science, according to him, is to labour for the comfort of mankind, to "work effectively for the purpose of lightening the annoyances of human life," and to "enrich the human race with new discoveries and possessions."*

The philosophy of the ancients was more speculative than practical. Socrates was almost the only man who ventured to instruct his pupils in religion and morality. Posidonius, who lived contemporary with Cicero and Cæsar, incurred the wrath of the philosophical fraternity, because he declared the discovery of the principle of an arch, as among the blessings reaped by mankind from philosophy. Seneca vehemently disclaims these insulting compliments. According to him it has nothing to do with the material condition of mankind, or of increasing life's facilities. "In my own time," says he, "there have been inventions of this

* See A. Barnes, "On Science and Religion," p. 7.

sort; transparent windows; tubes for diffusing warmth through all the parts of the building; short-hand, "which has been carried to such perfection that a writer can keep pace with the most rapid speaker. But the invention of such things is drudgery for the lowest slaves. Philosophy lies deeper. It is not her office to teach men how to use their hands. The object of her lesson is to form the soul."* Bacon, the father of inductive philosophy, and the one who advanced those profound sentiments,† and began those investigations which have made the difference between ancient and modern philosophy, says that it, ancient philosophy, was neither "a vineyard or an olive-ground, but an intricate wood of briars and thistles," from which those who lost themselves in it brought back many scratches, and no food."‡ "It was a treadmill," says another, "not a path. It was made up of revolving questions; of controversies which were always beginning again. It was a contrivance for having much exertion and no progress. The mind accordingly, instead of marching, marked time." We must appreciate the industry and discoveries of modern scientists, "their work is not in vain"—their processes are not all speculative. It is only when some of them presume to speak as popes or theological oracles, and to laugh down our "bibliolatry," and to treat our faith in God and immortality as the results of our scientific ignorance, that they elicit not our contempt but our profound pity. Having discovered in western Europe the remains of pre-historic man, in gravel-beds or in caverns above their stalagmite floors, they have announced without hesitancy that the Mosaic statements are not true. Sir C. Lyell tells us,§—"That man is, geologically speaking, of very modern origin, we may assume, although we have obtained satisfactory proofs that he was contemporary with the mammoth and many other extinct mammalia, and that he has survived considerable changes in the physical geography of the globe." At p. 74 is a similar statement, but subject to a very important condition, "if their (*i.e.*, the fossil remains) geological position has been correctly ascertained." "The juxtaposition," however, "of the remains of men with those of extinct mammalia, is no proof of the contemporaneous existence of those men and mammals, any more than the remains of mammoth, &c., now in the British Museum or that of S. Petersburg, are proofs of our contemporaneity with the an-

* Macaulay. Article on Bacon.

† The sentiment, new, wise, and beautiful, by which he opens his "*Novum Organum*," and awoke the school of philosophy is this,—“Man, the minister and interpreter of nature, can do and understand only so much about the order of nature as he has observed; neither does he know more, nor can he.”

‡ *Novum Organum*, lib. 1, aph. 73. See Barnes, on Science and Religion, p. 8.

§ "*Principles of Geology*," vol. ii. p. 45.

cient mammoth or rhinoceros, man may or may not have been "contemporary with the mammoth and extinct mammalia; but discovery of his remains associated with theirs, on which the argument for their contemporaneity is founded, is no proof whatever of the fact, or the deduction from it, the great antiquity of pre-historic man, inasmuch as those extinct mammalia may have lived at a time as far removed from the time when men existed with whom their remains are associated, as we are from the time when the mammoth and rhinoceros roamed in the forests of Siberia. At the same time, as it is impossible to say when these animals perished from off the face of the earth, their antiquity may after all, not be so very remote, and their extinction may only have preceded by a short time the reindeer of France or Germany, the *Ursus spelæus* perhaps, and other extinct animals now only found in fossils, and which may be considered historical animals, as Cæsar and others have noticed their existence in historic times. The curious and clever sketch of a mammoth upon a bit of mammoth tusk, found in a cave of Madeleine, in the Dordogne, a copy of which is given in Sir J. Lubbock's "Origin of Civilization," &c., p. 25, would certainly appear to show the probable existence of the mammoth and the artist who sketched it, but it does not amount to a proof of such co-existence. Whole carcases of these fossil mammoths having been found in Siberia, this sketch may have been taken from one such exposed carcase, as Adams might have made a drawing of the entire carcase he discovered in 1803.* And yet on evidence so conjectural and slender, we are demanded by the *savants* to give up that divine record which, to say the least, accords with certain and well attested science, and tends to encourage our faith in Him by whom the worlds were built. To establish, if possible, their view of man's remote antiquity they have adduced the flint instruments found in the valley of Somme, near the Reclusers, and in other places also. If in centuries hence, when our nation has worked-out its mines and coal measures, and gone back to simple agriculture, some foreign geologist shall come and dig down a hundred, or two or five hundred yards, and discover human remains and implements of industry, he should state as scientifically true, that man lived and moved upon the earth before the formation of the coal beds, would he not have as much reason for his conclusion which to us now would be so evidently false, as those gentlemen have who adduce the fact that man's remains and man's tools having been found in caves and caverns of the earth alongside the remains of the mammoth and her co-evals proves the contemporaneity; and then again should not they who wish to undermine our faith in the narratives of the Divine Word, be honest in their endeavours, and take into consideration the fact that the

* Lyell's "Principles," vol. 1, p. 184. See "Recent Scientific Conclusions," p. 7-8.

form and nature of the materials in which the human remains are found are such as to indicate beyond question, the action of water. For while some of the fragments of flint and quartz are angular and broken, others are rounded and rubbed smooth, as common shingle and intermixed with slit and sand. "The great gravel beds are probably due to the combined or separate action of ice and floods," and should they not also take into account the mutations of the earth itself. They know and say without hesitancy, when writing as philosophers and not as theologians, that part of that which is now sea was once dry, and *vice versa*. "There is a tradition that the island Lomea existed somewhere in the upper part of the English channel, and also that the Goodwin sands were once an island, the property of the Earl of Goodwin; nor is there any difficulty in accounting for their destruction, as we have the instances of Scoresby sand, once an island and the subject of litigation, utterly destroyed in a single gale, and also eight out of fifteen islands of Zealand swallowed up by the sea."* And even supposing they found the remains of man below those of any other being or form of life, whether vegetable or animal; would our scientists, or their company of clinging sciologists, conclude that man must have lived before there was anything esculent upon which he could live, or would they declare that vegetables existed but that they had been totally digested by the stomach of time, or would they philosophically admit that the earth may in her hunger or wrath have swallowed them up." If we were philosophers we should take into account the operations of nature during the twelve months' deluge, and the thousands of beings buried in the graves dug by its waves, or in the deep gutters made by its currents. And we should remember that the valleys where harvests now nod for the reaper, and where the cattle feed, that there even in historic times, the turbulent rivers ran, under whose waves the hapless native anglers drowned. The scientists constantly make heavy "draughts on the banks of time," as necessary to account for the denudation and accretions of deposit. They talk of millions of years as if they lived at the world's birth-day and joined with the "morning stars" to sing its natal hymn. The denudation of the Wealden valley, which is twenty miles wide, is assumed by Mr. Darwin, but without foundation, to have originally been chalk from cliff to cliff, and he calculates that its formation must have taken not less than 300,000,000 of years. He unwisely calculates its past by its present, refusing to recognise, as he ought, the possible earthquakes, the changes of climate, and the various glacial periods, which are acknowledged to have been by all respectable geologists. The delta of the Ganges has been examined, and turned over as the leaves of an infallible book, and each philosopher thinks he has learned its teachings, counted the time-wrinkles on its face, and ascertained its birth-day. One says

* Recent Scientific conclusions, and their relation to Religion, p. 13.

it has taken 13,000 years,* another 5,000 ;† another, when speaking on the recession of the cataract of Niagara, says, that according to information which he received from the first settlers who had lived there for forty years, he concludes that the recession must have proceeded at the rate of three feet per annum,‡ while Sir C. Lyell concludes that “the average of one foot per year would be a much more probable conjecture.” And Sir R. Murchison‡ “dissents from those who would account for the production of all valleys and gorges by the action of the water that has flowed in them.” “This instance of Niagara may be fairly considered one of the cases of rivers in which,” as he says, they “simply flow in the gorges prepared for them by previous geological disturbance.”

But whom are we to believe ? Which of our philosophers has a right to demand our faith ? Are any infallible ? if so, which ? Is it not bad philosophy to base an argument on such uncertain basis, and to sneer at the Christian's faith, when they themselves make such demands upon our credulity in dealing out unfounded conjecture as demonstrated fact ? We appreciate their industry and their researches, but we cannot patiently tolerate their evident design to invalidate the authority of a book whose history is more ancient and reliable than the histories of all the nations of antiquity. If they go back more than one thousand eight hundred years before Christ, either into the Egyptian, Indian, or Chinese histories, they sensibly enter into the realm of mist and uncertainty. Manetho and Berosus, Confucius, and Herodotus were all posterior to Moses by more than a thousand years ; and even the bard of the “Iliad” came six centuries later into life than “the meekest man in all the earth.” Indeed the history of Greece and of Rome, and of Europe, yea of the world itself, merges into the doubtful about one thousand years before the angels sang “Glory to God in the highest, and on earth peace, goodwill toward men.” And yet some who despise something more valuable than biblical chronology, as received by biblical critics, have tried to place the birth of nations thousands of years before what we recognise to be the birth time of man. The Christian world has been half startled, again and again, and the sceptical fraternity has rejoiced when some “great one” has proclaimed with ignorant and characteristic positiveness that the foundation stone of some empire must have been laid nearly five hundred thousand years ago, and that the Scriptures are false.§ The Word of God does not say anything about

* Colonel Starchly.

† Mr. Ferguson.

‡ Mr. Blakewell.

§ “Siluria,” p. 496-498. Roman History, B.C. 753, is in great doubt, and “Grecian 1st Olympiad, B.C. 776, is the produce of a more fertile than fruitful brain of the mendacious Greek.”

§ In 1806, the French Institute counted more than eighty theories hostile to Scripture history, not one of which has stood to the present time.

the age of the race, and "even assuming the higher antiquity of man, the truth of Holy Scripture is in no way concerned with these theories; that those who hold that antiquity should not allege it as contradicting Holy Scripture, nor allege Holy Scripture as contradicting it, since Holy Scripture fairly interpreted, said nothing definitely on the subject."† Akin to the above theory is that of Sir J. Lubbock, that man was originally a savage, and to which the Duke of Argyle in his "*Primæval Man*" has given a masterly reply. If the "savage theory" be true then is Moses apparently false, and this is what he and others are anxious to show; but does not Sir John Lubbock take for granted what needs proof? We readily admit that nearly all places discovered in the two or three last centuries have shown us nothing but untutored savages without even the semblance of civilization. But if man were originally a savage whence did he derive the elements of civilization and how comes it to pass that not one of the inhabitants of the islands discovered in both hemispheres within the last two centuries, merged out of the darkness, and led his savage brethren to light and civilization?

If man's tendency is not upwards, it will be downwards; if he do not march to a higher civilization, he will recede to a lower degradation. Instance the Pitcairn Islanders and the nations of antiquity. Progress is the law of life. From whence came civilization? All history demonstrates that, according to the Scriptures, it began in the east and slowly moved toward the west. Were we to take thousands of English men and women, whom I will not characterise, and place them upon an island, and cut them off from all intercourse with civilized society, and put them from under all Christian influence, in three or four generations they would become as degraded as the boobies of Africa. But, thank God, the elements of the highest forms of civilization which he infused into the hearts of his people are destined to reach all nations and ultimately to belt the world. But why do our sceptical philosophers call up every scrap of mythological history; for what purpose do they try to take us into the inconceivable past; and why should any of them seek to prove that man was originally a savage? If each and all of the theories to which we have referred could be demonstrated to be true to-morrow, what benefit, either mental or moral, should we reap? Certainly the truth always brings benedictions, but if the conjectures above were proved true, we should fail to see, and our philosophers have failed to tell us, what benefit we should derive. The evident tendency of all such hypotheses is to prop up the theory of Mr. Darwin, who maintains "That man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World."* A theory supported by endless con-

† Dr. Pusey in a letter to the *Times* of Nov. 16, 1870.

* Darwin's "*Descent of Man*," vol. II. p. 389.

jectures, but not by one unquestionable argument. Having discovered a fossil monkey in the Miocene strata, he came to the conclusion that we must be the descendants of some such creature. He necessarily gives us "a pedigree of prodigious length, taking us to the Post Pleiocene period, and bringing us up from some one Eozoon, Ascidian or primordial form of life, from mollusks to fish, from fish to birds, from birds to reptiles, from reptiles to quadrupeds, and finally, from oranges or gorillas to man. And because we Christians cannot gulp wholesale this baptised philosophy, Professor Huxley, who is only a half-and-half believer himself, calls us "pietists," "bigots," "old ladies of both sexes," and he sarcastically observes that the first chapter of Genesis to us is the beginning and end of sound science. By reading one short passage out of his "Lay Sermons," "on Darwinianism," it will be possible to see how much his theory is worth. "The coeval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, (?) have unfortunately not yet shared their fate, (the myths of paganism), but even at this day are regarded by nine-tenths of the civilized world as the authoritative standard of fact and the criterion of the justice of scientific conclusions, in all that relates to the origin of things, and, among them, of species."* If "nine-tenths," among whom are men more than equal to any of the sceptical fraternity, Professor Huxley by no means excluded, see the rationality of the Mosaic cosmogony, are they to be sneered at as if they were governed more by prejudice than fact? If we did not know to the contrary, we should conclude from the evident conceit and pitiable pomposity that run in and mark the phraseology of some of our scientific professors, that they are the only wise men, and all that trust in an intelligent God and believe in the Bible are fools. Let them give us facts and not fancies; something they know and not merely what they suppose; and then, if needful, we will treat the treasure of our heart and the secret of our national greatness as an apologue, but not till then. It is passing strange, if man is developed from a "hairy quadruped," or from "an ovule about the 125th of an inch in diameter," that neither we nor our grandsires have seen any creature in a transition state; whereas, the fact is, that there is no difference in the size or form of the creature said to be in the human lineage, but instead of natural selection "having improved the species either in size, strength, courage, or weapons, they are inferior to those found in a fossil state, and the law that obtains is that animals are not made better by the strong excluding the weak, but rather by this process species are preserved from possible deterioration, and from even annihilation. Let Huxley, Tiudall, or even Darwin himself show us the missing link. "The first of the three," says Sir Wm. Denison, "is doing his best to back up Darwin. What I have seized

* "Lay Sermons," &c., p. 205.

is his admission that the brain of the gorilla is as perfect as that of a man. If this be the case the inference is simple, that the brain which in its perfect state allows a brute to be such a brute cannot be that which constitutes a man."

(To be continued.)

Stability in Holiness.

BY A. LOWREY, D.D.

PAUL says, it is a good thing that the heart be established in grace. He also prays: "And the Lord make you to increase, and to abound in love, one toward another and toward all men, even as we do toward you. To the end he may *stablish* your hearts unblamable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Peter supplicates: "But the God of all grace, who hath called us into his eternal glory, by Christ Jesus, after that ye have suffered a while, make you *perfect, stablish, strengthen, settle* you." The Church needs a revival of holiness, but not a fitful revival. It must be continuous and unabating, like the flow of waters from perennial springs. It must have a uniform and steady movement, like the chronometer, and become settled and abiding as the foundations of the earth. Holy activities in the Church, and holy throbbings in the heart, like the unspent forces of nature, must never relax. It must not be a transient flash, like a blaze of straw; but a continual glow, like burning anthracite.

Perhaps nothing has so effectually brought the subject of holiness into disrepute, as the periodic advocacy of the doctrine, followed by a feverish, intermittent profession of the experience. So frequent and common have been the ebb and flow of many Christians, and some churches, in relation to this cause, that the adversaries of it are wont to stigmatize every special manifestation of interest in the theme, as fanaticism, a morbid excitement, a paroxysm that will soon relax. And while their judgments have been cruel and unjust, often criminal and wicked, respecting the nature of the work, and the subjects of it, yet their evil predictions in regard to its evanescent character have been too often realized.

What is the cause of this vacillation, even in fully sanctified persons? Let us probe the disease, and then apply the cure. It is easy to answer the question when it pertains to the unsanctified. We say there is yet "*in them an evil heart of unbelief, in departing from the living*

God. " But why this instability in those who have been entirely cleansed of sin ?

First, there is a cast of mind which is flighty and given to change. All its movements are spasmodic. It constantly fluctuates, like the waves of the sea. In friendship, in business, in zeal, in love, it tends to intermit. Now, as holiness does not change the essential qualities of mind, nor reverse its natural and peculiar modes of manifestation, therefore a capricious turn of thought will cleave to a man as well after sanctification as before. It is a peculiarity, perhaps a defect, in his mental structure. What shall we say of this ineradicable disability ? It is not sin, and under the provisions of the atonement it need not be the cause of sin. For in the virtues of redemption, there is not only a cure for every moral disease, but a supply for every want, a tonic for every weakness, and a compensative support for every natural frailty. When the thorn may not be removed, Jesus says, " My grace is sufficient for thee. " In such a case what should the unstable, the impulsive, the whimsical do ? Knowing the weak spot in his make-up, he should implore the strengthening application of divine grace to that very point. Being apprised of the exposed side of his organism, and anticipating the enemy's attack from that direction, he should mass on that field all the forces of the Spirit and word, and these all under the captaincy of an over-coming faith.

2. A second cause of instability is the absence of a deep conviction, touching the indispensableness of perfect holiness.

Entire sanctification is accepted by many as a privilege, and to some extent felt to be an obligation, but not recognized as a *necessity*. In the conception of some it sustains about the same relation to conversion that the dessert does to the common meal. It is a luxury, not a staple and necessary article of food, on which vitality depends. It may, or may not, be sought at discretion. Its possession will enhance happiness, perhaps augment efficiency and success ; but its non-attainment will not imperil the soul. Such views cannot fail to produce apathy and irresolution. There is to this day great confusion in theory and thought respecting the work which alone qualifies for heaven. The proposition is generally received that justification, with its concomitants of regeneration and adoption, is a preparation for eternal life. And yet all Christians, except Count Zinzendorf and those of his school, allow that all sin is not generally exterminated from the soul in the process of regeneration. Mr. Wesley and all our standard authors, believing it to be in accordance with the Scriptures, have taken the position that sin exists in true believers. In other words, that a justified relation and a regenerate state are compatible with some remaining carnality.

And yet it is an axiom in all evangelical creeds, that no sin can enter heaven.

Here arises the confusion. The chief difficulty is to reconcile the following three postulates :—

1. Justification with its concomitants is a preparation for heaven.
2. Sin or sinfulness, to some extent, exists in the regenerate state.
3. No sin can enter heaven.

As no cleansing quality can be ascribed to death, some divines have attempted to solve the difficulty by asserting that the Lord can and will, in the case of the justified, cut short his work in righteousness in the event of sudden death, before perfect holiness is obtained. But is this ground tenable when stated without qualification? Will God at any time dispense with his own appointed terms of salvation? Does he not do constantly for all sinners, penitents, and justified persons, every thing pertaining to assistance and salvation that comes within the range of moral possibility? How, then, can he do more for a man in death than in life? What motive exists, so far as God is concerned, to do a greater work of cleansing in death than in life? Is not sin in the heart as repugnant to God as sin in heaven? It is doubtless true that God often cuts short his work in righteousness. But how and why? He cuts short his work of full salvation in death, because the believer cuts short his delay of full trust for this specific blessing. But this short and sudden cleansing is not restricted to the death hour. Nor does it imply a modification of terms. In every case of instantaneous sanctification the work is cut short in righteousness by an instantaneous faith. The only difference is this : in the first case the prospect of death and concurring circumstances prompt the needed faith. In the second case the apprehension of privilege and the conviction of duty provoke the trust. In both instances it is full salvation by faith alone.

What, then, is the true relation of justification to perfect holiness. First, justification with its branches is holiness up to the light which belongs to that stage of salvation. If entire holiness be apprehended by the penitent as a possibility and an obligation, he could not be justified without putting himself upon the full pursuit of it. It would be revolting to suppose God would permit a penitent sinner to compound his sins, or capitulate with him in relation to his sins. The seeker of justification, therefore, renounces all that is seen to be sin, just as fully as does the seeker of holiness. But it seems that the deep and awful turpitude of sin on the one hand, and the high and immaculate standard of purity established by the gospel on the other, are not fully revealed by the light which dawns upon a guilty and penitent mind. Its felt need does not include the idea of perfect love; and its conception does not measure up to the exalted sanctity and perfection of being saved from all sin, and filled with God.

This seems to be plainly implied in all the epistles addressed to the

churches and to Christians in general. It certainly is corroborated by universal experience.

Second, justification and perfect holiness are indissoluble. One means and implies the other, just as the bud means bloom, with this difference, the bud advances to bloom, by a natural and necessitating law. Justification develops into perfect holiness by a voluntary act, or by a succession of such acts. And as the bud must bloom or die, so justification must unfold into holiness or be forfeited. There is no intermediate state of vitality. As the suspension of the vegetative process necessitates decay, so the rejection, or neglect, or delay of holiness, after a conviction of its necessity has been lodged in our consciousness, necessitates recondemnation. And where guilt exists justification is lost, and the soul is again put in jeopardy.

Therefore the captious question so often put, "Can the justified be lost?" is idle and delusive. It supposes justification is separable from perfect holiness. It assumes that justification may be retained, living, dying, and dead, without the subject being cleansed from all sin. It amounts seemingly to an absurd conceit, that God having justified, will also in some abnormal way sanctify them, especially in case of death. The merciful Lord has doubtless fully saved millions in the death extremity. But such salvations are not only conditioned on faith, as in the heyday of life, but require deep repentance on account of delay and delinquency. The serious question is this: Have we not invalidated our justification, and relapsed from a renewed state by the repulsion of holiness from our hearts? What must be the condition of those persons who profess justification, and yet exhibit no taste or aspiration for holiness? nay, more, reveal an aversion to its presentation at all times. Does holiness begun beget opposition to itself, and quarrel with the urgencies to complete its own excellence? What is the state of those men and ministers who repel the subject of holiness, and evidently take pleasure in the severest animal aversions upon such as promulgate the doctrine, and witness to its experience? Is there no presumptive proof in this, that the justified relation is held by a feeble tenure? And when this is coupled with sinful tempers and worldly compromises, strong tastes and tendencies to forbidden ways, with an occasional lapse into open sin, is there not serious ground to believe that the justified relation has been entirely vitiated?

A religion that does not save us from sin will not save us in heaven. Nor is a religion that clashes with holiness compatible with the heavenly life. The question, therefore, for me to answer, is not, Will I be saved? but, Am I saved? Heaven is involved in salvation from sin, just as the fruitage of a tree is solved in the germ of its seed. Hence the need of holiness should not be presented chiefly as a passport to heaven, but as the conservator of jus-

tification, the security and seal of adoption, the complement and crown of regeneration, and as the fulfilment of our being's redemption and end. It is in this way we vindicate the proposition, "Without holiness no man shall see the Lord." Holiness, heaven, and God are in quality convertible terms, and homogeneous elements. Nothing short of a state of perfect purity will accord and coalesce with God and heaven. Faith, associated with repentance and consecration, is the stipulation of reconciliation and life; purity the basis of human and divine intercommunication and fellowship. Hence those Scriptures that refer to the heavenly state are not so much promises of heaven, as definitions of the moral state that makes heaven and God enjoyable. "Blessed are the pure in heart, for they shall see God." "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart." "Follow peace with all men, and holiness, without which no man shall see (that is enjoy) the Lord." "What are these which are arrayed in white robes? whence came they? These are they which came out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

Heaven, then, is not so much the reward of holiness, as the resultant, the evolution of that spiritual state, according to our Lord's idea: "But the water that I shall give him shall be in him a well of water, springing up into everlasting life." "He that believeth on me hath everlasting life." All the elements, attributes, and possibilities of eternal life are contained in the spiritual life, like the embryonic rudiments of natural life in the incipency of human being. We are born into the kingdom of God by the Holy Ghost, not foisted into it by the application of external force.

Entrance into heaven is not so much a local transition, as a divine, beatific transfiguration. We rather assimilate into heaven than sweep through its portals. It is not crossing a river, or entering a city, but gravitating to God, putting on a greater brightness of his glory, and a more express image of his person. It is quickening into a higher, sublimer, and more immaculate life. The Church has an ideal of heaven, with corresponding songs and services, which is altogether too materialistic, gross, and groveling. Her views must be exalted and spiritualized, before entire sanctification will be made an object of general and ardent pursuit. She must see more clearly that the qualification for eternal life is not so much the procurement of a title to heaven, as the acquisition of a moral property and condition adapted to its enjoyment. All sin being obnoxious and repellent to God, she must see that a thorough cleansing becomes imperative and indispensable, that we may "see God," and "stand in his holy place." This conception itself leads to purity: as John says, "It doth not yet appear what we shall

be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure."

3. Another cause of instability is the mistaken idea that holiness implies the cessation of internal conflict, and supersedes effort for its own retention. The apostle says, "Keep yourselves in the love of God." There is a keeping power, unquestionably, inherent in sanctification. It is the great conservator of its own state, and of its subject as well. But this does not amount to a condition of inviolability. Nor does it imply exemption from sensible internal buffetings and strife, much less set aside sedulous endeavour. Holiness keeps us only so long as we keep it. The moment we cast away our confidence, which has great recompense of reward, that moment the keeping power of full salvation will ungrasp its hold upon us.

"How can this be? says one. "I am conscious of purity: all my tastes and tendencies are in accord with the will of God; my affections are simple and unmixed; my soul is full of repugnance to sin." Be it so. But you have forgotten three things. First, disease of body or mind is a clog to devotion. A thousand infirmities clip the wings of the soul and check its flight. Second, we are all subject to adverse influences from the world. So long as we live in this world we breathe a tainted atmosphere, an atmosphere that reeks with moral contagion. The world in its depraved condition is necessarily inimical to holy living. This makes the movements of a pure soul difficult, toilsome, defensive; like pressing against a stiff wind, or rowing against a strong current, or striving with an adversary. Third, the soul, in its holiest estate, is still open to the foul suggestions of an evil spirit, the illicit solicitations of the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience.

It requires more moral heroism to stand by an experience than to adhere immovably to a doctrine or a sect, or even to risk life. Reader, "The Lord make you to increase and abound in love. . . . To the end he may stablish your heart, unblamable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thea. iii. 13).

Resolution which springs from Christian principle, and is fortified by it, is fearless as well as unremitting. It is conservative of good purposes, and the pledge of their being executed effectively in noble sentiments and worthy deeds. The soul of the resolute is not less calm than firm.

“My Father.”

BY THE LATE WILLIAM ANDERSON, L.L.D., GLASGOW.

(From a MS. kindly supplied by Mr. William Logan.)

“Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?”—Jeremiah iii., 4.

THESE are touching words, brethren, and hard must be the heart which is insensible to their appeal. It is God who speaks them and he speaks thus to everyone present. Let us individualize ourselves, and as if none else were present; let each of us listen to the voice from heaven. “Wilt thou not from this time cry unto me My Father?” Well, brethren, what has the heart of each of us answered? Listen, the voice calls again, “Wilt thou not from this time cry unto me, My Father?” What if any of us were audibly to cry out, “No,” and that he despised saluting God with the paternal name? It would fill us with horror. And yet is it improbable that the hearts of more than one among us are at this moment pronouncing the dreadful “No?” whom God hears saying “No?” and within whose dark bosoms there is proceeding a fearful work of hardening which is fast assimilating them to the image of the lost? “No, I’ll not call God my Father.” That is possibly what some persons present, both young and old, are saying, and I cannot conceive of a sentence which would give us a more correct idea of the language of hell. Brethren, it is impossible to have too alarming views of the state of many of our neighbours. It is not charity, it is cruelty to think well of them. It prevents us from doing our duty to them that we may take measures to save them. Shall we dare think well of the state of that man who, when the Lord bespeaks him with such tenderness, “Wilt thou not henceforth cry unto me, My Father?” refuses, and mocks at them who do?

The appeal of the text evidently addresses itself to those who are unconverted with special force; but these words are not destitute of considerable power in application also to those who have already responded with filial affection to the divine welcome. Who of us, even the most devout, may not take home to himself with some degree of self-condemnation and regret that other touching remonstrance, “If I am a Father where is my honour?” So that all of us, some of us for the first time, and others of us with invigorated faith, are summoned to the confession that God is our Father.

Remark, brethren, in the first place, the merciful condescension of God. There is not one of us of whom any prince of this earth would not be ashamed as his child, and whose claims he would not resent were he saluting him as his father. And yet, notwithstanding all our meanness, the Majesty of Heaven presses on the meanest of us our acceptance of the station of his children, and delights to hear us claiming the relation,

"Come out from among them," he saith, "and be ye separate, and touch not the unclean, and I will receive you and ye shall be my sons and daughters, saith the Lord Almighty." Here, then, is the object of those who value a noble parentage. You whom a carnal world may despise for the lowness of your birth, let them boast if they will of their descent from those barbarians who raised themselves to ignominious greatness by robbery and massacre—let them boast if they will of their inheritance of such corrupt blood—be it your boast that your Father is God. And yet, brethren, who shall be bold enough to apprehend this great nobility? It is little that we are mean, but we are criminal besides. The bounty of God might adopt the poor and indigent into his family; but how shall he consistently with the claims of good government adopt the polluted and rebellious? It is therefore in this aspect that we are specially called upon to admire the mercy of God. If a man find his enemy will he let him go? And yet though God finds us his enemies he is willing to make us all his children, and hath been at expenses for us, yea, verily, at incalculable expenses for us, that it might be suitable for the honour of his house to receive us. He has given his Son in humiliation, in sorrow, and death that he might have us for his sons and daughters. How strong must be the divine desire to gain us for his family! Behold him as, pointing to the sacrifice of his Son, he pleads with the sinner, "Wilt thou not from this time cry unto me, My Father?"

Observe therefore, brethren, in the second place, the aggravated sin of those who refuse to comply, and in answer to the welcome of God pronounce that awful "No." Who are they who bear this fearful character? Every one of us who is careless about God—every one of us who makes little of him. To regard God as our Father is to assign him the place of highest reverence, warmest affection, most undoubting dependence, and implicit obedience in the whole heart. There are many who are somewhat prepared to answer a lower question than that of our text, "Wilt thou not from this time cry unto me, My King?" That would have been easily answered, for as the world goes a King is but a cold and distant and stranger-like relation; it is therefore that God says "Wilt thou not cry unto me, My Father?" The careless, the prayerless, those whose warmest affections are occupied by the business, and love, and literature, and pleasures of the world, all answer "No,"—that they cannot spare God so much feeling as to salute him by the endearing title of Father. How many even of our communicants are of this character, and fall to be classed with those who answer God with that horrid "No." In any circumstances how insulting this would be to the majesty of God! Although a man were independent, yet when the King of Eternity passing by offered to adopt him into his Royal Family, it would be dishonouring to his glory that he should saucily decline the

preferment. How much more when that "No" is uttered by a creature in contempt of its own Creator! How much more still when uttered by a rebel who has doubly need of the mercy! How much more still than that when it is as he points to the sacrifice of his Son that God puts the question, and when it is in view of that sacrifice that the sinner utters that hell-like "No!"—No, even although thou hast sent thy Son to die to make my way for it, I will not call thee my Father. There's what it is which makes the unbeliever's refusal so hideous when he will not lift up his heart and say "My Father" to God. It is worse than the sin of devils. I do not know whether they rejected some scheme of pardoning mercy and reconciliation which may have been proposed to them; but of this I am sure, that they never insulted such mercy as that which is insulted by the dark spirits of the prayerless, unbelieving, and worldly, who, even amid the appeals which God is making to the cross of his Son, deny that they will salute him with the name of a Father.

In the days of the prophet Jeremiah, though they were far from being ignorant of a Saviour who should afterwards be revealed, yet it was darkly, through the mists of prophecy, he was discernible, compared with the clear vision which we enjoy of his redemption. We therefore find that in my text an appeal is made to another subject of inferior interest, but still of great tenderness—God's guidance of them in the days of youth. The remonstrance of the passage is, "Wilt thou not call me who was the guide of thy youth, thy Father?" Next to Christ's Cross, what is so touching as an appeal to the happy protection which God gave us in the days of infancy, childhood and youth?

Apostacy.

Heb. vi. 4-8; x. 26-31; 2 Pet. ii. 20-22.

(*Concluded from page 93*).

4. Licentious dogmas cause apostacy. Paul said to Timothy: "Take heed to thyself and to the doctrine." Such advice, though never so much needed as now, was never so unpopular. Too often we are asked: "What boots doctrine?" We are *naïvely* told: "Doctrine is of no importance." The couplet of the deistical poet, is now as popular as his own vanity could desire.

"For modes of faith, let graceless zealots fight!
He can't be wrong whose life is in the right!"

This is the fashion of those who put forth half-truths as if they were the whole truth and nothing but the truth. To be "graceless" is

to be wrong and unsafe, whether we be zealots, bigots or not? But, the life is never "in the right" altogether and fully when the doctrine is wrong. The moral and spiritual life of every man has its root-hold, and draws its nourishment and vigour from the dogmas he believes. Instance Romanists, Mormons, Communists, Mohammedans, and Parsees. A consistent Unitarian cannot live the same way as a consistent orthodoxian. The thing is impossible. Pernicious doctrines then may, often do, lead to very fearful relapses. Witness Joseph Barker, Thomas Cooper, and Theodore Parker, as well as others. In our days there are dogmatical aberrations, on which we cannot look without some concern. Such are Christadelphianism, Universalism, Rationalism, Destructionism, Terminationism, and, Immortality in Christ alone! If the soul, or rather, the *spirit as in the soul* of man, is not immortal by a fiat and original impulse of the will of God, "Let us eat and drink, for tomorrow we die." If a man is no more in himself than brutes are, as respects imperishableness of being outside Christ, let us give up the urgent and exciting strife against the world and sin. If there be no everlasting suffering and endurance of the penalties of sin, let us be honest and tell the people so. If the Bible doctrine of the fires of Gehenna is only a "hangman's whip," as the drunken and dissolute Robert Burns declared, never again let us tell any one that the gospel is salvation "from sin, death, and hell," as well as into glorious bliss. If we have lost belief in one half of the biblical revelation, let us leave a position which implies a whole faith in a whole Bible. The anti-biblical doctrines here mentioned, and many others like them, are producing their natural fruit, and we have a heavy crop. The evil flourishes in all weathers alike, wet or dry, heat or cold, none comes amiss to hearts intent on bringing forth thorns and thistles. Absorption in earthly things, neglect of the ordinances of God, coldness about perishing souls, languor in religious devotion, where still practised, loose hold of true doctrine and pure morals abound. These are making backsliders wholesale, and apostates from the CHRIST are increasing.

5. Deceitful teachers cause apostacy. Many follow their pernicious ways. We might here cite nearly all the second chapter of Peter's second epistle, and all the epistle of Jude. These teachers indeed, are the wolves in sheep's clothing. They profess great pity for erring souls, deceived and misled by regular ministers of the gospel. They make great pretensions, show of learning and goodwill. They profess to be animated by the highest motives. They will recover you to the way of truth. You are to be delivered from the craft and knavery, the lies and greed of Church priests! Submit to their guidance, they will put you right; and these pretensions are very taking to covetous men, when these deceivers assure them all shall be done gratis! In these, and other such ways, they "beguile unstable souls," who are children "tossed

about and driven to and fro of every wind of doctrine." By following these will-o'-th'-wisps, rising from filthy *miasmata*, these bogs of heresy and sin, many have been induced to let go the grand verities of Christianity, have backslidden from the right ways of the Lord, have become apostates from Christ, and "perished in the gainsaying" of these modern Cores. Modern heresies! They are legion. A book must be written to expound and refute the whole. "Beware of dogs; beware of evil workers; beware of the concision"; beware of oily tongues and liberal pretensions in theology, morals, and religion!

IV.—APOSTACY IS INCURABLE.

Before writing the above proposition, we have reflected years upon the question whether the persons described in these texts were restorable, or in a hopeless case. Sad indeed is the conclusion to which we have come. Sad is the plight of the apostate whether we are right or wrong in our conclusion. We have consulted all the commentators—not the worst—within our reach. We mention Ebrard and Olshausen, Lange, Stuart, Delitzsch, Bloomfield, Macknight, and even Wesley. These all agree on two things, viz.:—that these passages describe apostates; and, that apostates are incapable of recovery. Some of these, in the strongest language, express their belief.

One fact for us to consider in this connection is the *continuity* of the state of mind involved in apostacy. Much of the language of Heb. vi. 4—8, is in the present tense participle, indicating a *continuance* in the state of mind and outward conduct which constitute apostacy. This fact implies the continual and habitual repetition of the various elements and aggravations of apostacy. "The following present participles express the condition which follows upon this falling away, characterizing its state alike of utter hopelessness and self-condemnation." Instead of saying "seeing they crucify to themselves the Son of God afresh," we ought to have it: "While they are renailing to the cross, crucifying afresh," &c., such is the force of the *ἀνὰ* and the present participle. Then again, instead of saying "but that which beareth," &c., we should have it *τίκτουσα* and is bearing, apparently connected back by *καί* so as to be coördinated with *παιδεύουσα*—which drank and is producing thorns and thistles. Thus, it is clear that apostates continue and persevere in the practice and repetition of those very sins which constitute the fearful and aggravated guilt of their condition and conduct. If apostacy were only one brief and momentary act it were bad indeed as set forth in these texts, even then deserving terrible penalties; but this continuance in such fearful acts of wickedness renders recovery impossible.

"To those who after full enlightenment thus fall away, all prospect of future grace and repentance is foreclosed. There is but one sacrifice which can take away sin. That sacrifice is the self-oblation of Jesus Christ. He who knowingly and wilfully rejects that sacrifice, suppress-

sing by an act of self-will his own better knowledge and convictions, in order to return to the dead works and lifeless service of Judaism, for him no other sacrifice for sin is kept in reserve The meaning is not merely that the Jewish sacrifices, to which the apostate is returned, have in themselves no sin-destroying power, nor even that there is no second sacrifice additional to that of Christ, but further, that for a sinner of this kind the very sacrifice of Christ itself has no more atoning or reconciling power. He can hope for no more forgiveness. His desperate condition is both the natural consequence of his wilful error, and also a condign punishment inflicted by a divine hand. He not only shuts out himself from grace, but the door of repentance is shut behind him; and he has before him only the prospect of a damnation from which there is no escape." (Delitzsch). "If the only true atoning sacrifice, the Son of God and his blood, have in view of the earlier experience of its sanctifying power, been rejected as useless, and the Spirit of grace spurned and scorned, not only is there nothing to replace the sacrifice thus rejected and dishonoured, but this itself can no longer exercise a saving influence upon him who has made wilful and wanton wreck of all the previous influences of grace." (Lange).

It is no use, from dogmatic sympathies and interests, to resort to any shuffling on this matter. It is equally puerile to pretend to greater tenderness than God's, as is the custom of some. It is of no use whatever, to deny to these persons—as Calvin and a few others—the enjoyment of actual salvation and high Christian experience. No qualifying of the word *Ἀθέωτος* by such renderings as "exceedingly hard," "very difficult," or the like, will relieve the position. The meaning of the word itself, the use made of it by the writer, the connection in which it stands, the light given by parallel passages, all go to prove that the word "impossible" must be taken in an unqualified moral sense, though in reference to the subjective condition of the apostate himself, not the objective arrangements and feelings of God. Did time and space permit, we certainly would give the words of the illustrious interpreters above-mentioned, but we must forbear. Why is an apostate—such as the texts describe—incurable? Why is it impossible for him to be restored? Various and sufficient reasons may be assigned. We mention the following only,—the apostate's own impenitence. He will not repent. Some are so bad that they neither can nor will repent. A backslider repents, and prays, believes, and receives God's grace; hence he is restored. Could apostates be induced to repent, they might, we doubt not, be restored. Had Saul, Judas, Demas, and Julian repented after a godly sort, they had been saved. Manasseh, David, Peter, and the Corinthian guilty of incest, and thousands more, who have done very wicked things after conversion, have repented and been restored. Apostates refuse repentance, refuse him that speaketh from heaven, reject the only sacrifice, insult

the Holy Spirit, resist and reject the Father's mercy, so they put themselves right outside the pale of recovery and the providence of gospel grace.

The greatest spiritual powers—those mentioned in our texts—are broken down utterly, and defiantly overcome by apostates, therefore, as there are not mightier spiritual forces anyway, anywhere, at any time, available, nothing is left by which they can be affected in order to recovery. The sum of divine saving influences having been vanquished by the apostate, he must perish hopelessly. Gospel truth, divine mercy, redeeming blood, heavenly blessedness, eternal powers, the renewing Spirit, have failed to keep him, because he was determined to go astray, nothing is now left but a fearful, a terrible, and quake-producing, looking for of judgment, and fiery indignation which shall devour the adversaries who have thus gone away from Christ.

The apostate hates and repels the idea of recovery; he mocks and derides every sympathising effort to restore him. Herein, again, is manifest the hopelessness of his case. Even the melting love, and mangled body, and spilled blood of the all-gracious Redeemer are offered in vain. He treads them "underfoot." The gracious inward working of God the Holy Ghost, from whom all holy thoughts and good desires proceed, are ruthlessly and insolently flung back by the sullen, malignant apostate. How can such a one be "renewed again unto repentance"? The only sacrifice available for sinners is rejected, there remaineth no more; and, he cannot be got back to this. Indeed—see Delitzsch and others—this sacrifice is of no avail for such audacious, outrageous, and petrified sinners as these.

Consequently, as a last observation here, divine indignation at last bursts forth against the wretches who have "trodden under foot the Son of God," and who can wonder? Now, "wrath has come upon them to the uttermost," without mixture, to its very dregs, the cup in the right hand of the Lord is wrung out; tribulation, anger, wrath, snares, brimstone, and a horrible tempest: this shall be the portion of their cup.

V.—APOSTACY ENSURES FEARFUL RETRIBUTION.

All sin brings retribution, but not all alike. There are degrees of wickedness, or moral turpitude, and in like manner, there are degrees of punishment. Among those who never have been converted, some will be in much "more tolerable" case than others. Of these, if our exposition be right, they who "sin a sin unto death," which we may innocently and with perfect impunity "not pray for" will be in the worst case. Next lower in depth of woe the ordinary backslider, who dies without recovery, may have the least tolerable doom. Lower than he—so we think—will be the man who commits the sin against the Holy Ghost; but, lowest of all, we think, will be the daring, hardened, malignant

apostate. In words of fire his doom is described. "The latter end is worse with them than the beginning." "But that which beareth thorns and briers is rejected, and is nigh unto cursing; and whose end is to be burned." "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despiseth Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy"? . . . For we know him that hath said, "Vengeance belongeth unto me, I will recompense, saith the Lord." And again, "The Lord shall judge his people." "It is a fearful thing to fall into the hands of the living God." Quotations like these might be multiplied from Paul, Peter, Jude, and even Christ, as well as others, divinely taught, guided, and inspired; but, they need not. It is enough that our texts are written. What do these burning sentences imply? More than we can conceive or dare attempt to express. Here, in so many words, we have: Certain speedy punishment. We have utter divine abhorrence and rejection, divine cursing, divine pain-giving penalties; and all righteously inflicted.

In some cases, this retribution begins on earth. We have read and heard of very dreadful cases. Two have come under our own observation. A young man who was a fearful drunkard, and unclean, was converted. He became a local preacher at length. But while such, he allowed the adulteress, with whom he formerly had guilty intercourse, to entangle him again. He also began to indulge more fully in the intoxicating cup. His guilty amours and love of drink fully enslaved him at length; and one evening, when he was seeking after both these unlawful gratifications, he was either murdered by his pot companions, or pitched by accident, headlong down a flight of brick and stone steps, when getting up to the window of his adulteress' bedroom, to let her know of his coming. He was found at last weltering in his blood, at the bottom of the same steps in the public-house yard.

I knew another man—formerly an acceptable and useful local preacher—who gradually backslid and foully revolted from Christ. During his married life, he became familiar with a very young woman. He corrupted her; then, to prevent discovery, murdered her, then tried to hide both her body and his double guilt. Years rolled on, no one suspected the cause of his unrestored condition. Affliction ere-long brought him to death. But, before breathing his last, he called his wife to him; and, on his death-bed, to her he made full confession of his guilt, but all in vain. In agonies most fearful to behold, he passed his few last hours on earth, and sank into the arms of death and the flames of hell, un-hoped for and unblest! Another local preacher, whose dreadful character and career as an apostate have been told us more than once, after sinking lower and lower in vice, closed his earthly career by

imbued with the spirit of its author. If you cannot enter into the feeling with which he wrote, you will never enter truly into his thought. But if the case is so with man's book, what can you hope to do without God's Spirit with the book of God? You have it in human words, the ordinary vehicles of human thoughts, tied up, by association, with the human thoughts which you have been accustomed to find in them—words which, even as men use them, are only the symbols or signs of human things, and not the very things. What can you do, without divine enlightenment, with these words used as vehicles of the thoughts of God, and as symbols of divine things? Only the Spirit of God can fill them, to your human understanding, with their divine sense. You must look, therefore to the divine Spirit, and study the words of Scripture in a frame of mind with which the divine Spirit may co-operate.

In regard to *helps* for Bible study, we place a good Bible dictionary before all commentaries. They are most excellent and useful if one does not alavishly rely on them. But there is no commentary so good that it will not sometimes mislead you. We mean no disrespect to those learned and godly men who have devoted their lives to the exposition of the Scriptures. It would be assuming a miracle to suppose that any one man, however excellent and wise, has truly expounded every text of God's word, or every text of any considerable portion of it. We *consult* commentaries. That is the word. No wise man puts implicit confidence in the best of them. At the same time, every wise man is thankful for the privilege of consulting them, and will possess them if he can.

● On the subject of this article we desire to offer only one other suggestion. It is this: that the Scriptures are not so dissimilar to all other writings, that they do not require to be read, for the best understanding of them, as we know all other writings, which demand care in the study of them, do. If you desire perfectly to understand, and to feel the power of one of Daniel Webster's masterly orations, you would not think of beginning at the end and reading it backwards; nor of beginning in the middle and reading it both ways; nor of reading it helter-skelter, now here, now there; nor of reading it in order by sections, one section to-day, another to-morrow, and another the day after, or whenever you might have a convenient opportunity. You would recognize the importance of taking the thoughts as they arose and developed themselves, one out of the other, in the orator's mind; you would wish to begin with him where he began, and to go along with him step by step in his own logical order, from the premise to the conclusions; you would endeavour to put your mind in the train of his mind, so as to feel, if possible, his law of association, and get his thoughts not merely, but get them according to their genealogy; you would desire, if you might, to read the oration *at one sitting*; you would deprecate breaks in time; you *would say*, "His opening elevates and warms me, and to get the speech

at its best, I need to carry all this elevation and warmth with me into the body of it." You would say this, even more, at any subsequent point in respect to the remainder. To be most perfectly understood and appreciated, every part of the oration needs to be approached with all the glow that may have been kindled by the preceding parts; and the oration as a whole needs to lie, as far as may be, in its entirety, under the mind's instant inspection. It would be totally subversive of the conditions of the most perfect understanding of one of Mr. Webster's orations to be a month in reading it, even though the proper order in reading were observed. There would be wanting the necessary glow and the instant, comprehensive view. If you want a good melting fire, you must not separate the brands; and if you wish to see the whole of a thing as it is, and the parts as they stand together in mutual relations, you must see all as nearly as possible at the same time.

What, then, is your method with one of Mr. Webster's orations? Having found your convenient season, you sit calmly down to it and read it *through*. If there are obscure passages in it which you fail, in reading, thoroughly to take the sense of, you mark them, and recur to them for after study. If there are references to matters with which you are not acquainted, you search them out. Having done this, if you are bent on a complete mastery of the oration, you read it through again, and if necessary a third or fourth time. For understanding it perfectly as a whole, you never rely on partial studies, but on the comprehensive and thoroughly awakened view of single and solid readings.

This explains, perhaps in the best manner possible, the particular suggestion we wished to make. We do not believe there is a living man that can be fairly said to *understand* one of Paul's epistles, who has not read that epistle many times in the way that we now recommend; or that can fairly be said to understand any other book of the Scriptures in which there is a catenation of thoughts and sentiments, who has not read the book over and over again in the same manner. It is wonderful how, in this kind of reading, one often reads himself out of the most perplexing textual difficulties. The text that you never could solve to your satisfaction, or perhaps at all, becomes fairly luminous when you approach it on the full drift of the writer's intention and thought. You read your way directly into it and wonder that it ever stumbled you for a moment.

If any one has never used the method we have described, let him try it, and we venture to predict that he will thank us for the suggestion. We recommend him to make the trial with the book of *Ecclesiastes*. We shall marvel much if he does not get such a sense of the scope and beauty and power of that wonderful discourse on the vanity of earthly pleasures and possessions as he never conceived in his life before; and also if he does not discover some new textual meanings.

Yet let no one suppose that he can ever *read down* the Bible as he may do one of Mr. Webster's orations, or one of Lord Bacon's essays, or the Principia of Sir Isaac Newton. God's book differs from all others in many ways, and most marvellously in its *inexhaustibleness*. This, to our mind, is the most impressive demonstration of its divine authorship. We take up the profoundest production of any mere human intellect, and after more or less of study we get the measure of it. We take it in from centre to circumference, and the time comes—often comes soon—when we can say that we have fully possessed ourselves of all that it contains; perhaps even that we have exceeded its bounds, and that standing on the shoulders of the author, we have reached a height of thought and of knowledge respecting his theme, to which he never could stretch himself. With many books one reading is enough; very few require more than two or three.

But the Bible whoever imagined that he had exhausted the Bible? There are men of the noblest capacity and culture who have devoted their whole lives to the study of this book. Day after day, with unwearying assiduity, for many long years, they have read and pondered and searched, and toiled with it, and prayed over it, subordinating to their use all the lights of human learning and science, yet discovery after discovery has only led the way to new discoveries, and all the time the book has been steadily growing on them like a world. Its height has become higher, its depth deeper, and its breadth broader. They find it richer in thought and in suggestion to-day than when they began their labours, and are ready to exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Other books pall upon us. We exhaust them, and cease to feel an interest in them; but this book gains fresh interest with every reading. The more we search it the richer we find it, and the more we delight in it. It is a mine in which the miner meets with an ever-growing reward, the more he sinks his shafts and widens the sphere of his operations. So great is the difference between men's thoughts and God's thoughts, between the books which men have made and the book which has been given us from heaven through "holy men of God speaking as they were moved by the Holy Ghost."

This we say is to us the most impressive demonstration of the divine authorship of the Bible. Let them who deny the inspiration of the Scriptures account, if they are able, for the fact that we have stated, confirmed to them as it is by innumerable unimpeachable witnesses.

P. C. A.

Miscellanies.

"I WILL BE AS THE DEW UNTO ISRAEL."—BY MARY C. CLARK.
—How refreshing the dew in nature—coming down just when it is most needed, after the exposure of the day's heat, and sun, and dust! What a beautiful comparison. God speaks and says, "I will be as the dew unto"—whom? Unto Israel of old, only? Nay—there is no glorious, precious promise held out to God's Israel of *old* that God's Israel in the *present* may not grasp. God might have sent an angel to be "as the dew to Israel," as he did once when Jacob slept, being wearied, on a pillow of stones, and angels came and cheered his heart by their presence. This was good—even if it were only a vision, and consequently did not last long; but God says, "I will be as the dew unto Israel."

Infinitely better than all his gifts is the Giver, how silently, how gently, and yet how all powerful, how life-giving is the dew in nature; nay, how very necessary it is to the life and growth of the thirsty herb! So the Christian—the child of God who lives in communion (by faith and consecration) with God, find the dew of God's love falling on the heart in tones of tenderest love and sympathy, contained in some glorious gospel truth, coming down from God himself, some precious promise of the Master, such as, "Lo! I am with you alway, even unto the end;" or, "Peace I leave with you, my peace I give unto you, let not your heart be troubled, neither let it be afraid." Coming as the dew in nature, just when most needed, perhaps after the conflicts and duties of the day are over, coming silently save to those who receive them; coming gently, and yet so forcibly pressing their way into the heart, giving life and spiritual growth.

Blessed be God! We can sing in the language of our hymns—

"Dew of mercy how it cheers us,
Ever dropping, gently dropping from above;
Dew of mercy how it cheers us,
Ever dropping from a Saviour's love.
How it cheers and revives every bud of Christian hope,
How it takes every sorrow away;
O 'tis sweeter by far than the drops of nature's dew,
And it falleth by night and by day."

"STAND OUT FROM THE DANGER."—We were fast approaching Cape Hatteras. Already its dim outline was appearing to the south-west, and we were anticipating a close run to its rocky shores, when suddenly the order to tack was given, and we stood out into the Atlantic, leaving the cape far astern.

"Isn't the water deep enough to take a closer run to the shore?" asked Adjutant Culver, who was impatient to get a good sight of the land after the three days' voyage.

"Certainly," answered the captain, gazing off to the South at the signs of an approaching storm.

"But why, then, did we tack out here?" asked the adjutant.

"Because," replied the captain, "if in running close to the cape we had become in any way disabled, we might have drifted on the rocks and been wrecked. A good sailor, when possible, stands out from the danger."

When I see a young man leaving the pure influence of the home-circle and spending his hours in places where drink and gambling have their programme, although he may take part as a spectator, yet I tremble for his safety, and long to warn him to stand out from the danger.

When I see the moderate drinker indulging in his occasional glass, and looking down with a contemptuous smile upon the fanatical temperance people, I know that he is sailing close along the rocks of intemperance, and his only safe course is to stand out from the danger.

When I see fair hands proffer the sparkling wine to the noble and gifted, I think what a terrible wreck theirs would be if the rocks were encountered, and I pray that the scales may fall from the eyes of the tempted, so that they may stand out from the danger.

When I see the reformed inebriate frequenting the bar-room and mingling with old boon companions, I almost hear the hidden rocks that he was rescued from grating against his frail bark, and I speak to him as a brother should to a brother: "Tack your ship or you are lost!" Stand out from the danger!"—

Poetry.

SEASONS OF PRAYER.

To prayer, to prayer! for the morning breaks,
 And earth in her Maker's smile awakes:
 His light is on all below and above,
 The light of gladness, and life and love:
 O then, on the breath of this early air,
 Send upward the incense of grateful prayer.
 To prayer! for the glorious sun is gone,
 And the gathering darkness of night comes on:
 Like a curtain from God's kind hand it flows,
 To shade the couch where his children repose:
 Then kneel, while the watching stars are bright,
 And give your last thoughts to the Guardian of night.

To prayer! for the day that God has blessed
 Comes tranquilly on with its welcome rest :
 It speaks of creation's early bloom ;
 It speaks of the Prince who burst the tomb :
 Then summon the spirit's exalted powers,
 And devote to heaven the hallowed hours.
 There are smiles and tears in the mother's eyes ;
 For her new-born infant beside her lies :
 O hour of bliss, when the heart o'erflows
 With rapture a mother only knows :
 Let it gush forth in words of fervent prayer ;
 Let it swell up to heaven for her precious care.
 There are smiles and tears in that gathering band,
 Where the heart is pledged with the trembling hand :
 What trying thoughts in her bosom swell,
 As the bride bids parents and home farewell !
 Kneel down by the side of the tearful fair,
 And strengthen the perilous hour with prayer.
 Kneel down by the dying sinner's side,
 And pray for his soul through him who died :
 Large drops of anguish are thick on his brow ;
 O what are earth and its pleasures now !
 And what shall assuage his dark despair
 But the penitent cry of humble prayer ?
 Kneel down at the couch of departing faith,
 And hear the last words the believer saith :
 He has bidden adieu to his earthly friends ;
 There is peace in his eye that upward bends ;
 There is peace in his calm, confiding air ;
 For his last thoughts are God's, his last words prayer.
 The voice of prayer at the sable bier !
 A voice to sustain, to soothe, to cheer :
 It commends the spirit to God who gave ;
 It lifts the thoughts from the cold, dark grave ;
 It points to the glory where he shall reign
 Who whispered, "Thy brother shall rise again."
 The voice of prayer in the world of bliss !
 But gladder, purer than rose from this ;
 The ransomed shout to their glorious King,
 Where no sorrow shades the soul as they sing :
 But a sinless and joyous song they raise ;
 And their voice of prayer is eternal praise.
 Awake, awake! and gird up thy strength
 To join that holy band at length ;
 To him who unceasing love displays,
 Whom the powers of nature unceasingly praise,—
 To him thy heart and thy hours be given ;
 For a life of prayer is the life of heaven.

Henry Ware, Jr.

Connexional Intelligence.

EXTINCTION OF THE CHAPEL DEBT AT SILKSTONE, BARNSELY CIRCUIT.

—This chapel, which is the oldest in the circuit, and probably in the Leeds district, was built in the year 1822 at a cost of £300; but as the expenses necessary to the keeping of it in repair have been heavy, the debt at the commencement of 1873 was £215. The members of the society, fifteen in number, then determined to make strenuous efforts to expunge that amount, and on Saturday, January 2, their efforts were successful. On Sunday, December 27, special sermons were preached, and on New Year's day a bazaar was opened. By these special efforts we have raised money to pay off the entire debt, for which we thank God. [Such a case as this is cheering; but how many such cheering cases should we have if Primitive Methodists had only the good sense and determination to place the Connexional Chapel Loan Fund in working order!—Ed.]

Connexional Biography.

REV. JOHN FLESHER.

(Concluded from page 111.)

In 1831, 1832, and 1833, he laboured in Barton and Driffield branches of Hull circuit. The Rev. H. Knowles says:—"My first personal acquaintance with Mr. Fleisher was in the month of March, 1833, when through the medium of the committee of Halifax circuit, I was desired to meet him at a coach office, as he was passing through the town; as I was told of his design, it caused me to meet him with a degree of timidity. When he alighted, our intercourse was short and pointed; he affectionately enquired of me if I had any objection to travel with him on the Driffield branch. My reply was that I had objection. He asked what it was? I answered that I did not think myself qualified for the ministry. He asked, is that your only reason? I said, yes. He then replied with a smile, you will get over that. Feeling a fear of doing wrong, I consented. I had other interviews of a memorable character with him before I left home, one at my father's, where he spent the night, and the prayer he presented to God on the subject of my entering the ministry, was never forgot by my parents, who then considered the language he used more like angelic than human. I entered the Driffield branch at the end of April, 1833. In that station I found he was truly beloved; he was the very essence of kindness. In June 1834, to my regret, he was removed to Patrington branch, where he remained till March, 1835, when he was appointed to take charge of London mission. Prior to his removal to London, he, with several honoured brethren, attended a missionary meeting in Driffield; after a sermon by brother Fleisher, from 2 Cor. iv. 5, the divine influence which attended the delivery is beyond description. The Rev. W. Clowes occupied the chair at the public meeting, the result of which shall never be known in time. The chairman knowing something of London, and feeling the importance of the mission work there, was desirous that Mr. Fleisher, and his brethren appointed as his helpers in the work, should be specially anointed for the undertaking; so he rose on his feet, and in the height of his holy soul, cried out with his clear voice, "Lord anoint Fleisher for London," and repeating it several times, the responses were such, and the burst of divine glory such, that the place appeared filled with the presence of the Holy One. It was reported that conviction of sin was felt by many, and that several persons obtained liberty on their way home. Mr. Fleisher's appointment for London, as results

have proved, was "the right man in the right place." I was with him six months on that mission; strict economy had to be practised in those days, and a more economical man I never met with; he was not niggardly, but careful for the sake of the funds which were very limited at that time." His appointment to London as the leading missionary to gather up and unite the scattered and dying embers of the Connexion, was given, as several other of his Connexional appointments were, by the Hull circuit. The venerable Clowes and others thought that wherever a special Connexional difficulty existed, on any of their mission fields, brother Fleisher could grapple with it. They appeared to believe that his intelligence, piety, self-denial, and eloquence could do anything in the vineyard of the Lord, which the Great Head of the Church designed to accomplish by human agency. Everything which his brethren saw in him, and about him, said, "Here am I, send me." Self-ease, honour, pleasure, formed no part of the grand and holy purpose of his life. Even his domestic attachments were not for a moment to be allowed to interfere with his higher and nobler work of preaching Christ to the perishing. Mrs. Fleisher on one occasion ventured to remonstrate with Mr. Clowes, and asked him if there was no other minister who would attend to this special work than Mr. Fleisher. She had been so repeatedly left without her husband for months together that she thought some consideration ought to be paid to her and her family, but she was most devoutly told by Mr. Clowes that Mr. Fleisher must do this work once more, and she must look to God for help, as she had done in the past. To London he went in the same prayerful, believing, loving, earnest, and hopeful spirit that he had entered upon all his fields of toil. It never seemingly occurred to him that he would not be successful. The Rev. T. Ratcliffe says: "In the month of April, 1835 I became his colleague to re-mission the metropolis of our country, together with Sheerness, Faversham, and other places, comprehending what was called London and Sheerness mission of Hull circuit. Respecting this appointment the late Rev. J. Petty, in his Connexional History, says, at page 418, "The appointment of Mr. Fleisher to London, as superintendent of the mission was a prudent arrangement, and highly beneficial in its results. His wisdom and piety, even more than his eloquence, contributed, under God, to produce effectual relief in one or more cases of serious embarrassment, and to effect a great improvement in all respects." When first we became acquainted on this mission, as colleagues, his kindness was such that I concluded it arose partly from the fact that we were natives of the same county; but when Messrs. Knowles and Alderslade, and others, came to travel with us, his uniform kindness was so conspicuous, that it was impossible not to perceive that he was the most indulgent, kind-hearted fatherly man to each and all of us. Superintending the mission with the view of limiting the cost to the parent circuit, he made more personal sacrifices than the most of persons would have done. For this purpose his beloved wife and family were left in Hull, and as a rule he saw them for a few days only four times in the year, when his duties called him to the general quarter-day at Hull. His colleagues and himself contented themselves with a single room, about nine feet square, as a residence to live and sleep in. One bed only was provided for our accommodation, but it was too short for a man to stretch himself upon, and without great care was very liable to throw upon the floor those who ventured to rest themselves thereon. This limited comfort, however, was not shared by our beloved Fleisher, but true-hearted, considerate, and generous to "his lads," as he was wont playfully to call us, it was by him reserved for our use only, while he, though at that time one of the most admired and justly popular preachers in the kingdom, contented himself by sleeping on our coats and cloaks laid on the floor in another corner of the room, with my leather portmanteau for his pillow! At this time he stood upon the pinnacle of his deservedly great renown, and was by competent judges considered one of the most charming, fascinating, and powerful preachers in this country. Other communities sought his hand and fellowship, and not a few tempting offers were made to him; but he loved the people of his choice too well to leave their altars for those of

other folds, however great the pecuniary considerations held forth as an inducement ! Earthly comforts and money considerations could find no place in his seraphic soul. The love that moved his soul to action was such as mammon worshippers, pleasure-seekers, and honour hunters are strangers to. The great apostle of the Gentiles felt it when he exclaimed, "For whom I have suffered the loss of all things, and do count them but dung that I may win Christ." The Rev. H. Alderslade favours us with a further account of the trials and privations endured in the London mission. He says, "I have never forgotten our first meeting. His warm grasp of the hand, his noble form, his cheerful countenance, his loving looks, and cordial welcome, made me fully at home with him in a moment. It has been his custom to occupy a small room only, in company with his colleagues, but previous to my arrival in London, two rooms of a more commodious character had been taken, in the house of Mrs. P., at 59, Lucas-street, Commercial Road. The small room, a back one, was now appropriated to Mr. Flesher's use as a bed-room and study ; while the larger one, in the front of the house, served the rest of us for similar purposes, as well as "living room" for the whole. In this front room we were now become so fortunate as to own a second-hand sofa, bed, and bedstead, on which I and brother Ratcliffe, and sometimes brother Thomas Watson, to boot, stretched our weary limbs at night in company. The innocent, exuberant mirth of 'Father Flesher' over the various annoyances of our lot was invaluable. The journeys being long, homes few and far between, and our income too limited to admit of the indulgence of a cab or an omnibus, blistered and bleeding feet were by no means uncommon to us. But if, at any time, any one of "his lads" felt a momentary rising of discontent, impatience, or fretfulness, the glorious countenance and loving words of 'Father Flesher,' if he were present, suppressed the feeling in a moment, and after a mutual hearty laugh, or an overwhelming prayer from his lips for divine grace and assistance, during which tears of joy and resignation would flow copiously from every eye, we would all spring to our feet in an ecstasy, and grasping each others' hands with holy joy, we would all shout for gladness of heart, and would all feel renewed afresh for the toils and the triumph of the cause we all loved so well. I have sat sometimes on the old sofa, after hours of laborious study to enliven myself and companions, playing the accordion, with them on either side of me vocally joining in the tune, when our spirits would get so excited that we would alternately weep or laugh, or shout aloud for joy. It was thus that we got prepared for missioning the streets of London."

Mr. Flesher remained four years in this self-denying toil as superintendent of the London mission, then returned to Hull, where, in 1841, he had a strong controversy in defending the Connexion against Mr. J. Stamp, who had been expelled from the Itinerancy. His analytical and logical power did good service in the debate. The objections of his opponents to the expulsion of Mr. Stamp were fairly and honestly grappled with, and the Connexion honourably vindicated. In 1842 he was appointed by the Conference Editor of the Magazines. Speaking of this appointment he says in his preface to the large Magazine for 1843 :—"A deep responsibility is felt by the Editor ; he has for many years dreaded a useless life, and has felt pleasure in publicly serving the Lord by his itinerant labours. Affliction of the wind-pipe and the lungs has rendered him unable to discharge that amount of pulpit work to which he has been accustomed for more than twenty years ; but he feels thankful that in the Magazine there is a wide field for usefulness, and he has determined, by God's help, that he will neither let his work-tools rust for want of use, nor use them indifferently." Under his editorship the magazines underwent a complete change in matter and style. Several contributors came to his help.

He had long believed with others that the Book Room ought to be removed from the small village of Bemersley to London. The difficulties were great, but his prudence and energy helped to accomplish the desired object. In 1844 the Book Room was removed to London, also the magazines were sent to the stations monthly instead of every two months. The

appointment of brother Thomas Holliday as Book Steward gave him great satisfaction, and very soon the Connexion began to reap good profits, although the large magazine was enlarged from 40 pages to 64, and the penny one enlarged in proportion. Mr. Fleisher soon found the Editor's Chair not such a pleasant one to occupy. On September 15, 1842, three months after his appointment, he writes:—"Having had a Book Committee meeting I have felt my mind much tried with J. H.'s apparent advocacy of the admission of articles in the Magazine which are hardly common sense, alleging that the former Editor had so many friends that if, too great a departure was made from his style, many of our supporters, whose support ought to be continued, would be dissatisfied, and that therefore the present Editor must keep as near to the old style as possible. I replied that the Conference had appointed me to be Editor under no such expectations as that, and that I would not be pledged to gratify it, but would seek such improvement as my abilities were master of. Mr. J. Hallam supported me, and hence my articles were sanctioned for appearing in the Magazine which I had reason to believe would otherwise have been rejected. Indeed, brother Hallam excepted, the members of the Committee are not prepared to sanction intellectual articles. My situation as editor is difficult, not from this source alone, but also from the awfully imperfect style in which most of the original articles are written. I have already repented often that ever I accepted the editor's office." The difficulties of his situation gradually passed away, and he was enabled to gather around him a more intelligent class of contributors, and his removal to London freed him from the prejudice that existed at Bemersley against his appointment, and the intended removal of the Book Room. His personal and domestic affliction may be said to have begun with his work as editor. His throat affliction began a short time before, but it was thought by himself and friends that after being operated upon he would regain his voice; and his eloquent appeals would be heard as before. It was not so; he thought himself that if he had given more time, instead of preaching so soon after the operation, his voice would have regained its strength. But in his zeal he was too eager to engage in his beloved work, hence his silence in the pulpit for thirty years of the best part of his life. As the Rev. Mr. Dent says, "What a pity that fine voice of his should so soon in life have been silenced in the great congregation. I remember well the first time I heard him preach, and still think, as I thought then, that he was the best looking man in the pulpit, and the best speaker I ever heard. He had all the attributes of a popular and effective preacher in a very high degree, and was evidently anointed from above. If I should live a thousand years, I could not forget a sermon that he preached at one of the first camp meetings held in Weardale, when he was stationed I think at Darlington. The text was Romans viii. 32. Nearly all the people in the Dale were gathered together on the occasion, and I believe every one was deeply moved under that sermon. I never saw so many wet faces on any similar occasion. His voice was superlative, combining clearness, strength, and sweetness, and perfectly managed, and his affectionate heart full of the grand and all-important subject." Well might Mr. T. Church say, "As a minister he was rare, in his best days he was 'chief of the Apostles.'" "It is a treat," said Dr. Newton, of Wesleyan fame, "to hear Fleisher. I wish I had a delivery like his."

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." He thinks proper to lay aside his most eloquent and useful servants, and at the same time keep his work moving on. It was so in Mr. Fleisher's case. His family afflictions about this time were severe. His daughter Jane Elizabeth died, December 12, 1846, aged fifteen. "From childhood," he says, "she was thoughtful, steady, a lover of peace, quick in her discernment of improprieties, whether religious or social." Her end was peace. But the keenest of his family trials sprung from the private marriage of his daughter Mary Alice to Mr. John Garner, junior; Mr. Garner's probation as a travelling preacher had not closed, hence he had to retire from the itinerancy on his marriage becoming known; and Mr.

Flesher feared that parties would think that he had connived at the violation of connexional law. Mr. T. Church, referring to this says, "His domestic attachments were deep; and one can scarcely review his action, where family affairs entangled themselves with his duty as a connexional officer, without a fear that he leaned too closely to the side of justice, that the honour and respect of the body should not suffer, whatever his own feelings might be." He never had a personal interview with his daughter after her union with Mr. Garner was talked over between them. Ultimately Mr. Garner went to America, re-entered our ministry, and has continued a useful servant of the Lord Jesus. His wife died suddenly on September 5, 1860, aged 32. Her passage from earth to heaven was momentary and painless. We believe that Mr. Flesher was not in any way opposed to Mr. Garner as his daughter's husband, but his connexional honour appeared as if tarnished. We think he was too severe. He had one resource in all his afflictions,—continued, believing prayer. The venerable Clowes and he had covenant engagements to pray for each other.

"While filling the office of Connexional Editor," says the Rev. H. Alderslade, "Mr. Flesher was walking from his residence in Elizabeth Place, Balls Pond Road, to the Connexional offices, when he was suddenly overwhelmed with such a remarkable sense of the Divine presence that, to use his own words, "all the street through which he passed seemed to be illuminated with an unearthly light, and he was so filled with the consolation of the Holy Spirit, that he shouted aloud amidst the bustling multitude who crossed his path! Instantly he was impressed with the idea that his friend Mr. Clowes was at prayer for him, and, said he, I was involuntarily led to pour out my soul to God for still greater manifestations of his saving presence. In visiting Mr. Clowes, in Hull, a week or two after, he enquired if his venerable friend had been praying much of late for him, when Mr. Clowes replied affirmatively, and especially named the very morning in which the special manifestation of the Most High visited Mr. Flesher in the streets of London. He commenced, continued, and ended everything with prayer." "No doubt," says Mr. T. Bateman, "his pulpit power arose from his deep devotedness, and clear union with his God. In all important transactions he sought divine direction. I well recollect once when he was stopping here attending missionary meetings, on the arrival of the post I took the letters into the room to him, one of which had come from America. On opening it he just cast his eye over it, then got up from the chair, spread the open letter thereon, and then knelt down to seek instruction from Him who is too wise to err, and 'whose counsels shall stand.' I was proud to have the friendship of so distinguished a man, and a preacher whose burning eloquence and melting pathos I have seldom seen equalled, and never excelled." In 1850 his health became such that Mr. Petty had to be called to edit the Magazine. Mr. Petty, referring to this event, says in his preface to the large Magazine for 1850:—"The lamented illness of our esteemed brother Flesher having prevented him from editing the May, June, July, October, November, and December numbers, at the desire of the Book Committee, and according to a provisional arrangement of the last Conference, we have endeavoured to supply his lack of service. We beg our numerous readers daily to remember brother Flesher in their supplications in his weakness and suffering, and may it please God to so far restore his health, that he may be able to resume his former labours." Nominally Mr. Flesher remained another year the editor, but at the end of the year Mr. Petty's hopes of his restored health were not realized; and he had in his preface for 1851 to say, "The continued indisposition of our esteemed editor has imposed upon us the task of introducing a second volume of this Magazine to the notice of our readers. A year ago we were not without hope that his health would be so far restored as to permit him to take the chief management of the periodical which he had for several years conducted with great satisfaction, and with a large measure of success. This hope has not yet, however, been realised. We think it due to him to state that he is not responsible for the editing of the present volume with the exception of a small

portion of the January number, and one or two articles to which his name is attached." The Conference of 1851 appointed him to prepare a new hymn-book. Being present at the Conference he respectfully declined to do so. The Conference would take no denial. He consented. In 1853 it came into Connexional use. Much opposition followed. Objections were taken to the alterations of certain hymns, and to the omission of others. We thought then, as we think still, that the opposition assumed a greater degree of intenseness than there was any need for. The time was not opportune for its introduction. It was a time of great agitation in Methodism, springing out of the Wesleyan Reform movement, and all would be reformers—thought that they could drive reform into every section of Methodism, and that they had nothing to do but to organize opposition and things must be altered at their bidding. All parties were heard at the Conference of 1854, and the Hymn Book came into general use. The book has done good service, has been generally well received, and contains as fine a selection and variety of hymns as any other book of the kind that we know. Mr. Fleisher's official Connexional labours may be looked upon as having come to a close with the preparation of the Hymn Book. At the Conference of 1852 he was superannuated; for more than thirty years he had devoted his all to the advancement of the Connexion. To his legislative ability the Connexion is indebted for the reorganization of our present missionary operations. The regulations passed by the Conference of 1843 were drawn up by him, after several years of much thought and prayer. He informed the writer that when the Conference first referred the matter to him he could not see how it could be done. Independent circuits had done the Connexional missioning; but how to alter so as to have a Connexional Missionary executive, and still to allow circuits the use of missionary money, was the difficulty, but as he prayed about it light broke in upon him, and that light was embodied in Connexional Legislation. The consolidation of the Conference Minutes in 1849 was done by the same hand. While in health and strength he denied himself of almost all earthly comforts for the glory of God and the good of the Connexion, and then when his health was shattered, God in his kind providence so blessed him with temporal good, that he was placed in independent circumstances. He never needed, nor availed himself of the provisions made for superannuated ministers. He generously returned his annuities from year to year to the Friendly Society and to the Conference Fund. During his retirement from public life he lived a peaceful, believing, prayerful, and unostentatious life, doing good in his own way to the bodies and souls of his fellow-creatures. Toward the close of his life, some people thought him rather reserved with strangers, and not so accessible to his friends, but it must not be forgotten that his nervous system was much shaken, and his being subject to palpitation of the heart under the slightest excitement, led him to avoid all personal interviews except with those with whom he was on the most familiar terms. Excitement he could not do with. Quiet preserved his little strength. Eighteen months before his death he had a slight stroke, which impaired his mental and bodily powers. His house was in order. He murmured not. He had one of his rooms fitted up for religious services. There he attended week after week, the big tear of gratitude and praise rolled down his cheek as he listened to the word of life, and joined in prayer and praise. But the last conflict came. On July 11, 1874, he was seized with an apoplectic fit, and on July 16, 1874, he fell asleep in Christ, aged 72. He was buried in Harrogate cemetery on Monday, July 20. "Blessed are the dead which die in the Lord."

A. M'KECHNIE.

"I shall never forget how deeply I was impressed with the quiet, humble, and devoted life of your beloved wife and our esteemed friend, Mrs. Baxter."

"I was always very fond of her, and had great pleasure in corresponding with her. Her character seemed to me to be one of peculiar unselfishness and patience."

"Your wife and mine were kindred spirits and dearest friends. I believe the sacred ties of Christian sisterhood never bound more closely two sincere and earnest souls than they were: and though we are left sorrowing below, I can fancy what a joyous meeting they have had ere now, where friendships are never again to be broken, but are cemented in eternal bliss."

"The trustees and society at Walworth desire me to express their Christian sympathy with you in your sore bereavement in the decease of Mrs. Baxter; and at the same time to express the high sense of appreciation they have of her virtues and labours as a minister's wife, in visiting the sick and otherwise ministering consolation to the members of our congregation during your ministry in this circuit. We know that your loss is very great, but to her it is gain."

A great many more extracts of a kindred character might be given from the numerous letters of condolence received by the sorrowing husband of the departed, who most bitterly feels the heavy loss he is called to sustain; but the above are sufficient to show the high esteem in which our now glorified sister was held by those who were best acquainted with her.

A few days before her death her husband said, "You are in the valley, dear." She replied, "Yes, in the valley." He asked, "Is it dark?" Her answer was, "It's a dark valley, but it's lit up now." On another occasion he said to her, "What are your feelings and prospects now, my dear?" Her reply was, "All's right; I'm ready and willing to live or to die." As she neared her eternal home her prospects became brighter. The morning before the day of her departure she said, "My hope is blooming." "And on what do you build your hope, my dear?" enquired her husband, to which she meekly but firmly answered, "Not on anything that I have done; my only trust is in the alone merits of my loving Saviour." About three hours before she entered our Father's house, where the many mansions are, she seemed as if gently whispering to some one; but the only words that could be distinctly heard were, "Yes, . . . mother." Was the sainted mother present to witness the heavenly calmness of the dear departing one?

DANZY SHEEN.

JONAS FIRTH was born at Upper Scoresby in the parish of Bradshaw. His parents were Wesleyan Methodists, and were anxious to rear their son in the faith and in love of Christian principles. In this they partly succeeded, and, during his apprenticeship, Jonas professed "a knowledge of salvation by the remission of his sins." Sad however to relate, he soon fell away, and remained in that state for many years. About the time that the late Jeremiah Gilbert and others missioned this neighbourhood, the subject of this sketch, with many others, heard them preach the gospel with apostolical plainness and simplicity, fidelity and fervour, so that, as Alfred Tennyson says:—

"He may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roaring round the coral reef."

Brother Firth's conversion was followed by his joining the society of Primitive Methodists at Bradshaw Lane, in the Halifax circuit. He was of a quiet, retiring, modest disposition, never pushing himself to the front; yet, as long as health permitted, he was very regular in his attendance at the means of grace, and deeply interested in the welfare of the Connexion. Some fifteen or sixteen years ago he had an attack of paralysis which

rendered him very infirm. A week or two before his death he became violently worse. His consciousness remained with him to the last, but the power of speech failed him. However, as life was ebbing, at the request of his wife, he "signalled" with his hand "all right!" and "let go the anchor" in the haven of rest on August 1, 1873, at the age of 73 years.

"Death is the crown of life :
Were death denied, poor man would live in vain ;
Were death denied, to live would not be life."

T. DEARLOVE.

JOHN WOODIER was born at Sutton, July 22, 1822, and was led to sue for mercy, which he received to the joy of his soul at the age of twenty years. He became an active member of society, and a Sabbath-school teacher, an employment in which he delighted. In 1862 he became the class-leader of the society at Halton, superintendent of the school, and society steward. It appeared as if it was his meat and drink to do the will of his heavenly Father. As a society steward he was to be depended on—as a superintendent of the school he sought to bring the scholars to Christ, and as a class-leader he was beloved by his members, yea, by all who knew him he was held in the highest respect. In the month of May, 1872, our brother was called upon to pass through the fire of trouble; his son departed this life, but the consolation was left behind that he had gone to be with Christ, which is far better. During his affliction which terminated his earthly career, the religion which comforted him in health sustained him in sickness, and lit up the features with glorious light. On Sunday previous to his death, as it was his custom to have family prayer, he desired Mr. Miller to read the 23rd Psalm, and Romans viii. He remarked, let us have family prayer, it may be our last Sabbath on earth, let us finish up well. A few hours before he died, when most of his family were gathered round him, and on his speaking of heaven one of his daughters said, "You would like to meet us there?" "Ah yes, I would; I would like to meet you all there. Yes, meet me there, meet me there." On Sunday, August 10, 1873, his heavenly Father liberated him from this prison house, and took him to engage in the service of the church triumphant. His end was peace.

J. B. BUGLASS.

EMMELINE, the daughter of Charles and Eliza DAVIES, was born at Runcorn, in the year 1841. From her infancy she shewed great amiability of disposition and increasing love to that which is good. She was led to a saving knowledge of the truth in her seventeenth year, under the ministry of the Rev. Charles Chapman, M.A. then the minister of the Independent Chapel, Chester; she at once joined that church, of which she remained a member until her marriage to the writer in 1866, when she joined the Primitive Methodist Society, and became a glad co-worker with me in the vineyard of the Lord. During her short life as a minister's wife, we resided at Warrington, Peel, Ramsey and St. Helen's, where she died. Possessing naturally a disposition of more than ordinary geniality and amiability, enriched and ennobled by Divine grace, she won and maintained in every circuit the sincere admiration and love of all who enjoyed the happiness of her friendship, nor did they fail to admire the cheerful constancy by which she sustained her husband in the discharge of the multifarious and onerous duties incident to an itinerant minister's life, besides manifesting a lively interest in everything pertaining to the well-being of God's church.

During the year 1870, while in Ramsey circuit, she suffered from great bodily affliction, and four times it was thought by her medical attendants that she could not recover; much prayer was made by the church of God for her restoration to health, and she was partially restored.

In July 1872, we removed to St. Helen's circuit, where she enjoyed moderate health until March of the following year when she began rapidly to decline; slowly she wasted away for about seventeen weeks, nearly the whole of which time she spent in bed, suffering acutely but was never heard of

*Milley's Mission, and Mary of Garway Farm.**Stories of Christ the Lord.**Granny's Tale, and other Stories.*

THE above little books are by Harriet Cave, and are published by Hamilton, Adams, and Co., London. They are in foolscap 8vo. size, in cloth, price sixpence each. All are written in simple verse, adapted to the capacity of children. "Milley's Mission" tells the tale of a poor blind orphan girl, whose sweet christian experience was the means of bringing some in the upper walks of life to the enjoyment of salvation. This was a great work by a very unlikely agency. The lesson is, each has a work to do, and should do it. "Mary of Garway Farm," tells the tale of an ill-advised marriage, a tale which it would be well for many a young woman seriously to read, and infinitely to her advantage to carry out the lesson it teaches. The "Stories of Christ, the Lord," narrates in pleasing rhyme some twenty-three incidents in the life of our Lord, the most important in his earthly sojourn from his birth to his ascension. This will be a favourite with the young. "Granny's Tale" consists of an introduction and three divisions for a first, second, and third evening. It is an allegorical tale, narrated in such a style as is certain to captivate the young, while at the same time it impresses upon their minds most salutary lessons.

Margery's Christmas Box. By RUTH ELLIOTT. London: Wesleyan Conference Office. Pp. 81.

THIS is a most affecting tale. Margery was a daughter of parents, who by misfortune had fallen from respectable circumstances into poverty. They died, leaving her and her little sister, Grace, in the care of a gracious Providence. The tale describes their mutual love, poverty, starvation; the sickness and death of Grace, and ultimately the position of comfort in which Margery was eventually placed. We thought as we read it, what a blessing it would be to London were the old Jewish system of the division of the people into tens, hundreds, thousands, to be introduced, and gospel principles to permeate her teeming population. "Margery's Christmas Box" shows how much the deserving poor suffer for want of a thorough, systematic beneficence extending into all the ramifications of London life.

The Moorfield's Preacher. Being some account of the Life and Labours of George Whitfield. London: S. W. Partridge and Co. Pp. 200.

WE have of late had several biographies of John Wesley, it is fitting that our attention should be called to his great condjutor. The zeal, the indomitable energy, the labours, the heroism, and the self-sacrificing spirit of Whitfield, will never be forgotten. Wherever his life is read a feeling of holy emulation will be enkindled which will be productive of healthy influences on social Christian life.

Christian Perfection. By ASA MAHAN, D.D. A New Edition, with a Prefatory Letter by the author, and an Introduction by George Warner. London: F. E. Longley, 39, Warwick-lane, and the Primitive Methodist Book Room, 6, Sutton-street, Commercial Road, E. Foolscap 8vo, pp. 195.

MR. WARNER is doing good service to the Connexion, and the cause of true religion in this country, by the publication of this volume. Dr. Asa Mahan is an eminent American divine, and for many years the subject of *Christian perfection* has engaged his most earnest attention and study. In the pre-fatory note supplied in this volume he observes: "It is now about forty years since, after the most careful and prayerful examination of the Word of God upon the subject, I embraced the views set forth in my work, entitled '*Christian Perfection*.' All my subsequent examinations, and all my observations of facts, from that period to the present, have tended but in one direction—to confirm and render absolute my confidence in the truth and supreme importance of those views." Christian perfection is important in two respects,—first, in its relation to the personal salvation of the individual

christian ; and secondly, in its bearing as an influential cause on the conversion of the world to the truth of the gospel. Christian perfection includes the perfection of purity, and the perfection of maturity. The perfection of purity is the work of the Holy Spirit in the heart on the condition of faith. It is that work by which sin is destroyed in the believer, and by which he is fitted for all the righteous will of God. It is universally admitted by Christians that this work must be accomplished in the believer before he can enter heaven, for it is written, "Without holiness no man shall see the Lord." As holiness is a condition rarely witnessed in actual life, Roman Catholics have invented a purgatory in which, by disciplinary pains and penalties, the soul is purified and ultimately prepared for Heaven. Protestants are in advance of Romanists on this subject, and very generally connect the work of purification with the visitation of death. The great mistake is in limiting the necessity of holiness to a condition of admittance into Heaven instead of extending it to the true qualification for christian life and work on earth. Christ purifies unto himself a holy and peculiar people, zealous of good works. According to the theory of some, the order of grace should be, that Christ first finds a people zealous of good works, and that afterwards he purifies them to himself a holy and peculiar people. If the character of the fruit is conditioned on the character of the tree, so christian life and work is conditioned on inward purity. As a man thinketh so is he. No man can be better than his thoughts. If unholy thoughts prevail within, unholy actions will distinguish the outer life, but if the heart be purified by grace, then our lives will adorn the doctrine of God our Saviour in all things. So far as we understand the economy of grace, such a moral condition of heart and life is invariably insisted on.

Inward purity is the grand point of moral affinity between God and his people. Without it there is no spiritual unity. Inward purity is also the grand connecting link between the several members of Christ's mystical body. Unity in the body of Christ and unity of this our body with God is the great fact appointed by God as the means of the world's salvation. So says our blessed Saviour, "I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." It is not the amalgamation of Christian denominations into one grand ecclesiastical confederation that is to charm the world into the embrace of Christ, but a unity of purity that will constitute personal religion a living reality radiant with the light of truth and warm with the life-blood of holy love. Let the church of Christ present a living spectacle of this character before the world, then she will carry every thing before her in glorious triumph. To call the attention of Christians to these verities is the great object of "Christian Perfection." The work is divided into eight distinct discourses, respectively called : The Nature of Christian Perfection ; Perfection in Holiness Attainable ; Objections answered ; The New Covenant ; Full Redemption ; Special Redemption ; The Promises ; The Divine Teacher. The whole is written with great clearness, so that the views of the author may be readily apprehended. Mr. Warner is set apart to labour in the Connexion for a revival of Christian holiness. It will greatly facilitate his success if those among whom he shall labour, from time to time, have definite and correct views on this most vital christian doctrine. A careful perusal of this volume will help them in this respect. We would earnestly urge them to do so. The volume is sold in stiff wrappers 1s., in cloth 1s. 6d., gilt edges, 2s. 6d.

The Secret of Victory. The Rest of Faith : A Narrative of Christian experience. London : Primitive Methodist Book Room.

THE immediate object in view by the publication of these booklets is to aid the promotion of Christian holiness. The next object is to ascertain by experiment how far our friends are prepared to encourage the formation of a Connexional Tract Depository. From time to time the desire has been expressed that we ourselves should publish tracts. If this attempt should prove successful, the facts of the success shall be submitted to the Book Room

these remarks. We can only express ourselves in general terms of commendation of this commentary; perhaps on a future occasion we may go into it somewhat more analytically.

The "Examiner" Controversy on Ritualism: Being letters reprinted from the Manchester "Examiner and Times." Collected and arranged by the Rev. JOSEPH RIPPON. London: Elliot Stock. Demy 8vo., pp. 78. Price 1s.

Ritualism beleaguered, bombarded, and exploded; being a sequel to the "Examiner and Times" controversy. By the Rev. JOSEPH RIPPON, demy 8vo. London: Elliot Stock.

THE "Examiner" controversy contains a series of communications which appeared in the Manchester "Examiner and Times" newspaper on the subject of Ritualism in the parliamentary Church of England. The controversy commenced with a paper written by a Mr. Wyld, a ritualistic layman. Communications from Ritualists and Anti-Ritualists followed. Mr. Rippon, a Wesleyan minister, took a prominent part, of course as an anti-ritualist, in the controversy. The second publication quoted above is exclusively the production of Mr. Rippon. The contents of this pamphlet perfectly correspond to its title. They are distinguished by lucidity, incisiveness and logical acumen. Mr. Rippon is well read on the subject of ritualism, and writes under a deep conviction of the inimical character of ritualism to the Gospel of our Lord Jesus Christ. Good service would be done to evangelical religion if thousands of these pamphlets were distributed throughout the parishes of England.

A Blast from a Ram's Horn: or the Primitive Methodist Home Missions and Missionaries; being an Essay on our Home Missions, and the best modes of promoting their interests. London: George Lamb, 6, Sutton-street, Commercial Road. Price threepence.

THIS "Blast" is from the pen of one of our own home missionaries, one who loves his work, loves Primitive Methodism, and carefully and diligently studies her interests from his stand-point. Our "Home Missionary" expresses himself with clearness and earnestness. The principles he advocates are incontrovertible, and his plans practicable. The object of our author: to awaken greater interest in relation to our Home Missions. In this he has our cordial sympathy.

Sunday School Anniversary Recitations and Dialogues in prose and verse, by SAMUEL WYLD, head master of the Grimsby Primitive Methodist Day Schools, Grimsby. Grimsby: J. E. Hazelgrove, Freeman-street.

THIS is designated No. 1. We presume it is the first of a series projected by Mr. Wyld. The pieces are adapted to the capacities of children, and for such a work, Mr. Wyld, as a Schoolmaster, is well qualified. The subjects selected are appropriate and calculated to instruct and impress the hearts of the children.

Think Again; or Annihilationism defined and disproved in a fraternal reply to the Revs. W. R. Stevenson, M.A., Edward White, and Arthur Mursell, by JOHN HANSON, Baptist Minister, Huddersfield. London: Simpkin Marshall and Co., Demy, 8vo., pp. 64.

THIS is a very modest production, and as a controversial production remarkably free from offensiveness. We do not affirm that it is absolutely free from this objectionable quality, for the assertion of the truth is always offensive to him who holds opposite principles. Mr. Hanson writes in a plain, direct, and incisive style; he conducts his arguments with intelligence and force and arrives at conclusions which cannot successfully be controverted. Time was when the natural immortality of the soul was denied by heathen philosophers and by them only. In modern times it has been characteristic of infidelity to advocate this heathen conception. It is inexpressibly surprising to find men calling themselves christian ministers advocating this very principle and endeavouring to foist it upon our accept-

on the supposed teachings of Scripture. The fallacious character of their reasoning is very ably exposed in this pamphlet. We recommend a careful perusal of it to our friends.

Daily Helps to Higher Life. A manual of meditations for every day of the year. By Rev. W. GLUCE PASCOE, to be completed in twelve numbers. London: Elliot Stock.

It is principally a selection of valuable paragraphs from a variety of authors on particular portions of scripture. The perusal of which is designed to quicken spiritual life. The work is admirably adapted to this end.

The Children's Picture Roll, with picture lessons for each day of the month. London: S. W. Partridge and Co., 9, Paternoster Row.

In the waiting rooms of many Railway Stations we often find a roll of sheets, containing portions of Scripture printed in large type. Here we have in the same manner a roll of sheets in which very large and bold type is used for the descriptive matter of each picture. The pictures are the finest artistic productions. We cannot conceive of anything in the line of pictures more appropriate for the pleasurable amusement and instruction of children.

Monthly Summary.

DISSENT AND EDUCATION.—Everybody is acquainted with the fact that dissenters have been sneered at for their ignorance and lack of education. As it regards our own denomination we are free to acknowledge that we have had a great many ignorant and uneducated men among us. How has this happened? Just thus,—so far as it regards denominational connection, and speaking paradoxically, any body who belongs to nobody is claimed by the church of England. From this class thousands upon thousands have been appropriated by us, and hence the great number of ignorant and uneducated men incorporated in our ranks. The "Church" to which they originally belonged prided itself in the designation,—“The poor man's Church,” and has been in receipt of probably not less than £10,000,000 per annum for the religious education of the people. What would have become of those poor ignorant men if we had not taken them in hand it is difficult to say. However, as it is, many of them have risen to be respectable tradesmen and merchants; some have taken their position as members of our school boards and municipal corporations; some have become teachers in distinguished scholastic establishments, and we will say, to the credit of the “Church,” whatever may be said of the gratitude and consistency of the others immediately concerned, she has very gratefully received some of them to officiate as clergymen within her pale. As it regards University degrees, if dissenters have not heretofore worn the honours which our great national universities confer, that has been, not because they have been indifferent to these honours, or unequal to the required competition, but simply, because an unrighteous spirit of exclusiveness has, until recently, converted these national institutions into sectarian seminaries. Now, however, the barrier is removed, and the sons of dissenters do honour to the movement which has thrown open the doors of our universities to them. “The Nonconformist” of February 3, informs us, that “Mr. John William Lord, of Trinity College, Cambridge, who occupies this year the distinguished position of senior Wrangler, is the only son of the Rev. J. Lord, for some years pastor of Cannon Street Baptist Chapel, Birmingham. His previous scholastic career was highly creditable to him. In 1865 he entered Amersham Hall School, near Reading, where he remained for three years, and was captain of

been rolling over some of our stations. Earnest, believing prayer has been answered, and results most thrilling and delightful have been achieved. In the three Adelaide circuits, Two Wells, Wallaroo, Kapunda, Salisbury, Gawler, and Koorunga stations God's power and willingness to save has been manifested in a most striking manner. On these stations hundreds of deathless, redeemed souls have recently been washed in that blood which cleanseth from all sin. Their prison doors have been opened, the burden of their guilt removed, and they have received beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Many of these were deeply degraded and polluted by sin, but by the mighty power of God a most marvellous change has been wrought within them. They have been raised from their former wretchedness, misery and guilt, into a state of newness of life in Jesus Christ. In many homes, where a few weeks ago the voice of prayer was never heard, the song of thanksgiving and the voice of prayer now ascends daily to the Author of all good. What a glorious change! Hallelujah to the Lamb."

LONDON.—Is the greatest city the world ever saw.

It is the heart of the British Empire and the world.

It covers within the fifteen miles' radius of Charing Cross nearly 700 square miles.

It numbers within these boundaries four millions of inhabitants.

It comprises 100,000 foreigners from every quarter of the globe.

It contains more Roman Catholics than Rome itself.

„ more Jews than the whole of Palestine.

„ more Irish than Dublin.

„ more Scotchmen than Edinburgh.

„ more Welshmen than Cardiff.

„ more country-born persons than the Counties of Devon, Warwickshire, and Durham combined.

Has a birth in it every five minutes.

Has a death in it every eight minutes.

Has 7 accidents every day in its 7,000 miles of streets.

Has on an average 28 miles of new streets opened, and 9,000 new houses built, in it every year.

Has 1,000 ships and 9,000 sailors in its Port every day.

Has 117,000 habitual criminals on its Police Register, increasing at an average of 3,000 per annum.

Has more than one-third of all the crime in the country committed in it.

Has 23,000 persons living in its common lodging houses.

Has as many beer-shops and gin-palaces as would, if placed side by side, stretch from Charing-cross to Portsmouth, a distance of 73 miles.

Has 38,000 drunkards annually brought before its magistrates.

Has as many paupers as would more than occupy every house in Brighton.

Has upwards of a million of habitual neglecters of public worship.

Has 60 miles of open shops every Lord's Day.

Has need of 900 new Churches and Chapels, and 200 additional City Missionaries.

Has an influence with all parts of the world, represented by the yearly delivery in its Postal districts of 238 millions of letters.

OUR OWN PERIODICALS.—It may be known to a few, here and there within the pale of the Primitive Methodist Connexion, that we issue five periodicals monthly; but we have a strong conviction that there are many who do not know this, and a great many more who know nothing at all of the character of this literature. We have about 1000 travelling preachers; they are agents for our literature, and yet they do not get, on an average, more than eight subscribers each. We have made a great enlargement in the *Child's Friend*, and give in it, monthly, three full-paged, first-class engravings, and yet the increase on this Magazine does not exceed five per cent on last year's issue. And what is remarkable, in some stations the circulation of our Magazines have increased in the ratio of 7 to 40. We make no comments upon these facts, but leave it to the good sense of all concerned to determine whether such a state of things shall continue.

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*John Barfoot,
Born Dec. 27, 1826.*

THE
Primitive Methodist Magazine

APRIL, 1875.

A Sermon,

BY THE REV. J. TONKIN.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 35.

A CERTAIN lawyer once came to Christ, and asked him, "Master, which is the greatest commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then he added, "The second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." But to his disciples Jesus gave another, and he designated it a new commandment. "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." This new commandment for the disciples to "love another" is not so comprehensive as the old one, that men are to love their neighbour as themselves; but it is more spiritual and intense. The former, like the air, must be diffused from pole to pole, so as to spread over the whole earth; the other confined within the sacred circle of the followers of the Lord. That, like the general love of God, was to be manifested towards the world; this, like the special love of God, lavished on the Church of Christ. Christians, then, are to love all men, because all are members of the great *natural* family of God; but they are to love fellow-Christians because they are members of God's *spiritual* family. The questions may arise, "Were not those lessons present to the minds, and exhibited in the lives of the disciples? And was there need that Christ should so plainly and emphatically enforce them?" A little examination of their conduct as recorded in the gospels, would furnish us the answer. How many times, as they walked, they warmly discussed the question, "Who should be the greatest in the kingdom of Christ," we know not; but they did so with sufficient

frequency to merit the reproof and lesson given them by Christ, that he who would be the chiefest should be their servant; and he who would be greatest, should be least of all. Were Christ about always to remain with his disciples, there would have been no danger of their jealousies, envies, and ambition, producing very serious results. He would then be present to extinguish the incipient flame of unsanctified feeling, to administer reproof and correction, to restore them to proper relations and to harmony, and to instruct them in their mutual rights and duties. But He was not to remain among them, and as far as his bodily presence was concerned, they would be left alone in the world. They could not afford to cherish uncomfortable feelings, to express unfriendly words, and to direct their arrows at one another; nor even, to say the least, could they afford to be divided in efforts in the cause of Christ. The world would raise opposition enough for them to face; and all the sympathy and co-operation, all the love and unanimity they could muster, would be required to defend themselves and their cause from the malicious onslaughts of the foe, and to win disciples for their Lord. Here lay the secret strength of this new commandment; for it would exert, when Christ had left them, an almighty influence on the lives of his disciples, and through them on the world. Where mere civil and ecclesiastical enactments are powerless to set men right and keep them right, holy sentiments and sanctified feelings are all-powerful. To enkindle within their hearts a flame of heavenly love, would be to create a bond which would bind them together as one man; and thus Christ says, "A new commandment I give unto you, that ye love one another." And then he holds before their eye the picture of his own amazing love to them, and pointing to *that*, as the inspiring fountain whence their love was to flow, He says to them, "Love one another, as I have loved you." For their own sakes then, that they might live in perfect harmony, and labour in noble concert; for the sake of the Christian cause, that its influence might spread, and its adherents multiply; and for the sake of Christ, that his name might be known, and his glory promoted, the disciples of Christ were to love one another; "By this shall all men know that ye are my disciples, if ye have love one to another." But what is

I. DISCIPLESHIP.

The root meaning of "disciple" is, one who learns; discipleship, a state of learning. There is theoretic learning, and there is practical learning. The first is learning in its narrower and more superficial sense: the second is learning in its deeper and more comprehensive sense. The former is the science of mastering certain verbal lesson given by the teacher: the latter is the art of welding all those lessons into experiment and practice. In ancient times disciples sat at the preceptors' feet, listened to their words, and developed in their lives the principles taught. So Paul sat at the feet of the Jewish Rabbi; :

Paul manifested in his former life all the prejudices of Judaism. He was the best disciple in the school, who not only mentally learnt the lessons given by the teacher, but also who incorporated those lessons with his daily life. And they are the truest disciples of Christ who first drink in the blessed words which fall from his lips, and then most carefully imitate his life, so that their lives may present faithful copies of his. History chronicles on her pages the names of ancient men who founded systems of philosophy. Their opinions were diffused; their principles took root; many adherents were gained; and those who thus adhered to the respective systems of philosophy were *disciples* of the great men who founded them. And so we read of philosophers and their disciples. History hands down to us the names of ancient moralists also, who laid down systematic rules for the conduct of human life. They strove in this way to help men to a purer morality; and such as availed themselves of that help were called their disciples. In China to-day we might find millions of disciples of Confucius, the great sage who lived five centuries before the birth of Christ; and so devoted to him are his disciples, that it is said, although he wrote much, if his writings were to be all destroyed, they could be reproduced every word from memory by a million of his followers. In India are millions of disciples of Brahma and Budha. Persia contributes many disciples to Mohammed. In other parts there are disciples of other teachers. Coming to the Scriptures we find Moses as a great religious teacher descending from Mount Sinai with the law of God in his hand. From that day to this the Jewish nation have been scrupulous, but sadly mistaken disciples of Moses. In the days of Christ we hear him saying to his disciples, "The Scribes and Pharisees sit in Moses' seat." They filled the position which Moses filled, as far forth as any successor may fill his position as a religious teacher. What Moses wrote and taught under the inspiration of God, they now teach through his inspired writings. "All things that they bid you observe, that do; but do ye not as they do." John Baptist also stands before us as a religious teacher. He came as the forerunner of Christ, teaching new truths, and preaching a spiritual kingdom. John, in word and in deed pointed the eyes of his disciples to the blessed Saviour, and cried, "Behold the Lamb of God, which taketh away the sin of the world." When Christ commenced his ministry, he drew out of the world twelve disciples. Those disciples were often gathered together to listen to the words which their master had to give them. Sometimes on the mountain; at other times on the plain; sometimes on the sea-shore, and again in the ship; sometimes in the synagogue, and then in the cottage, he discoursed on those subjects which were new to men; and taught them those truths which have brought life and immortality to light. He taught the holiness of God, and the requirements of his law; the necessity for spiritual worship, and the divine authority of the Scriptures. He

taught that he himself was the Son of God. He taught repentance and faith, regeneration by the Holy Spirit; the resurrection from the dead; the final judging of all men by himself; and the rewards and punishments, to be dealt out respectively to the righteous and the wicked.

These are points of *doctrine*; but Christ taught many points of *practice* also for a religious life. Regeneration, or the new birth, was the beginning of the new life. Then there was to be thorough separation from sin, consecration to God, fidelity to Christ, and love to each other, and this last we must consider as—

II. THE DISTINCTIVE FEATURE OF CHRISTIAN DISCIPLESHIP.

In all classes of discipleship there is a feature peculiar to each, which distinguishes it from every other class. Whatever qualities the disciple may have, if he have not this distinguishing one the world will fail to discover to which class he belongs; while whatever features he may not manifest, if he manifest this one, the world will know whose disciple he is. The disciples of Zeno were taught to manifest the most perfect indifference under pain. Thus, if we see a man betraying no symptoms of feeling under sufferings which would make ordinary mortals agonise, we behold the distinctive feature of Stoicism. In the school of Epicurus the disciples were taught to regard carnal pleasures as the generator of the greatest happiness. Thus, if we see a man seeking supreme satisfaction in sensual pleasures, we witness the distinctive feature of Epicureanism. In the school of Christ the disciples were taught to "love one another;" and now if we see brethren manifesting this peculiar affection we catch the distinctive feature of *Christian discipleship*. The affection of love bears different names according to the various manifestations it takes, and the various objects on which it is lavished. Love of purity is virtue; love of war, valour; love of honour, chivalry; love of country, patriotism; love of government, is loyalty; love of mankind, is philanthropy; love of truth makes the martyr; love to God is piety and worship. The love which the followers of Christ bear to each other is Christian brotherly love, or Christ-like love.

We have before hinted at the difference between this love, and that universal love of our neighbour enforced in the ancient law. That love must be cherished because all men are *men*; this because all Christians are *brethren*. We are to love the brethren because of their character, their moral disposition. Every Christian hates sin, and loves holiness. The reason of this is, his nature is renewed in righteousness and true holiness after the image of him who has renewed him. He now possesses the mind of Christ, and continually becomes more and more like his great example. As he looks on other Christians he recognises in them the same spirit, the same nature. They resemble him in their aversion to sin, and their attachment to holiness. They are followers of one leader, *disciples* of one teacher, children of one Father. He loves those who

love Christ, because of this spiritual brotherhood, one in Christ. He loves them because of their moral character, likeness to Christ. He loves them because of their common object and aim, to follow Christ. They, having the same spirit as Christ, if he do not love them he cannot on principle love Christ; and therefore if he do love Christ he must of necessity love them also. While then, the old commandment bids us love our neighbour, that is man as man; the new commandment enjoins us to love all the disciples of Christ, *because we are brethren*. The question arises here, "But what feelings are we to cherish towards those whom we believe not to be sincere disciples of Christ?" We answer, that we should be *very careful* in our beliefs and disbeliefs in this matter. We have no power to read the hearts of men, and no right to such pretensions. If one, while professing to follow Jesus be openly inconsistent in life, if he knowingly and repeatedly break those laws binding on the disciples of Christ; then, without any unjust exercise of judgment we can decide on his condition. His life proclaims him to be insincere, and we must treat him as a stranger, and not as a brother. But if, while he professes to follow Christ, his life be consistent, then despite all that we may be tempted to think, and all that busybodies may say or insinuate, we must give him credit for sincerity, extend to him the hand of fellowship, and love him as a brother. Better that we should err on this side than on the other. Far better that we should lavish our love on one whom we believed a brother, but who proved to be not one, than that we should deny that love to one whom we believed was not, but yet was a brother. Paul, in his first letter to the Corinthians, particularly descants on this theme, showing the various offices which love should fill, and pointing out the many ways in which it is, and is not exercised. Love never faileth. In all the conditions of human life it lives, and helps and blesses. Notice the paramount importance the apostle attaches to its possession and exercise. "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." In this chapter we have the burning utterances of the greatest of the apostles, drawing out and amplifying the subject on which his Master so earnestly spoke; and writing on those Corinthian hearts this distinctive lesson which Christ was the first to teach. This *love of character* is that which Christ cherishes for his followers, and which God reserves for his children. This is it which the glorified feel one toward another; which angels pour upon the ransomed, and which forms the golden bond to unite them all in one blessed family. And this

is the love which joins Christian to Christian on earth, enabling them to recognise one another as members of the same household of faith; and declaring to all men their common relationship to Christ.

III. THE INFLUENCE EXERTED BY THE CLEAR MANIFESTATION OF THIS FEATURE.

The *world* will be *convinced* of their discipleship. Among unconverted persons there may exist mutual love, for the world loves its own. Their love is based on the relationship of blood, on personal or family interest, or on some such thing. Never do we see men of the world loving each other for their moral goodness; and never do we see them loving Christians *on account* of their holiness. Such love can dwell in those hearts only where like holiness reigns. An unconverted man may love another because he is his father or his son, his brother or his patron; but he cannot love him simply because he is *holy*. When therefore, the world sees a company of persons loving one another, not from any selfish or worldly principle, but because of their vital connection with Christ, their holiness of character, they know that such persons *must be* the disciples of the Lord. O what attention we should pay to this! Coming to the house of God, singing the hymns, bowing the knee, giving to the cause, possessing a knowledge of the words of Scripture, teaching the young, preaching the gospel, will give no proof of our discipleship = but this only, that for the sake of holiness, for the sake of Christ, we have love one to another. Not only will this conviction be forced on the world, but Christians themselves will be prepared for more abundant and successful labour. Indifference, envy, and hatred in the church are centrifugal powers tearing body from body, and driving them far away while sympathy and love are centripetal powers, throwing abroad their magic influence, drawing member to member, and binding them together in holy and mighty compact. How important is unity in a confederation of any kind! When armies are marshalled on the battlefield, and the combatants stand face to face, waiting to charge each other with death, see how eager are the generals to preserve their lines unbroken, and to keep the host shoulder to shoulder, that as one man they may make the terrible onslaught! And how each opponent seeks to break the lines, knowing that if he could do so, he would be almost sure of victory!

So in the church, this unity is indispensable to aggression and victory. Many there are who are trying, now by force, and now by stratagem, to destroy this unity; and if they succeed, woe to the destiny of the church! If ever they do succeed it will be because of the scant possession, and defective manifestation in the church, of that holy love which should enthrall the heart, controlling the thought, lighting the eye, impressing the face, toning the voice, and sweetening the influence of every member's life. If, as individuals, and as a whole, we drink in

an inspiration of this love, then every barrier to unity will be broken down, every hindrance to effective labour removed, and every obstacle to triumphant progress destroyed. When Christians shall thus live together in blessed oneness of spirit, smiling on goodness, frowning on evil, and helping each other; then will they be able to present a broad and invincible phalanx to every foe, and do far nobler service in their Master's cause.

The issue of all this will be the *greater prosperity of the Church of Christ*. The bare consistency of the thing would commend it to all, and win many to the Lord. How preferable the harmony of voices singing in symphony, to the promiscuous shouting of a multitude! And what different ideas of music one would gain from the two. What contrasted impressions are made on one's mind, when viewing two phases of home life! One where all is love, harmony, and peace: the other where all is hatred, discord, and war. If the latter be home let me never have a home. But if the former be home let me possess one as soon as God will permit! Equally diverse are the impressions made by the presentation before the world of the different phases of Church-life. The *false* phase, that of contention and strife will estrange men's hearts, and wound the cause; while the *true* phase, that of concord and love will win upon the human mind, and mightily help in the conversion of the world. The Emperor Julian, when writing to his pagan friends concerning the early Christians said, "See how these Christians *love one another*, and are prepared to *die for one another*," and then he added, "If you intend your religion to flourish, go and do likewise." "By this shall all men know that ye are my disciples if ye have love one to another."

To Seekers of full Salvation.

BY REV. DANIEL STEELE, D.D.

THE first word of advice to you is to gain a clear intellectual view of your spiritual need, and of your wealth of privilege in Christ Jesus, whom you have already claimed as your pardoning Saviour. Understand that he came not only that you might have spiritual life, but that you might have it more abundantly. When you sought forgiveness you looked away to Calvary, and saw by faith Jesus crucified; now that you are seeking the fulness of the Spirit, lift your eyes above the summit of Calvary, even to Jesus glorified on the mediatorial throne. The glorification of the Son of God opens a new dispensation in the unfolding of the gospel. Previous to that great event in the heavenly world, Jesus had power on earth to forgive sins, but since He has mounted to his

Father's throne, and by his hand has been crowned with the royal diadem, it has pleased him to give proof of his continued interest in all believers by sending down the fulness of the Holy Ghost. To this Jesus distinctly referred when he stood among the jubilant priests sounding their trumpets in the last great day of the feast of tabernacles, and made this wonderful promise, "He that believeth on me, as the Scripture hath said, out of his inmost self shall flow rivers"—not brooklets vanishing in the drought—"of living water." That Jesus was speaking of some future dispensation of blessings to believers, St. John, guided by divine inspiration, distinctly declares. "But this spake He of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified." In this event the gospel dispensation culminated. John the Baptist, when Jesus came to be baptized, saw this privilege of believers towering above all other blessings, an event in the future history of the Son of man eclipsing all other events, the end and aim of his incarnation, atoning death, glorious resurrection, and triumphant ascension, that He might mend the severed link between God and man, by the fusing, unifying power of the Holy Spirit. "After me comes one who shall baptize you with the Holy Ghost and with fire." The Comforter came on the day of Pentecost,—came to stay; but his work is not an indefinite and general operation, but an individual transformation.

2. Though you live in the dispensation of the Spirit, the benefits of his presence are to be appropriated to you by faith. You say that you have always been told to believe, and that you find it difficult. I will not blame you. Sometimes faith preached to young Christians, with no exemplification or symplifying of the act, is as inappropriate as to set a bushel of wheat before a half-starved suckling babe with the invitation to eat. You cannot believe without an object of faith. He stands forth before you in the Gospels, Jesus, the Son of God. In this sense faith is the gift of God. You cannot believe without grounds, or evidences. They are found in the gospels, in the miracles, and sinless character of Jesus Christ, and in the effects of his gospel in human hearts and lives, and in its beneficent influence on the nations which have received its blessed light. The evidences of Christianity are the gift of God to you. But to receive their convincing effect you must study them constantly with a candid mind, willing to follow wherever the truth leads. If you would have faith in Christ, become familiar with his character and his teachings. It may be that we have four Gospels in order that the Son of God, in the perfection of his manhood, and the splendour of his Godhead, may pass four times before your eyes. As he who would be a perfect orator or poet is exhorted by Horace "to handle the Grecian models with a daily and a nightly hand," so must the believer, who aspires to be a perfect Christian, sit before the great Exemplar by day and by night.

An enduring faith is largely grounded in the intellectual grasp of the truth. There is a sense in which we must know in order to believe. A man's character must be favourably known to the banker, before he will entrust him with his money. The more we know of Jesus, by the study of his fourfold biography, the deeper and broader the foundation for our faith in his promises. It also greatly assists our faith to know what marvellous effects have followed it in the history of the Church, especially in the opening chapter,—the Acts of the Apostles. Trace again and again the triumphant march of our holy faith from Jerusalem, conquering the inveterate prejudices of Jew and Gentile, as narrated by St. Luke in the Acts. You will find that faith is contagious. Association with some capacious soul who embraces the amplitude of the promises and holds fast to them with an unrelaxing grasp helps the feeble sinews of spiritual infancy to grow strong. St. Paul is such a soul. He is a spiritual giant. He is accessible to you all. His enthusiastic ardour, his invincible faith, which neither stripes nor prisons, plotting Jews nor riotous Gentiles could shake, will be a tonic to your spiritual weakness. Lock arms with him, and walk through his epistles till you catch his gait and measure up to his Titanic strides, as he boldly approaches the throne of grace in the name of the ever-living High Priest. "What part of the Bible do you read the most?" said a Scotch minister to an old woman of remarkable faith in God. "The glorious epistles," was the quick reply. On this strong meat all the giants of the Church have fed. You will find St. Paul's later epistles especially adapted to enlarge your view of your privilege under the dispensation of the Spirit. It is very evident that the great apostle grew in grace mightily between the day when the scales fell from his eyes in Damascus and the day when he penned the epistle to the Ephesians. But do not rest satisfied with an intimate acquaintance with the Scriptures.

3. While making this acquaintance with the grounds of faith, endeavour to appropriate to yourself every promise of spiritual grace. St. Paul made the promises and atoning blood of Christ his own private property. Here was the secret of his Herculean strength of faith. "The life which I now live in the flesh I live by the faith of (in) the Son of God, who loved *me*, and gave himself for *me*." He did not exclude others, but he was sure to include himself, and to insist not on a fraction of Christ, but a whole Christ to be as completely appropriated to himself as if he were the solitary son of Adam for whom atonement had been made. Rutherford, whose name is precious to all devout Scotchmen as ointment poured out, and whose letters are indeed a garden of spices for the walks of believers, had evidently learned this secret of appropriating faith. He often, with special earnestness, besought the Father to distribute "the great Loaf, Christ," to himself and to his flock. Let me advise you to practise writing out the promises of the Lord Jesus, especially the

promise of the abiding Comforter, which Jesus styles *the* promise of the Father, and to insert your own name in the place of the *whoever*, or *any man*, or other general term. This treatment of the promises seems to be the best antidote for that general and indefinite faith which accredits them as true for the mass, but not for the individual. In this way most of the promises are thrown away by believers, as the threatenings are thrown away by unbelievers. But when we write our own name in them, and bring them to the throne of grace, we are impressed as never before with the thought that the promise must be fulfilled to me personally or it is a failure. You will be astonished to discover how much your spiritual aspirations will be quickened, and your suit at the mercy seat intensified, by so simple a device as this. Thus I have given you advice concerning faith such as the great commentator Bengel gives for searching the Scriptures.

"Apply thyself wholly to the text;
Apply the subject wholly to thyself."

After you have fixed your faith on some promise of full salvation you are to believe that the fulness is for you. You must believe that God is able to give it to you, and that he is willing to fulfil his word now, for to-day is the day of salvation. You must go one step farther, and believe that he doth it. But you say, "I don't realize any change." Do you see that you are looking for some token that God is true. You must trust his naked word. The nobleman was told by Jesus, "Go thy way, thy son liveth." He did not ask for some sign that the promise was true; but he believed the word of Christ, and acted on that faith. To wait till you feel the change before you believe is to walk by feeling and not by faith. It is to put the consequent before the antecedent, the effect before the cause. You are not commanded to feel, but to trust. To feel the change is to know it. To wait for knowledge is to walk by sight. In an important sense knowledge originates in faith. We cannot know that we are the sons of God till we have trusted the promises up to the moment when the spirit of adoption cries in our hearts, "Abba, Father." After that hour our sonship is a matter of knowledge. If I have not attained perfect love, the promise of the abiding Comforter, who shall be the Sanctifier, and glorify Christ to my consciousness as mine, wholly mine, is a subject of faith. It is our duty to insist on the truth of Christ, and to say that he does now keep his word. When it pleases him to reveal Christ to you as your complete Saviour, your faith on this point will be lost in sight, and your faith will reach up and claim some higher blessing, yet unattained. On this Jacob's ladder, you will climb up to heaven. This faith which insists that God doeth the work now, must proceed upon the assumption that you cannot make yourself better by waiting. If perfect love is by faith, it must be now, just as I am. These three must always go toge-

ther—faith, now, and just as I am. There are also three other things which constitute the creed of the legalist, works, some future time, when I have made myself better.

But you ask the question, Is every believer prepared to believe for entire sanctification and the fulness of God? No. If he has no earnest, insatiable desire for it he cannot believe. Nor can he till he has made an entire surrender of himself deliberately, and forever, to Christ. He must be willing that he should subvert all his life plans, and enter into all his present being and future history. In other words, entire consecration is as necessary to sanctifying as repentance is to justifying faith. While you are consecrating yourself, various tests will be presented to your mind. Some of these will be suggested by the Holy Spirit. You must abide them. Others may be suggested by Satan to defeat your purpose. He may thrust some strange, or unreasonable and absurd duty forward as a test. How am I to treat these suggestions of the adversary when unable to discriminate them from the suggestions of the Holy Ghost? You should declare your willingness to do all the will of God as it shall be made manifest by the word, the Spirit, providence, and reason conspiring. The suggestions of Satan will disappear when our willingness to obey God fully appears. The suggested tests of the Holy Spirit will continue to press themselves upon our attention, and demand our compliance after God has given us conscious acceptance. Rev. A. B. Earle was deeply impressed, when seeking the witness of adoption, that he ought to go on a mission to Africa. He struggled against it for some time, and at last said, "I will do God's will in Africa, or in any other country on earth." Since that moment the call to Africa has ceased. There was no providential opening, but a wide field of evangelism in America, for which thousands of redeemed souls will thank God through eternity. It is evident that Satan was pressing this deadly mission upon him to drive him from his purpose of full consecration. It is always safe to say in such cases, "O Lord, I will do thy will as interpreted by thy word and thy providence." We have now pointed out a stone against which thousands have stumbled in their approach to the blessing of the fulness of the Spirit, and we have endeavoured to show you how you may avoid it.

4. In urging your suit, rest wholly on the name of your indorser, Jesus Christ. In his address John chap. xiv.-xvii., in which the pearl of perfect love is again and again promised in the coming of the abiding Comforter, Jesus inserts in every promise the condition, "In my name." This means that we are to identify our plea with the glory of Christ. We cannot fail when we pray for the same blessing for which he intercedes in our behalf. We are sure that selfishness does not underlie our petition, when our aim is the glory of Christ only. When we thus use the name of our High Priest, we clothe ourselves with his

merit, we arm ourselves with his authority. The name of Jesus is like the signet ring of an absent monarch, purposely left behind to authenticate the acts of his ministers. It transfers his power to them. So has Jesus transferred to our hands the key that unlocks the treasury of heaven, and secures the outpouring of the anointing that teacheth and abideth, "The greatest gift that men can wish or Heaven can send."

5. Do not fail, when urging your plea, to remember that you have rights with God the Father in Jesus' name. You could not claim his mediatorial work and merit. But since this work has been done, you may now stand on the high platform of rights with God, and *claim* in Jesus' name all that he has purchased for you. He has invested you not only with a *right* to the tree of life, but to all that prepares you to pluck and eat its fruit. Again, "if any man confess his sins, He is faithful and *just* to forgive his sins and to cleanse him from all unrighteousness." The term *just* is a jural term, implying rights on the part of the believer and obligation on the part of God, the obligation not only of veracity expressed by the word faithful, but also the obligation of justice. He will not wrong us by withholding the greatest blessing purchased by his Son, and sacredly kept by the Father till the hour we come in that influential name and claim our heritage.

"Bold I approach the eternal throne,
And *claim* the crown through Christ my own."

6. Faint not. Jesus, in his parables of the unjust judge and of the man awakened by his friend at midnight, and in his interview with the Syrophenician woman, emphasizes intensity of spirit, importunity and perseverance in prayer. Especially is the unspeakable gift of the fullness of God to be obtained by persistent and prevailing prayer. Take with you into your closet Charles Wesley's wonderful portrayal of a struggling and victorious soul, "Wrestling Jacob," and make its intense expressions the vehicle of your earnestness, its bold demands, its unshaken purpose, its high resolve, the spirit of your plea, and you must sooner or later prevail. God yields to a thoroughly determined soul. The violent take the kingdom of heaven by force. You will find that this earnestness cannot be aroused except upon the plea which says, "Now Lord, just as I am, fill me with thy perfect love." If you drop the "*now*," and say at some time, you will find the sinews of your effort paralyzed, and your vehement desire cooled down to indifference.

7. Be patient. "I waited patiently for the Lord; and he inclined unto me, and heard my cry." The Psalmist proved the truth of the adage that the patient waiter is no loser. "For ye have need of patience"

that, after ye have done the will of God, ye might receive the promise," i. e., the thing promised. From lack of "the patience of hope," thousands have failed to grasp the prize of "Love divine, all loves excelling," made perfect in their hearts, as a distinct and glorious work of the Sanctifier. You cannot fail if you persevere. The struggle may be only an hour; it may be a month or a year. Some, after wandering as long as the children of Israel, in

"Sorrows and sins and doubts and fears,
A howling wilderness,"

have emerged at last into this land of promise. Such invariably see that they might long, long before have had their portions assigned to them on the mountain of God, by their great Joshua, if they had obediently trusted him.

You will meet with the advice to cease all effort, and to subside into quietude and stillness, to do nothing yourself, but let Christ do all for you. It is true that you can do nothing meritorious to improve your condition. It is also true that you work the work of God, i. e., which he requires. "And this is the work of God, that ye believe on him whom he hath sent." This may require high and strenuous effort to keep yourself on the divine altar, to keep down doubt, and to hold unwaveringly to the word of God. The kind of stillness which Wesley recommended, you will be safe in practising,—

"Restless, resigned, for God I wait,
For God my vehement soul stands still."

The faith that brings us into the "valley of blessing so sweet" comes out of a furnace of desire, glowing with sevenfold ardour. It is not in harmony with the nature of the human sensibilities that this intensity of desire should be awakened and sustained in a state of passivity. Endeavour intensifies desire.

I cannot leave this subject without pointing out another rock over which many stumble in seeking both justification and perfect love. I refer to what for lack of a better name I call *tentative faith*, believing just by way of experiment. There is unbelief at the bottom of any such acts of the mind. Christ don't receive people who surrender to him just by way of trial, to see what blessings he will bestow, what rapturous joys he will inspire. There is no complete surrender possible, with this mental reservation, the purpose to take back your consecration if the results are not satisfactory. As true marriage must consist in a union of hearts for life, in order to the enjoyment of the highest bliss of that sacred institution, so must the marriage of the soul to Christ be an everlasting union, the farthest possible remove from the caprices and criminally reserved rights of free-love, coquetting with Christ to-day and the world to-morrow. Ye who fully purpose an eternal wedlock with

the satisfaction of their scientific compeers. If the power of mind and time employed in the pulpit in answering the partially borrowed and inflated deliverances of Prof. Tyndall, had been spent in exhibiting the divinely attested truths of the gospel, the harvest both to the church and the world would have been richer. He and his credulous colleagues, for they must have more faith than "believers," if indeed credulity be faith, talk and write as if faith in the Scriptures were a proof of mental weakness; a mental exercise for simpering young ladies, or a characteristic of enfeebled manhood. Such philosophers, if they condescended to read our paper, would not think it invidious or unjust to be compared with Lord Bacon, John Locke, or President Edwards, and yet with all their astonishing mind-power, analytical and philosophical, they placed absolute trust in the word of inspiration. Bacon, who has left a worthy example to all posterity, says, "Let no man upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain, that a man can search too far, or be too well studied in the book of God's word—rather let man endeavour an endless progress of proficiency therein," and John Locke, than whom a greater philosopher never thought, says—"Study the Holy Scriptures, especially the New Testament, for therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter," and President Edwards, than whom a closer reasoner never lived, preached its truths to the advantage of tens of thousands, and died rejoicing in prospect of eternal glory as revealed in its pages.

These men, whose fame will outlive that of modern sceptics, did not treat the Scriptures as unadapted to their intelligence and advanced culture, but studied it, and "endeavoured an endless progress of proficiency therein." Thy word, O Lord, is truth; its opponents have examined the heavens, the earth, and the sea, to falsify its statements. They have read the history of China, and the hieroglyphics of Egypt, with the hope of finding a chronology that would give the lie to Moses, and sometimes their hopes were seemingly realised, but their exultings were exceedingly shortlived. They in their irreligious investigations were messengers going before to prepare the way of the Lord and to make his paths straight. Out of the mouths of witnesses whom they had summoned to condemn the truth came its strongest and clearest evidence. Volney confidently expected that the picture-letters of the pyramids, when deciphered, would put an end to the authority of the Bible, but God sent Champollion, with his penetrating genius and competent scholarship to show the world the vanity of sceptical hope, and to corroborate the truth of his word—for he discovered the names of Roman kings who had figured in Christian times. It is our duty to know the objections of leading scientists to God's word or to our holy religion, but certainly not to trouble to hearken to the supercilious crowd that

follow in their wake and repeat their dictum. It is not wise or politic for us unnecessarily to advertise infidelity, to answer all its so-called arguments, or to lay the ghosts of the former dead. Nine-tenths of ordinary Christian congregations will never trouble to read what our opponents say, and there are replies sufficient in religious literature to meet the necessities of the one-tenth who may have read, and who may have mental difficulties as a consequence ; and, beside all this, we go in and out among our people, to any and all of whose questions we must be open to hear. "Science, philosophy, theology, are not rivals, but sisters; not successive claimants of the throne, but harmonious rulers of the realm of knowledge. The problems with which philosophy deals are of a different order from those with which science is conversant; those of which theology treats different from both. But each prepares for, and hands the enquirer on to, that which is next in rank; each starts questions it makes no pretention to solve, and the solution of which the others are ready to contribute." And the metaphysician "discerns at the end of his farthest investigations certain wider problems opening up, of which it belongs to theology to treat. The order of the world, and the order of thought find their final cause in God; and none, even of our simplest logical abstractions, such as substance, cause, force, can be fully treated without reference to their theological application. Nature lacks its highest interpretation, natural science its consecration, till we know that nature is the vesture of God, and science the evolution of the infinite thought and will." And "the theologian can only be a weak or ill-informed one who is afraid of the results of physical investigation, or sees not, if his theology be true, all knowledge must be friendly to it. He, on the other hand, is only a superficial and unphilosophic natural philosopher, who tries to flout theology from the field of science. The inquiries of both will be prosecuted with truer results, and in a better spirit, when they are prosecuted under the conviction that neither theology can say to science, nor science to theology, "I have no need of thee."*

One of the tendencies of modern science is to confirm the Darwinian theory, which is, "that probably all the organic beings which have ever lived on the earth have descended from some one primordial form into which life was first breathed by the Creator," and "that all animals have descended from at most only four or five progenitors and plants from an equal or lesser number;" forsooth, that we have proceeded from mollusks to fish, fish to birds, birds to reptiles, reptiles to quadrupeds, and, finally, from ourangs or gorillas to man. And even supposing this elaborately worked out theory were proved to be true, though we think there is no probability of such an issue, would it put

* Principal Caird, D.D., "Good Words," November (1874), pages 785, 786.

out by Mr. Darwin, and it is not our duty to shout an alarm, but to patiently wait and quietly hope until the semi-darkness has passed and the light of true science shine. There is nothing to terrify us in this doctrine of a law of evolution, of which natural selection will be one of the factors, and only one, which are at work. It is an evolution by a chance medley which more than tests our faith and insults our reason, and which will in the days to come be rejected as the ratiocinations of men who were more theoretical than practical, or of men who used their tongues before their reason was satisfied. Our time is too precious and our opportunities of preaching the word too few to be spent in trying to expose the futility of theories almost too crude to register. The question with us is not what man was millions of centuries gone, to use the incomprehensible phrase of scientists, but rather what is he now. To-day he is neither a monad, nor a mollusk, nor even a monkey, but a man, with powers, and responsibilities, and experience peculiar to his manhood. While it is the duty of scientists to record the facts of natural phenomena, and not their own fancies, it is ours to make the best of these facts in illustrating those higher truths that pertain to eternal salvation. And we venture to say, that if in time to come it should be demonstrated that man was originally a mollusk or a savage, though we think this impossible, that even then it would be found possible intelligently to explain the Scriptural account of man's creation and perfect manhood. By the light of geological science we re-read the first chapter of Genesis and were led to conclusions relative to the order of God's creative work and the time of its accomplishment, which startled many Christian scholars and, hyperbolically speaking, shook the ashes of our theological fathers. And we are free to confess that many of our Scriptural ideas have been changed or modified by the revelations of science, and if these new and startling anthropological theories prove to be true, we shall re-read the third chapter of Genesis and recognise the account of man's perfect moral manhood as a grand type of what man may or will become by the principle of development and by the blessing of God in Christ Jesus. Our duty is to preach a full salvation from sin, to point to Christ's life as the grand model for the race, and to aim to be perfect even as our Father which in heaven is perfect. Pantheism and other kindred "isms," compassed by neology, are not of modern date, but are like old foes doffed of their mail, or similar to old beggars dressed up in new clothes. Scepticism, chameleon-like, is either changed by the circumstances or changes to suit them. She can either be positive or negative, believe too much as a pantheist or believe too little as an atheist; that says all is God, this says there is no God; the one professedly worships everything, and the other professedly worships nothing. The harmony of unbelief is not general, and its negative and the indistinct and soul-cheating character of its theology is not such as to secure

the assent of mankind. Man down deep in his heart feels necessities which neither atheism nor pantheism can supply. Atheism, pantheism, materialism, and idealism, four in one, tell not the weary and heavy-laden where they can find rest; they point not to the land where the shadows flee and where the torment of doubt is unknown. Man longs for God, and a god he will have. He wants a god who hears the voice of his supplication, and catches, in sympathy, his cry of sorrow and want, "one who is near at hand and not afar off." Pantheism and Fetichism are akin to each other; this consecrates a bit of stone, that consecrates all the bits of stone in the universe. Pantheism makes sin impossible and destroys all distinction between good and evil, and in seeking to put aside the personality of God tends to make personal moral responsibility a myth. Our duty is plain, and the arguments adducible against such theories are too many even to notify in our short paper.

The cosmological, teleological, moral, historical, and scriptural arguments, when logically worked out to their legitimate issue, demonstrate the existence of an intelligent, personal, and ever-present God. From the existence of the world, as an unquestionable effect, we conclude the existence of an ultimate and eternal first cause, and from the design and evident marks of beneficence that characterise all things, we conclude that the great and self-existent first cause is an intelligent and voluntary spirit, and in ourselves we have proofs of a divine existence. For, from the consideration of the phenomena of conscience in the human heart, we think it not unreasonable to conclude that the great author of all things is, also, the righteous moral governor of the universe. If our consciences are disturbed by some sin, we instinctively look without and above for relief. There is a feeling of universal dependence known to all men, which, together with the conscience, constitutes the religious sentiment; and 'if we listen to the oracles of history, they will speak of a "king of kings." We shall, by searching, discover a wheel of superhuman government turning inside and outside that of kings and parliaments. The theory of the eternal succession of the human race cannot stand in the face of historical teaching, and the numerical and rapid increase of the human race; and the word of God, by its miracles and fulfilled prophecy, by its revelations and its power over human hearts, has demonstrated its divinity, speaks in terms the most clear and blessed of God; and if a man wish to know whether or not its doctrine be divine, let him trust in its promises; trust in the God of Love it reveals, and in Jesus, who tasted death for every man; and then, like the sceptical John Newton and Henry Townley, they will feel that "the Bible is the word of God, and Jesus the Saviour of men." Our duty as ministers, and, thank Heaven, our pleasure is to speak to tired men and sorrow-stricken women of a living God—a Father who takes care of those who trust Him,—"ready to forgive,"

ployed in the New Testament, establish the doctrine of eternal punishment; indeed, there are no more emphatic terms in the Greek language to express the idea of endless duration than these, though they occasionally indicate limited duration. The word *aiōs* formed from *aiō*, *always, for ever*, signifies in classical Greek, *eternal*. It occurs only twice in the New Testament: Rom. i. 20, and Jude vi. "And lost men share the fate of lost angels"—Matt. xxv. 41, Rev. xx. 10. Thus the same word expresses the duration of the Godhead, and the sufferings of the lost, and the bliss of the immortal in heaven. But what is our duty in relation to this and all other theological developments? It is not our duty to shut our eyes to the light of truth, and stupidly to stand by the tottering fragments of a former creed. It is for us intelligently to appreciate all newly discovered light as the astronomer delights in the appearance of a new star brought into sight by his increased vision-power. The philosophers contemporary with Galileo refused to look through his telescope for fear their ideas should be exploded by its revelations. Rather let us look out for the truth, read, and think, and stand on what we consider the shore of safety until the warring elements of theological strife shall somewhat have subsided. Socinianism and Antinomianism, not a century ago, was preached in many modern evangelical pulpits, which are now the organs of "Annihilation," "Restoration," or some other long-exploded theory; and these old but newly-dressed-up theories will, like the above, be relegated to the dusty theological lumber-room. We must not be scared from the old doctrine by its terribleness, nor even by the cry, "You are behind the age," "out of harmony with the times," "weak-minded," and wedded to old-fashioned dogma. Neither let us be allured from it, as many are, by the sympathy of leading thinkers; by personal sentimentalism, and one-sided views of God's benevolence. "The Judge of all the earth will do right," and, in eternity that will obtain which will be in harmony with his government; be most conducive to the general weal of the universe and to the glory of his great name.

(To be continued.)

Christian Perfection.

Personal testimony of Dr. Asa Mahan on Entire Holiness, being an extract from "Christian Perfection," now published by George Warner.

In drawing my remarks to a close, I will, in conformity with the desires of my own mind, and the suggestions of some brethren, in whose

judgment I place much confidence, give the reader a short account of the manner in which I was led, by the Spirit of God, as I believe, to adopt the sentiments maintained in these discourses. In regard to my early experience as a Christian, I would say, that that experience had two prominent characteristics,—a desire, inexpressibly strong, to be freed from all sin in every form, and to be entirely consecrated to the love and service of God, in all the powers and susceptibilities of my being. Nor can any one conceive the gloom and horror that covered my mind, when older Christians assured me, and, as I supposed, with truth, that that was a state to which I should never, in this life, attain; that my lusts would not be perfectly subdued or subjected to the will of Christ, and that one of the brightest evidences of my conversion and growth in grace was new discoveries of the deep and fixed corruptions of my heart,—corruptions from which I was never to be cleansed till death should deliver me from my bondage. Notwithstanding all the impediments thrown in the way of my progress in holiness, I continued to press forward for a succession of years, till I could say, in the language of another,—“I do know that I love holiness for holiness’ sake.”

In this state, I commenced my studies as a student in college. Here I fell, and fell, by not aiming singly at the “prize of the high calling,” but at the prize of college honours. I subsequently entered a theological seminary, with the hope of there finding myself in such an atmosphere, that my first love would be revived. In this expectation, I grieve to say, I was most sadly disappointed. I found the piety of my brethren apparently as low as my own. I here say it, with sorrow of heart, that my mind does not recur to a single individual connected with the “school of the prophets,” when I was there, who appeared to me to enjoy daily communion and peace with God.

After completing my course under such circumstances, I entered the ministry, proud of my intellectual attainments, and armed, as I supposed, at every point, with the weapons of theological warfare, but with the soul of piety chilled and expiring within me. Blessed be God, the remembrance of what I had been remained, and constantly aroused me to a consciousness of what I was. I looked into myself, and over the Church, and was shocked at what I felt and what I saw. Two facts in the aspect of the Church and the ministry, struck my mind with gloomy interest. Scarcely an individual, within the circle of my knowledge, seemed to know the Gospel as a *sanctifying* or *peace-giving* Gospel. In illustration of this remark, let me state a fact which I met with in the year 1831 or 1832. I then met a company of my ministerial brethren, who had come together from one of the most favoured portions of the country. They sat down together, and gave to each other an undisguised disclosure of the state of their hearts; and they all, with one exception—and the experience of that individual I did not hear—acknowledged

and be transformed into his likeness ; and as I was perpetually seeking that Divine illumination by which I might apprehend him,—an era occurred in my experience, which I have no doubt will ever be one of the most memorable in my entire past existence. In a moment of deep and solemn thought, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ, as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I would say is, that, in view of it, my heart melted, and flowed out like water. The heart of stone was taken away, and a heart of love and tenderness assumed its place. From that time I have desired to “know nothing but Jesus Christ and him crucified.” I have literally “esteemed all things but loss for the excellency of the knowledge of Jesus Christ my Lord ;” and the knowledge of Christ has been eternal life begun in my heart.

Now, when the Lord Jesus Christ was thus held up among us, by myself and others, a brother in the ministry arose in one of our meetings, and remarked that there was one question to which he desired that a definite answer might be given. It is this ; “When we look to Christ for sanctification, what degree of sanctification may we expect from him? May we look to him to be sanctified wholly, or not?” I do not recollect that I was ever so shocked and confounded at any question, before or since. I felt, for the moment, that the work of Christ among us would be marred, and the mass of minds around us rush into Perfectionism. Still the question was before us ; and to it we were bound, as pupils of the Holy Spirit, to give a scriptural answer. We did not attempt to give a definite answer to it during that time. With that question before us, brother Finney and myself came to New York, and spent most of the winter together in prayer and the study of the Bible. The great inquiry with us was, What degree of holiness may we ourselves expect from Christ, when we exercise faith in him, and in what light shall we present him to others as a Saviour from sin! We looked, for example, at such passages as this—passages of which the Bible is full,—“And the very God of peace sanctify you wholly ; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it!” We looked at such passages, I say, and asked ourselves this question—Suppose an honest inquirer after holiness comes to us, and asks of us—What degree of holiness is here promised to the believer? May I expect, in view of this prayer and promise, that God will sanctify me wholly, and preserve me in that state till the coming of our Lord Jesus Christ? What answer shall we give him? Shall we tell him that merely *partial*, and not perfect holiness is here promised, and that the former, and not the latter, he is here authorised to expect? After looking prayerfully at the

testimony of Scripture, in respect to the provisions and promises of Divine grace, we were constrained to admit, that but one answer to the above question could be given from the Bible; and the greatest wonder with me is, that I have been so long a "master of Israel, and have never before known these things." Since that time we have never ceased to reclaim the redemption of Christ as a full redemption. Nor do we expect to cease proclaiming it as a full and finished redemption, till Christ shall call us home. For myself, I am willing to proclaim it to the world, that I now look to the very God of peace to sanctify me wholly, and preserve my whole spirit, and soul, and body, blameless unto the coming of our Lord Jesus Christ. I put up this prayer with the expectation that the very things prayed for will be granted. Reader, is that confidence misplaced? In expecting that blessing, am I leaning upon a rotten reed, or upon the broad promise of God?

There is one circumstance connected with my recent experience, to which I desire to turn the special attention of the reader. I would hereby say, that I have for ever given up all idea of resisting temptation, subduing any lust, appetite, or propensity, or of acceptably performing any service for Christ, by the mere force of my own resolutions. If my propensities, which lead to sin, are crucified, I know that it must be done by an indwelling Christ. If I overcome the world, this is to be the victory, "even our faith." If the great enemy is to be overcome, this is to be done "by the blood of the Lamb."

Believing, as I now do, that the Lord Jesus Christ has provided special grace for the entire sanctification of every individual, for the abjection of all his propensities, for a perfect victory over every temptation and incentive to sin, and for rendering us, in every sphere and condition of life, all that he requires us to be; the first inquiry with me is, In what particular respects do I need the grace of Christ? What is here, for example, in my temper that needs correcting? Wherein am I in bondage to appetite, or to any of my propensities? What are the particular responsibilities, temptations, &c., incident to each particular sphere and condition in life in which the providence of God has called me to act? What is the temper that I ought there to manifest, so that I may everywhere, and under all circumstances, reflect the image of Christ?

Thus, having discovered my special necessity, in any one of the particulars above referred to, my next object is, to take some promise applicable to the particular exigency before me, and go directly to Christ for the supply of that particular necessity. By having the eye of faith perpetually fixed upon Christ in this manner; by always looking to him for special grace in every special exigency; yes, for "grace to help in every time of need,"—how easy it is to realise in our own blessed experience the truth of all the "exceeding great and precious promises" of

Israel" (ver. 25) was discovered; the forbidden, the stolen, the accursed thing, was dragged to light out of its hiding-place in the tent, and openly destroyed. It was after this was done that the voice of the Lord was heard saying, "*Fear not*, neither be dismayed. Take *All the people of war* with thee, and arise, go up to Ai. See, I have given it into thine hand" (chap. viii. 1.) The hidden sin has been dealt with, and Israel has *again* consulted the Lord; and this time goes forth, *using all appointed means* in his name—even as Christ, who alone gave Lazarus life, called on friends to roll away the stone, and afterwards to "loose him, and let him go."

Young believer, if your progress is at a stand, find out the *Achan*. Ask the Lord to find it out for you. And how must it be dealt with! It must be taken to the Valley of Achor; it must be laid upon Him "who his own self bare our sins in his own body," (1 Pet. ii. 24), and did so, "that we, being dead to sins, might live unto righteousness." Bring it out; lay it on the Sin-bearer. Visit the cross again, and see the beloved Son "stoned with stones and burned with fire" (ver. 25), enduring all reproach, and shame, and woe, bearing the fire of divine wrath. Truly his "soul was troubled;" (John xii. 27); but He was troubled that your troubled soul might find rest in Him. It is thus that our "Valley of Achor" becomes to us "a door of hope" (Hos. ii. 17; Isa. lxxv. 10), an entrance into Canaan. It is thus you will find yourself freed from the guilt that made all progress impossible.

It may be good (though the case is one of a soul not in Christ at the time) to illustrate our subject by briefly relating the experience of John Berridge, of Everton, at one period of his life. He entered the ministry, knowing something of the law, but not much of the gospel. For six years in one parish and two in another, he took extraordinary pains in teaching morality and practical duties, and not one soul was turned to God. Secret misgivings arose in his mind; he began to suspect that there was some *Achan*—some hidden evil. At last he set apart ten days in prayer, the burden of his cry being, "Lord, if I am right, keep me so; if I am not, make me so." After these ten days, one morning, as he sat musing on a text of Scripture, the words, "Cease from thine own works," seemed to be spoken to him. The scales fell from his eyes. He discovered his *Achan*, "*secret reliance on his own works for salvation*"—the hope to be saved *partly* in his own name, and *partly* in the name of Christ. From that moment he took Christ as *ALL* his righteousness, and from that day conversions began among his people, till he could number the awakened by hundreds every year.

Young believer, if your growth in grace be retarded or arrested, be assured it will be because of some secret sin—some departure from close walking with God. You allow an idol to get Christ's place in your heart. Christ decreases; self increases silently. The creature gets in, it may be in the form of dress ("Babylonish garment"), or love of money

'wedge of gold"); it may be some pleasure which seems to you not un-
wful; it may be some excessive attachment; it may be indolence and
indulgence in common comforts. You may "grieve the Holy
spirit," by whom you are sealed for the day of redemption, by giving way
to a bad temper, angry words, and evil speaking (Eph. iv. 10). Satan has very
many temptations ready. You may be drawn off to self-righteousness
and spiritual pride; you may become unbrotherly in feeling, and unten-
er in your regard to God's holy law, every precept of which is, "holy,
and just, and good" (Rom. vii. 12). The sin may be hid; you yourself
may for a time not perceive its presence and power; only you are aware
that you are not advancing. Ai is not taken, and you have been beaten
back in some of your attempts. Have you been at a ball? Have you
been reading novels? Have you been peevish? Have you broken some
promise? But it is needless to enumerate.

Perhaps you have envied, or grudged the success of others—at least,
not been glad at it. There was a man of God very anxious for the conver-
sion of a relative. But he did not seem to be blessed in his efforts. God
sent another of his servants to the place, whom He owned to many; but
the man of God was afraid, rather than desirous, that his relative should
not receive blessing from this stranger. He wished to have all the credit of
having been himself the instrument. No blessing came, till at last he
saw that he was reserving this "accursed thing" in his heart, viz.,
his honour to himself. He was led by the Holy Spirit to bring it out, and
cast it away, and soon after his relative was saved!

You must fall down "before the Ark of the Lord" (verses 7, 8), and
say to Him "Search me, O God, and know my heart; try me and know
my thoughts, and see if there be any wicked way in me, and lead me in
the way everlasting." (Psa. cxxxix. 23, 24).

You will be no gainer by imitating poor Achan, who, took for-
bidden spoil, and lost his all. Had he only refrained, he would soon
have got spoil enough in Ai (viii. 2, 27); for, as if on purpose to expose
him more the folly as well as sin of the troubler of Israel, the Lord, who
was at Jericho, "In any wise keep yourselves from the accursed thing,"
and give Israel in the next encounter at Ai full liberty to take the spoil,
that He might mark his approval of their circumspect and careful con-
duct. What a lesson for us! Only, O believer, deny thyself; act accord-
ing to the law of thy God however sorely tempted, and you shall be
rewarded in the taking of some Ai; you shall, even in this present life,
have recompense of reward, and plenty of prey, plenty of spoil, shall be
yours soon. Here is Christ's promise, "There is no man that hath left
me, or brethren, or sisters, or father, or mother, or wife, or children,
or lands [in short, anything] for my sake, but he shall receive an hun-
dredfold now, in this time," (Mark. x. 30, 31), an hundredfold more glad-

pouring out their treasures as brave warriors their blood, and giving, or striving to give, in some far-off and reverent manner, after the measure of him who, that we and the world might live, spared not his only begotten Son!—*Rev. W. M. Punshon.*

OUR LIFE PLANS.—How different my life has been from that which I planned and dreamed about in boyhood. I have no disposition to complain of what men call destiny, for my success has been equal to the average of those with whom I started. But it has not been won in the sphere in which I hoped to win it thirty years ago. I am not, at fifty, in any respect what I then thought I should be. I ask, *How is this?* Why did I not reach the goal toward which I started? And I find that a higher power has interposed. As I went on or sought to go in the way I had chosen, obstacles were encountered—the path was hedged up and a new one opened. It seemed to run almost parallel with the old one for a time, but gradually it diverged until I found myself going in a widely different direction. Objects that seemed worth striving for at a distance lost their charms as I drew near. New objects were presented. Thus, instead of working out my own life-plans, I have been working out the plans of Providence. I have been free; I have chosen and resolved; I have sought and found; I have toiled and achieved, and yet I have not had my own will in anything. My feeling to-day, as I look back, is that of one who has been led, led gently and wisely and in mercy. The way of my heavenly Father has been better for me than that I dreamed of and longed to walk in.

I do not believe that my case is peculiar. I think that all who have any faith in God must feel as I do. We are children of Providence. We are led in a way that we know not. The hand that we hold as we stumble on, the hand that keeps us from falling and guides us in the life path appointed for us, reins the stars in their courses and was nailed upon the cross. If we cling to that hand, we are sure that infinite love will direct our steps. What need we more? Our pilgrimage on earth is soon over. As we look back upon fifty years of it, it seems like a dream of the night. Soon the shadows amid which we have groped our way will disappear, and in the light of the day that never ends we shall know why we were led as we are through this wilderness. We shall see, no doubt, that the greatest trials were our greatest blessings; that what we called prosperity was our greatest danger and snare; that when we were most elated and hopeful we had least reason for being so, and when we were most despondent we should have been most joyous and exultant. We shall wonder greatly at our blindness and waywardness, but shall wonder most at the patience of God and the exhaustless resources of his grace.

TRUTH FOR THE TRUTH'S SAKE.—The allegiance of the soul to truth is tested by small things rather than by those which are more important. There is many a man who would lose his life rather than erjure himself in a court of justice, whose life is yet a tissue of small insincerities. We think that we hate falsehood when we are only hating the consequences of falsehood. We resent hypocrisy and treachery and calumny, not because they are untrue, but because they harm us. We hate the false calumny, but we are half pleased with the false praise. It is evidently not the element of untruth here that is displeasing, but the element of harmfulness. Now, he is a man of integrity who hates untruth as untruth; who resents the smooth and polished falsehood of society, which does no harm; who turns in indignation from the glittering, whitened lie of sepulchral Pharisaism, which injures no one. Integrity recoils from deceptions which men would almost smile to hear called deception. To a moral, pure mind, the artifices in every department of life are painful; the stained wood, which passes for a more firm and costly material in a building, and deceives the eye, by seeming what it is not, marble; the painting which is intended to be taken for a reality; the gilding which is meant to pass for gold; and the glass which is worn to look like jewels; for there is a moral feeling and a truthfulness in architecture, in painting and in dress, as well as in the market-place, and in the senate and in the judgment hall. "These are trifles." Yes, these are trifles; but it is just these trifles which go to the formation of character. He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity.

—F. W. Robertson.

THE CLEANSING BLOOD.—A visitor among the poor was one day limbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly atrocious and repulsive countenance, who stood upon the landing place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to do him good, and to see him happy, and that the book he had in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down stairs. While the visitor was endeavouring with gentle-

ness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors that opened upon the landing saying :

“Does your book tell of the blood which cleanseth from all sin?”

For the moment the visitor was too much absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in urgent and thrilling tone.

“Tell me, oh ! tell me, does your book tell of the blood which cleanseth from all sin?”

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three legged stool and a bundle of straw in a corner, upon which were stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question : “Does your book tell of the blood which cleanseth from all sin?” He sat down upon the stool beside her, and inquired, “My poor friend, what do you want to know of the blood that cleanseth from all sin?” There was something fearful in the energy of her voice and manner as she replied, “What do I want to know of it? Man, I am dying ! I am going to stand naked before God. I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done,” and she groaned bitterly as the thought of a lifetime’s iniquity seemed to cross her soul. “But once,” she continued, “once, years ago, I came by the door of a church, and I went in—I don’t know what for. I was soon out again, but one word I heard there I never forgot. It was something about blood which cleanseth from all sin. Oh ! if I could hear of it now. Tell me, tell, if there is anything about that blood in your book !” The visitor answered by opening his Bible and reading the first Epistle of St. John. The poor creature seemed to devour the words, and when he paused she exclaimed, “Read more, read more.” He read the second chapter—a slight noise made him look round; the savage ruffian had followed him into his mother’s room, and, though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth, and fifth chapters, before he could get the poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her until she died, some weeks afterwards; and blessed was it to see how almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother’s room and listened in silence but not in indifference. On the day of her funeral he beckoned him to one side as they were filing up her grave, and said, “Sir, I have been thinking that there is nothing I should so much like as to

spend the rest of my life in telling others of the blood which cleanseth from all sin."

Thus the great truth of free pardon through the blood of Christ sinks into the soul and saves it. Thus grasped when all else is gone, it has power to sustain the drowning spirit, and lift it up above the floods that are going over it. Thus it breaks the heart of stone, which nothing else could touch, and turns the abandoned persecutor into the zealous teacher of Christianity.

"WRITE IT ON A RUM-CASK."—Baron Stowe once preached from the words: "In that day shall there be upon the bells of the horses, 'Holiness unto the Lord,' &c."—The sermon was of a practical character, and enforced the truth that, in every transaction of life, in everything in which we engage, this should be the great principle which should govern us. "Inscribe these words," he said, "on every implement of trade; on your yard-sticks, upon your counters; upon your scales and measures; let it be written at the head of every page of your day-book and ledger—"Holiness unto the Lord.'"

There was a man in that audience (a stranger) who was largely engaged in the rum traffic.

As Mr. Stowe closed his sermon he said:—"Some one has remarked that he can judge of the propriety of an idea if you can paint it on the wall. Let us apply the text: inscribe over the entrance to this house of God, 'Holiness unto the Lord;' nothing could be more proper; let it be inscribed over your schoolhouses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking-saloon or gambling-house the words, 'Holiness unto the Lord;' or suppose we go down upon the wharf and inscribe on those casks of liquid fire that burn men's bodies and destroy their souls, 'Holiness unto the Lord?'"

He closed here. That rum-seller went out, cursing the preacher and the sermon. Why, he only asked the question how the words, "Holiness unto the Lord" would look inscribed on a rum-cask; but that single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the rum-traffic.—*Union Advocate*.

DRUNKENNESS.—The number of persons charged before magistrates in England and Wales in 1873 with being drunk, or drunk and disorderly—namely, 182,941—is very nearly double the number so charged in 1863, in which year it was but 94,745. The increase has been chiefly in the last six of the intervening ten years. In 1867 the number was but

100,357 ; in 1868 it was 111,465 ; in 1869, 122,310 ; in 1870, 131,570 ; in 1871, 142,343 ; in 1872, 151,084. In 1873, the first year under the new Intoxicating Liquor Act, instead of a continuance of the increase of 10,000 or 11,000 in a year, the number leaped up to 182,941—an increase of nearly 32,000 over the preceding year. There are no means of distributing the increase among its causes, whether high wages, stricter police supervision, or other cause ; but the number is remarkable. It is worth notice, also, that the increase is more among men than among women. In 1867 the number proceeded against comprised 74,860 men, and 25,497 women—three men to one woman—the women being very little above a fourth of the whole number ; but in 1873 the numbers were 141,232 men, and 41,709 women—the women in 1867 being 400 more than a fourth of the whole number. It should be explained that, strictly speaking, the returns do not show the number of persons proceeded against, but the number of proceedings taken, so that an habitual drunkard may be committed more than once in the same year. It is as well to state, also, that the “year” in these police returns is from Michaelmas to Michaelmas ; it continues to be one of the peculiarities of the annual volume of “Judicial Statistics” that some criminal returns are for a year ending at Michaelmas, and others are for a year ending on the 31st of December.

A STRONG ARGUMENT FOR PROHIBITION.—About two years ago, Judge A. W. Barlett, of Trimble County, refused to license the sale of intoxicating drinks to any man in the county. This “new departure” by a county judge was heralded all over the land ; and a charge of insubordination was made ; and an appeal went up to the Court of Appeals. But the Judge remained firm. He looked at the work of the license system in the county ; he saw “evil, only evil, and that continually ; and resolved that, by his hand, no more men should be allowed to work ruin among his people ; that in eternity no rum-seller should hold up his license and say, “Here, Lord, is my authority, signed by the County Judge of Trimble County.”

The Court of Appeals sustained the Judge, and since that day not a licensed rum-shop has been granted for the county. Now, mark the result : to-day, there is not a criminal case on the docket in Trimble County ; not a criminal in the jail, not a pauper in the county, and not a licensed bar-room. Last County-Court day, though the county-seat (Bedford) was crowded with people, not a drunken man was seen in the town. Perfect order and good will reigned. No husband went home a terror to his wife, no father a demon to his children.

Men ask “What good will a prohibitory law do, if passed ?” Here

is one of many examples we could give just like it. Is not such a record desired for every county? Look at Anderson County, with her two whisky murders in one week! Look at Jefferson County, with her forty to fifty murders per year, and five hundred and thirty-seven arrests in this city alone in the month of June! Look at Pulaski county with her ten whisky murders recently! Look at Bourbon, with her ten whisky murders now on docket. Look at Scott with her docket crowded—and then look at Trimble, free from whisky, and free from crime, and say whether you will put your name with Judge Bartlett's against the license system, or in favour of it.—*Kentucky Temperance Advocate.*

Connexional Biography.

THE REV. GEORGE BETTS.

THE subject of this brief memorial was born at Thropham, in the county of Norfolk, November 29, 1808. His parents were members with the Wesleyan Methodists—poor in this world's goods, but rich in faith, and heirs of the kingdom which God has promised to those who love him. George was early led by his parents to the place where they stately worshipped, and under the solemn appeals made to the conscience, and the striking delineations of character which were drawn, his mind received new and deep impressions, and personal religion and the concerns of his soul became invested with unspeakable importance; sin appeared hateful, and holiness lovely and desirable, and to muse and mourn over his own wretchedness became habitual. He was converted in the eighteenth year of his age among the Primitive Methodists. This great change took place on the day his father was interred. His mother afterwards died in a love-feast held in Rockland Primitive Methodist chapel, immediately after she had spoken her experience, and thus in a hallowed burst of heavenly influence she left this mortal region for a mansion above. The departed having given himself to God, he believed it to be his duty to give his hand and services to the church of his choice, and not long after his name appeared on the Brandon circuit plan as a local preacher. At that period he followed the occupation of a shepherd, and joyfully made the heaths, hills, and vales ring with the voice of praise and prayer, as he followed his fleecy charge. About the year 1834 he was moved by the Holy Spirit, and called by the Church, to enter upon a wider sphere of action for God, the regular ministry. His itinerant life swept over a period of about forty years; he laboured with general acceptability and considerable success, on the following stations:—Brandon, Mathshal, Upwell, Saffron Walden, Rockland, Diss, Soham, Aylesham, Wangford (twice), Dereham, Lynn, Wisbeach, Highworth, Basingstoke, Stratford-on-Avon, Romford, Norwich, Yarmouth, and Docking; nor did he find his itinerant life all sunshine. His natural disposition being meek and gentle he was imposed upon by unreasonable men; but he met all in the spirit of his Master. Indeed few have equalled him, perhaps none excelled the deceased in close, holy living, and calm Christian confidence in the atonement; and though in the pulpit he was not what some call brilliant, yet he was invariably sound, and often successful in winning souls to God. In the various families where he visited there was nothing light and frivolous heard from him, his words were

Divine grace ! How easy it is to have the peace of God, which passeth all understanding, "keep our hearts and minds through Christ Jesus." "Our peace is then as a river, and our righteousness as the waves of the sea." The mind seems to be borne upward and onward, as upon an ocean of light, peace, and blessedness, which knows no bounds.

"O glorious change ! 'tis all of grace,
By bleeding love bestowed
On outcasts of our fallen race,
To bring them home to God ;
Infinite grace to vileness given,
The sons of earth made heirs of heaven."

And now, reader, "my heart's desire and prayer to God" for you is, that you may know this full redemption. If you will cease from all efforts of your own, and bring your sins, and sorrows, and cares, and propensities which lead into sin, to Christ, and cast them all upon him; if, with implicit faith, you will hang your whole being upon him, and make it the great object of life to know him, for the purpose of receiving and reflecting his image—you will find that all the "exceeding great and precious promises" of his Word are, in your own blissful experience, a living reality. The waters that Christ shall give you "shall be in you a well of water springing up into everlasting life." You shall have a perpetual and joyful victory over "the world, the flesh, and the devil." Everywhere, and under all circumstances, your peace in Christ shall be as a "river, and your righteousness as the waves of the sea." "O taste and see that the Lord is good." "There is no want to them that fear him." And, reader, when your cup is once filled with the love of Christ, you will then say with truth, "The half has not been told me." "Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love him."

A Word to Young Believers.

In two ways we are apt to go wrong, after being blessed with success in our work for God, or in our living for Him. One mistake is, we are apt to count upon the grace given to us in the past, as if it were, of course, with us in the next matter we take in hand. We say in our hearts, "I was enabled to carry that matter through, I shall be enabled to carry through this also." We do not say, "If the Lord helped me then, the same Lord will help me now, when I again have recourse to Him;" but we

say, "The impulse the Lord gave me yesterday will speed me on my way to-day," omitting fresh and direct application to Him. If David (2 Sam. vii. 19, 20) having consulted the Lord, and gotten victory at Baal-Perazim, had gone right up next time in the same manner against the same enemy, counting on like success, he would have been defeated; for at the next attack, the Lord said, when inquired at (ver. 23), "Thou shalt not go up; but fetch a compass, and come upon them over against the mulberry-trees." Dependence, day by day, and renewed application to the Lord on every new emergency, is our rule; no laying up of manna, no laying up of strength. Another mistake often made is, we apply to God for help, and go forward, but we are easy-minded about the means we use. We say in our hearts, "It all depends on God, who can work with very inadequate means." So far this is true, but it is not true that the Lord will work for us if we could have used better means by putting forth more effort and pains.

Israel at Ai fell into both of these mistakes. They seem to have thought that they might march right on, in the strength given them for the conquest of Jericho, and the Lord would work in the same manner. They neither made direct inquiry for new guidance, nor got ready adequate means; but, flushed with victory, and somewhat elated, moved on to Ai. They soon met with a check that sent them to inquire.

However, there was a yet more serious hindrance. We look at Israel as one body. This body, this host, has gone on smoothly, resistlessly till now, but is all at once brought to a stand. Instead of the walls of Ai falling down at the approach of Israel, the enemy drove them back—"They fled before the men of Ai, and the men of Ai smote of them thirty-and-six men," (verse 5.) It was a shameful defeat, for the enemy "chased them from before the gate even unto Shebarim, and smote them in the going down thereof." And this is the host at whose approach Jordan's waters fled, and Jericho's wall fell flat!

The hearts of the people "melted, and became as water," and "Joshua rent his clothes, and fell on his face before the Ark of the Lord" (ver. 5, 6). It was not the loss of six-and-thirty men that so dismayed them; it was the alarm that the Lord had taken the enemy's side—or, at least, had forsaken Israel. At all events, their progress is arrested, and they must find out the cause. They go to the Lord, and ask at Him; He tells at once that the cause is simply this, "*Israel hath sinned; they have taken of the accursed thing; they have stolen, and dissembled also, and have put it among their stuff; therefore the children of Israel could not stand before their enemies.*" And the Lord further solemnly declares, "*Neither will I be with you any more, except ye destroy the accursed thing from among you!*"

They set themselves in right earnest to find out the sin, and the Lord at once guided them to it. Achan was found out; "*the troubler of*

The Rev. J. Ashworth says, "The Rev. J. T. Brown came to travel with me at Croydon, London sixth circuit. This was his first station after leaving the Theological Institution; a day or two before he came he had been called to bear the great trial of following his dear father to the grave, but to this trying bereavement he bowed with great Christian resignation. Being so very young, and the friends knowing that he had come to them from the very grave-side of his earthly father, they received him with great affection and strove to make him comfortable. In this circuit he laboured with great acceptance for a year and a half and his labours were not in vain in the Lord. He was very much at home in the prayer meetings; he seemed to possess an aptitude for discovering those who were under good impressions, taking them by the hand and leading them to Christ. In ministerial family visiting he was very diligent and useful; indeed he was an excellent colleague, ready to assist in every department of Christian work. From Croydon he removed to Northampton (my present station). Since I came here, I have often heard him spoken of with great esteem. During the time of his travelling here with the Rev. S. J. Wallis, the Northampton new chapel was built. In this work he rendered very valuable assistance to his superintendent. Since I came I have heard some of the most influential gentlemen of the town (to whom he appealed for help) speak of his zeal, perseverance and Christian deportment in the most commendatory terms; indeed the report of his death was received by many persons of other Christian denominations as well as our own with very deep sorrow. In conclusion I may say that in my opinion his talents, piety, love for souls, and activity in every department of Christian labour were such, that I could wish we had a hundred men like him to call into the work of our ministry.

The Rev. S. J. Wallis says, "I could say a great deal in praise of the gifts and graces of my dear departed colleague without being accused by those who knew him of burning the incense of flattery to the ashes of the dead. He had his failings, or he would not have been mortal, but these were lost amid abounding excellencies as the scars of earth are hid beneath a robe of summer beauty. In a word I found him an earnest, laborious, kind and pious colleague, and our labouring together for two years at Northampton has left fragrant reminiscences which will linger for many a day. His pulpit gifts were at least equal, if not superior to those possessed by our ministers in general, and had he been spared to labour in the church of his choice, I have no doubt he would have been a great blessing to the Connexion."

The Rev. H. Doe says, "I was but slightly acquainted with Bro. Brown before he came to labour here last July, and being unwell most of the time he was with us, he did not appear in the best possible light; still he was well received and highly esteemed by the people; he was very zealous in the great work of winning souls to Christ. He was not a man of brilliant talents or of learning but better than these he was useful in saving souls; he was truly a man of God, and laboured even beyond his strength for the good of others. He was of a most nervous, excitable temperament, and over-anxiety respecting his fourth year's examination and the future, hastened his death. He was a kind good colleague and we doubt not but he has already heard the Master say, 'Well done.'

The leading trait manifested in the ministerial life of Bro. Brown was intense earnestness; this characterized him in the study, in the pulpit, in the prayer meeting, in pastoral visiting, and in circuit business. He could do nothing half-heartedly. Had his constitution been strong enough to have borne the strain he put upon it, he would undoubtedly have been a most useful man to the Connexion. May his sorrowing mother and sisters meet him "before the Throne."

F. RUDD.

Memoirs and Obituaries.

MARGARET SHIELDS, of Skewsby, in the Malton circuit, died August 8, 1873, in the 71st year of her age. For a period of fifty years she had adorned the doctrine of God her Saviour by a consistent life and conversation. She was remarkable for her simple faith in God and in prayer; her holy boldness and fervency of spirit showed the woman and her hold of heaven, while all present were wont to feel that she was in audience with the Deity. When Methodist means of grace were few and far between, she was wont cheerfully to travel long miles over dirty roads for the privilege of holding communion with the saints. Her end was somewhat sudden but peaceful and safe. Christ was her strength and salvation.

J. MILNER.

MR. GEORGE LOWDON.—On that part of the Cambrian group of mountains, stretching out to the confines of the counties of Northumberland, Durham, and Westmoreland, is situated the wild and picturesque district of Alston Moor. Near its centre stands the ancient town of Alston, said to reach the greatest elevation of any town in England; while the surrounding country is occasionally studded with villages and hamlets. This portion of Cumberland belonged to the Derwentwater family, previous to the attainder, and was finally granted by the government as a source of revenue, to the Greenwich Hospital. In this bleak region, where the corn will not ripen for harvest, the people sometimes say to the stranger, who happens to complain of climatic unsettledness, "In our year, sir, we have nine months of winter, and three months of bad weather!" But as a set-off to the inclemency of the seasons here are the extensive lead mines, which in the more flourishing times of mining speculation were sources of wealth to the proprietors, and of comparative comfort to the inhabitants.

Among the miners of this district and the neighbouring romantic dales, Primitive Methodism early gained victories, and laid its trophies at the Redeemer's feet. Several of the men of renown in our community have laboured successfully in this portion of the vast home-mission field, among whom may be mentioned Flesher, Oxtoby, Armitage, Harland, Sanderson, and others in more recent times, whose names are as ointment poured forth. The good seed, "the word of the kingdom"—scattered by those earnest and faithful ministers, fell into good ground, and brought forth fruit, and ripened unto harvest, to the praise of sovereign, saving grace. Among the fruits of their labours was the late Mr. George Lowden, the steward of the Hetton circuit.

Mr. Lowden was born at Alston Moor, in the year 1807. Being left while yet an infant without father and mother, and brought up in an irreligious family, his early years were spent in folly and in utter ignorance of the blessings of salvation. Like many other young men in the neighbourhood, he was addicted to the athletic sports so common at that period, especially to what was called "bowling." In this sport he was regarded as somewhat clever, so that he was frequently matched to bowl on Newcastle Town Moor. He continued in the course of worldly folly and vanity, but not without occasional compunctions of heart, until about the year 1826; when, during his attendance at a Primitive service, he was graciously arrested in his sinful career. The Holy Spirit revealed to him, in unmistakable conviction, the depravity of his nature, and the guilt of transgression. It was not, however, till after a severe struggle of several days that he was enabled in faith to "behold the Lamb of God which taketh away the sin of the world," and to realise in himself the blessing of salvation. Having obtained the forgiveness of sin, with the inward witness, he was enabled henceforward to walk in

newness of life, to rejoice in the favour of God, and to press forward in the full assurance of hope.

From the time of his conversion Mr. Lowdon held on the even tenor of his way. Destitute of anything like religious display, he was fervent in his devotion, and regular in his attendance on the means of grace. His entire life was characterised by singular uprightness and integrity, in which he studied to adorn the doctrine of God his Saviour in all things.

In the course of circumstances Mr. Lowdon removed to Westmoor, in the Newcastle circuit. After some time he removed to Seaton Burn, where his religious stability was so marked that he was appointed to the office of the leader of a class. During the year 1847 he removed to the centre of the great Durham coal field, Hetton-le-Hole, then in the Sunderland circuit. At this place he accepted the charge of a class, engaged in the Sabbath school as a teacher, and also as the superintendent; the several duties of which he continued faithfully and successfully to discharge until increasing infirmities compelled him to resign his loved employ.

At the explosion at the Hetton colliery, which occurred in December, 1860, Mr. Lowdon nearly lost his life in attempting to get the men who were lost out of the pit. The choke-damp overpowered him, and, in order to save him, he was dragged some hundreds of yards by the feet. From this accident, so nearly fatal, he slowly recovered; but there can be no doubt that it permanently affected his constitution, and contributed to the culmination of the complaints which hastened his death. For his merciful deliverance in this sad accident, in which so many lost their lives, he was devoutly grateful, and he resolved henceforward to walk in closer communion with his Saviour and Lord.

Mr. Lowdon's conduct was eminently characterised for uniform steadiness, firmness, and straightforwardness. Those who knew him best, and had the most to do with him, are prepared to say that those qualities were more eminently manifested by him than by most men they have ever known. His son-in-law, Mr. James Dakers, says, "I have watched him closely in the church, in the office, and in the mine, for several years; but I never knew him to yield to any man or in any circumstances, in carrying into effect his notions of duty and rectitude." Indeed many of the brethren have said of Mr. Lowdon, "Beneath his rough and somewhat coarse exterior, he was a gem of sterling worth." He was one of those individuals who did more than he said, was better than he professed to be, and did more real service in the church of God than casual observers, or those judging from mere noise and show supposed.

Mr. Lowdon loved the Connexion in which he had received his religious instruction, and obtained his spiritual life. He was attached to our ministers, and carefully guarded their character and influence. He was never absent, unless from illness, from the preaching service; he was always seen at the meetings for prayer. He could not be allured from the week-night service to any other meeting however high sounding its name. He was a believer in religion—religious life—religious duty; the religion which had renovated and regenerated him, he held, could and would renovate and regenerate the world. Happily does the Rev. John Waite say of Mr. Lowdon, "All the time that I have known him he grew in my esteem; and often have I alluded to him as a model member and official in our church." Yes, "a model member and official." This witness is true, and can be corroborated by every minister who knew him. In all church matters he took the warmest interest. He was one of the most judicious officials I have had the happiness to know. He kept our rules, and calmly and peaceably enforced them; and he did not care to spend his time in mending them. As a member of the circuit committee he was shrewd and careful; and often has his calm advice prevented strife. Thomas Gibson, Esq., says "he was a man of sound judgment, of pure-mindedness, useful in the church, and an ornament to his Christian profession." Hence he was looked up to for advice and counsel by his brethren; and all felt that they could safely trust his judgment. Although he was for several years overman, and during the last ten

years of his life underviewer at the Hetton colliery, he could comfortably meet in all official meetings on the same level as his worthy and excellent brethren. His deep humility was above the assumption of airs of official importance. Mr. R. Stinson says, "I always admired and esteemed Mr. Lowdon for his consistent and humble walk and conversation. He was a man of prayer, and upright and straightforward in all his dealings."

Mr. Lowdon took a lively interest in the erection of our chapel at Hetton. To him it was indeed the sanctuary of the Most High. In the reduction of the debt from the chapel and school premises, his patient and plodding efforts were untiring, and to his energy and perseverance may be attributed its present prosperous condition.

Mr. Lowdon's last illness was comparatively brief, but from its nature extremely painful. In the furnace of suffering his confidence in God—his tower of strength—never forsook him. He was satisfied that his gracious Saviour would afford him power and victory in the final struggle. The last time I called to see him he was quite resigned and perfectly happy in the contemplation of his eternal rest. He said, "I have looked over the books"—he was circuit steward and treasurer for the Hetton chapel—"you will find them all right. My work is now done; all my affairs are settled; I am just waiting for the Master's call." From the nature of his illness he could talk but little; but whenever asked the state of his mind, he invariably answered, with uplifted hand and a beaming countenance, "all right." The last day of his sojourn here he requested to be left with only one attendant, so that he might be uninterrupted in the contemplation of that bright land he was waiting to enter. Thus he passed away to join the ransomed throng, August 8, 1873, aged 65 years: "The righteous shall be had in everlasting remembrance."

J. A. BASTOW.

SARAH VICKERS was the daughter of John and Elizabeth Lowes of Earsdon, in the North Shields circuit. She was born September 24, 1843. During a glorious revival at Earsdon, when between forty and fifty precious souls were brought from darkness to light, she, in the month of February, 1858, cast in her lot with God's people, and obtained peace through believing. She gave the fullest evidence that she was indeed born of God, and from that time her energies were devoted to the service of God.

Her experience was always clear and scriptural, and she was remarkable for her love of the public means of grace and the regularity of her attendance. She was a cheerful Christian, and the ways of religion, to her were indeed "ways of pleasantness." The religion of Jesus, of which she was made a happy partaker, shone brightly in her and her countenance was a true index to the treasure hid within. She became a living epistle, and her path was like that of the just, "which shineth more and more unto the perfect day."

For many years she was an industrious, cheerful, and successful missionary collector, travelling many a mile for the extension of Christ's Kingdom.

In September, 1870, she was married to Mr. Joseph Vickers, whose father was for many years a local preacher in this circuit. The son, like she whom he had chosen, feared God; and in her new relationship she evinced the prudence, industry, kindness and affection which every way became her. She adorned the doctrine of God her Saviour in all things, and the world took knowledge of her that she had been with Jesus. Yet it was at home that her Christian graces were best known, and hence the sorrow which has fallen on the whole family is great. The stroke was sudden and severe, and the light of all eyes seemed to fade when the news was told.

She gave birth to her second child on August 1, and was then called to pass through deep waters. Her sufferings were most intense, and when she felt that she was nearing the verge of death she called all her sorrowing friends to her bedside and bade them farewell, and then she prayed

earnestly for them all to meet her in heaven. For upwards of three hours she called upon her blessed Saviour, saying, "Blessed Jesus, blessed Saviour, come, my Lord, come away! Oh! the light, the glory, the ineffable glory! Come, Jesus, blessed Jesus, come away!" While she was in this happy state of mind the doctor came in and tried to hush her into quietness; but she bade him go, and not dim the light or hide the Saviour from her eyes. "Doctor," said she, "I have prayed long for your conversion. It is hard to suffer; but Jesus suffered more for me and you, and his precious blood cleanseth us from all sin. Oh! the light, the glory! I see my blessed Saviour with his vesture newly dipped in blood!" Seeing her dear father standing weeping, she said: "Hush, father, I must go. I am just stepping into the river, but Jesus is with me. All's right. I am going now to my heavenly home." Never did I see a more triumphant Christian, or witness greater victory over the power of death.

In this happy state she fell asleep in Jesus on August 10, 1873, at the age of 29 years.

Her husband has lost a valuable wife, and their child an affectionate mother and the church a useful member, but her blessed Saviour has received her ransomed spirit to the mansions of the glorified.

JOHN DIXON.

MR. THOMAS CLARK was born July 23, 1796, at Milfield, one of the pleasant villages which adorn the plains on the northern margin of the Cheviot Hills. Milfield plain, Flodden Field and Ford, with the surrounding vicinity, abound in historic interest relating chiefly to the border wars. But here, also, spiritual battles have been fought, and Methodism from early days till now, has gained goodly victories. It appears that the Bible Christians missioned Milfield in 1824, and numbered amongst the fruits of their toil our departed friend, with other members of the family. This nucleus of spiritual influence was sustained for a short time, when the Bible Christians withdrawing from the neighbourhood, the Primitive Methodists, who had already got a footing in Berwick-on-Tweed, took in charge the small society. Mr. Clark, a young man, at once gave his influence to the spread of the work under Primitive Methodist agency, and has ever since proved an unflinching adherent and warm friend. Under his parental roof, and afterwards in his own house, our preachers always found a welcome in the midst of their labours to extend the borders of the good cause. Mr. Clark began life as a blacksmith, but his health failing he entered into business as a draper, &c. Providence smiled upon his steady industry, and it is to be recorded to his memory that his liberality was consistent. He did not forget God in his prosperity, nor slacken his interest in the spread of religion around him. Providence had placed him in a position by which he might become influential through life for great good, and a pattern to many around him. And it is but right to say that our dear friend carried out his loyalty to the church of his choice, and that his long life and influence in the locality have entitled him to be regarded as the father of Methodism there.

In the year 1840 Mr. Clark entered into marriage with Miss Jane Cranston, a pious and devoted person. Their union was a most happy one, and their united sympathy and work gave fresh impetus to Primitive Methodism around them. Mr. Clark, retiring from the business of the shop, entered on a farm at Milfield plain, which he continued to occupy till about the close of his life. In 1855, our dear friend, who had laboured diligently to see a chapel erected at Milfield, was privileged to lay its foundation stone. He took no interest for his money-loan upon the chapel, and he gave at intervals large donations towards the debt until it was cleared.

Mrs. Clark's death in 1860 greatly affected him, and it is believed drew him more closely to God. In his somewhat solitary life, he was never more delighted than when he got a visit from God's servants, and a conversation on the great things of the kingdom. Mr. Clark never occupied the position of local preacher, though for years he conducted a religious service at Mil-

field on Sabbath evenings. He was more adapted for steady home life, and with his natural shrewdness and judicious counsels, proved a most valuable member of society. Some men could be seen more readily; Mr. Clark could be felt. His life was not the lofty mountain, or the tall tree, but rather the lowly river that pursues its peaceful, fertilising course. As society steward, he thought he found his place. He was a pattern of integrity and uprightness, and though there might be to the unaccustomed eye, a little of the sterner qualities about him, it is perhaps the best eulogium we can pronounce that "those who knew him best, loved him most." The heartiest appearances of the man were to be seen in the house of God, where he loved to dwell, and where, listening to the truths of God's word, he was ever ready with his response. He loved to hear the clear ring and prominent forth-putting of Methodist doctrines. His keen perception of their truth, and fitness for the world's salvation, rendered him weary of any deviation, and he rejoiced in what he called the "old fire." Towards the close of his life he presented a mellow aspect. His experience became deeper, and the ripened fruits of spiritual growth were at once obvious. His interest in Methodism at Milfield, which had always been so steady, was now even more apparent. He provided in his will that £100 should be permanently invested, and its interest paid towards the benefit of the cause in the locality. Declining strength was now very evident, and yet it was fondly hoped that for a few years at least his life might be spared. But his Father had need of him home. He had seen and promoted the progress of the good work around him, and he was gladdened by its spread on all sides. He could now retire to his reward with gratitude and praise. Of late years he had been spending a short time in the summer at Cullercoats for the benefit of the sea air. As usual, he went this year, but took ill suddenly whilst there. His sister, Mrs. Cowle, who accompanied him, did not apprehend immediate danger; but in a day or two he gradually sank, and became at length unconscious till his death. The few lucid moments he might have, gave evidence to his sister of his triumphant state, and even in his unconscious reveries his mind seemed to hover around some favourite portion of blessed truth. All was well. It needed not that he should wait long off the heavenly shores. The life had given a glorious testimony, and as a shock of ripe corn, he fell to the sickle of heaven, August 16, 1873, aged 77. Eighteen years ago that very day he had laid the foundation stone of Milfield chapel, and now he entered, as a worshipper, the temple above, of which the Lamb is the light and the glory.

HENRY YOOLL, JUN.

CHARLOTTE JUKES was born at Stroud, Gloucestershire, May 17, 1806. In early life she was noted for her modest behaviour and upright character. Unlike many in her day, she paid more attention to the cultivation of virtuous habits than to all outward adornments. When residing with her parents she joined the Wesleyan Methodist Society in her native town; and we have often heard her speak of the faithful followers of God with whom she was acquainted. When about 23 years of age the Primitive Methodists visited Stroud, and were kindly received by her parents and other friends. The Rev. Richard Jukes being appointed to that Station soon found a home with my mother's friends, where he frequently called when planned to preach in that locality. After some time my father resolved upon entering the marriage state; and on making known the fact to my dear mother, and assuring her that she was the object of his choice, he, (after due deliberation on her part, and with the consent of her parents) received her heart and hand.

In this matter the true sincerity of her love was manifested; for at that early period of our Connexion's history Travelling Preachers had not much that the world calls valuable, nor did they enter the Ministry merely for the sake of a living, many of them leaving situations in a worldly point of view far more remunerative and comfortable, for a life of persecution and hardship; yet being convinced that they were called of

God, they went forth, resting on the promises of him who called them. "Lo, I am with you"; "He that receiveth you, receiveth me." Like Moses, they forsook Egypt with its treasures, and chose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. Nor did the preachers alone need grace to strengthen them, but their faithful partners also, who were as undoubtedly called and qualified (many of them) to be their helpmates as the men were called and qualified by Him to preach the Gospel. In fact, to a great extent they were encouraged and cheered in their arduous labours, by the faithfulness and devoted tenor of their lives. While they sought to make them comfortable with regard to domestic matters, their loving words of counsel and hope nerved them with greater zeal to labour in the vineyard of their Lord. To this class our now sainted mother belonged. Leaving her friends and native home, she became the loving and affectionate wife of him by whose side she walked in harmony and peace for nearly forty years through the wilderness of this world, but who gained his promised rest about six years before her. During their happy union on earth, she fulfilled the solemn duties of a wife and mother, not only by attending to the requirements of a rising family, but by relieving my father as much as possible of the duties which otherwise would have devolved upon him had he been more at home, thus affording him a better opportunity for devoting the whole of his attention to the work of the ministry. Those only who have been blessed with such parents know the bitter pangs of parting. The last few months of our dear mother's life she ripened fast for the better land. Almost every spare moment from business and at the close of the day, she employed in reading the word of God and religious periodicals. The delight occasioned by such exercises might have been seen in her cheerful countenance radiant with joy, and the remarks she would make as she closed the book. The affliction which preceded her death was of about two months' duration, six weeks of which time she was able to rise from her bed and attend to matters as usual in connection with the family. But the disease from which she suffered gained ground upon her, and on Thursday, August 14, she was compelled to take to her bed. Her bodily pains were great, but she bore all without a murmur, the promise of her Lord being verified in her case, "As thy day, so shall thy strength be." Soon after being confined to her room she remarked to one of her family that she believed her stay on earth was but short, and that for some time she had been setting her house in order. Many expressions of thankfulness and trust in God fell from her lips during her affliction. A verse of a hymn, learned in her early days, she often repeated :—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall."

On the day of her death, August 26, as she neared her heavenly home, she exclaimed several times :—

"Sweet fields beyond the swelling flood."

By faith she had a view of the goodly land into which she was so soon to enter—the land of rest for which she sighed, and towards which she had been travelling so many years. The last few hours of her stay on earth were passed in short periods of slumber, from which, ever and anon, she would awake, and give expression to some line or sentence expressive of the joy which filled her soul. Opening her eyes on one of these occasions she exclaimed, "Heaven's my home!" To the question, "Mother, shall you be looking out for us from your home in heaven?" she replied, "I can hardly say; perhaps I shall be too much engaged." When language failed, her lips moved as if she was still breathing the praises of God. Thus she realized the sentiment of the beautiful hymn she had so often sung, and which was dearly loved by her and her sainted partner :—

"I'll praise my Maker while I've breath,
And when my voice is lost in death

Praise shall employ my nobler powers,
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Her earnest desire was to see the work of God revive, and nothing pleased her more than to hear that it was prospering and extending. She became a member in the Primitive Methodist Connexion about the time of her marriage, and continued a member till called from the Church militant to the Church triumphant. No trifling excuse prevented her attendance at the means when able to leave her home; in fact, many times has she wended her way to God's house in the most intense pain of body. It was her soul's banqueting house, where she partook of the "Bread of Life"; and though the outward man was perishing, the inward was being renewed day by day. The God whom she loved and adored was her strength and support in the hour of death.

So passed from our midst one of the most faithful mothers and sincere Christians that ever lived. As a family and church may we all follow in her footsteps, whose aim it was to tread in the footsteps of her Redeemer; and while we sorrow not as those without hope, may the faithful promises of God's Word cheer us while in the vale of tears, and help us to look forward to the happy time, which may not be far distant, when "those who sleep in Jesus will God bring with him, and so shall we ever be with the Lord." Then shall we understand God's dealings with us while on earth. In the light of heaven shall all be made clear. May we with patience and hope wait the coming of that day which shall restore to us our dear ones for ever—those with whom we have travelled in company to the house of God, with whom we have wept and prayed and rejoiced, but who have preceded us a little while to the better land.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round the throne we meet!"

JOSHUA JUKES.

MATTHEW DODSWORTH, of Kelfield, in the Tadcaster circuit, passed away from earth to heaven, changed mortality for a glorious immortality on September 9, 1873, aged 67 years. Of his early days we know but little, only that like too many he fell into open sin, followed the bent of his unrenewed nature, and continued to live for the flesh and the world a many years, but the Spirit of God often strove with him. He was left without a father when he was very young. When his father was being carried upstairs for the last time during his death illness, he fixed his eyes upon him and said, "Be thou a good boy." Those words he never forgot; they followed him through life. He was put apprentice by the parish and was very industrious. As a man of business he was shrewd, persevering, and successful; his frugality and industry placed him in life's decline in comfortable circumstances. About 25 years ago he began to attend the religious services held by our people at Kelfield, in a cottage, where he was often affected under our ministry. When efforts were put forth to build a chapel at Kelfield he worked hard and begged a deal for it. Being in York one day begging for the chapel, he made a stand in the street and said to himself, "What am I doing, begging for the Lord's house and not converted myself?" He began to seek the Lord earnestly, and one night, as he was kneeling at his bedside praying, he obtained the assurance of pardon, found great peace and joy in believing. He at once united with our people and continued in their fellowship to the end of his days. For years, through storm and sunshine, he lived the life of a humble, earnest, consistent, and devoted christian. For years he filled the offices of local preacher, class leader, society and chapel steward; in all these situations he was uniformly

diligent and faithful. He supported the institutions of Christ's church by both labours and gifts. Length of days seemed to augment his attachment to Christ and the interests of his church; this is as it ought to be, and as it will be when the soul lives near to God. He was no mere camp follower in the army of king Jesus, occupying a prominent place on festival occasions, and lagging in the rear when the tug of war came; no! he always had the armour on and was ready to do battle with sin and hell. He had little talent but much heart. He had a large soul if he had not much intellectual power. He was a good man. He had his oddities, his faults, he had what everybody else has, his imperfections, his infirmities, but he had many excellencies. He was apt to speak and deal very sharply at times with the members who neglected the means of grace, but his sharp and open rebukes were given in love, he was anxious for the prosperity of the cause. His house was ever open for the friends and servants of Christ. His name will long be remembered in this station. His removal is a great and felt loss. He continued, though far on in life, to do all in his power to build up God's cause. His friends were hoping that although he might lose somewhat of his vigour and activity as a workman, he would be permitted to remain among them for a while, to give them the benefit of his matured piety and experience, and to help them by his prayers. The Lord, however determined otherwise. The disease which proved fatal developed with startling rapidity and power. We were surprised that he should sink so suddenly into the jaws of death, but he was ready for his end. He was seized with a stroke, and after lingering a few days, mostly unconscious, he passed away to rest among the faithful. The Rev. D. Ingham says, "My three years of somewhat intimate acquaintance with brother Dodsworth lead me to think highly of his moral and religious character. Both Mr. and Mrs. Dodsworth received our ministers to their house with much kindness, and the minister who made himself most at home was most welcome. For many years he took a deep interest in the work of God, and when health permitted laboured hard to promote its prosperity. He had a considerable share in building the Riccal, Cawood, and Kelfield chapels, both as it regarded management and giving. He delighted in the house of God, this was seen by the interest he manifested in the neat little chapel in which he worshipped. He believed that God's house should be kept clean and comfortable. He was punctual and regular in his attendance at the means of grace, he did not slight the prayer meeting, as we fear too many do who bear the name of Christian. Early on the Sabbath morning and on the week night our friend was to be found at the prayer meeting: often very few were there, but he was not influenced by numbers, he believed in God's promises and often realized sweet foretastes of heaven in the prayer meeting. He had a great regard for the Word of God. In his own house it was the book that was the nearest to him, and the book that was the most read, and I doubt not it was the book he most loved. In the house of God he often listened with deep feeling to the preaching of the word of life, which was marrow and fatness to his soul. A blank is caused by his death, and the society will greatly miss him. I do not say he had no imperfections, he doubtless had, all men have, but he was seeking a meetness for the inheritance of the saints in light, and I doubt not he has attained to it, he would hear the blessed words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." In this age of pride, fashion, formality, and love of the world, the church can ill afford to lose such men as our brother, and hence we mourn at their removal; at the same time it is but right, that hard and diligent toilers should go home to repose when they have been in harness so long. It is proper too for the Master to gather the fruit into the garner when it has become fully ripe. Our friend was ready for the ingathering, so the Lord came and took him away. The writer improved his death to a large and overwhelming congregation in Kelfield chapel on Sunday, October 6, 1873.

JAMES AUSTERBURY.

Literary Notices.

A Book for the Sorrowful; or, Divine Truth in its relation to human suffering. By EDMUND HEYWOOD. London: T. Barlow, 119, Salisbury-square, Fleet-street. Foolscape 8vo., pp. 160.

THIS little book consists of eight chapters, which are respectively headed:—Sympathy with the sorrowful; Sorrows of humanity, and Gospel consolation; Spiritual depression; the Resurrection illustrated by Spring; and the School of Adversity, which is divided into four separate chapters. Everyone has a cup of sorrow put into his hand at one period or another of his life, and which he has to drink. To sooth the sorrows of the afflicted is one of the most important functions of our holy religion. To direct the spirit of the sorrowful to the true source of comfort is the aim of the writer. The sympathy of one who has never tasted of your sorrow may be very sincere, but the sympathy of him who has drunk the same bitter cup of which you are drinking, has a power and influence connected with it which seizes your whole nature. Mr. Heywood writes from experience. He has tasted the bitters of bereavement, and he has received comfort from the assurance that "Them that sleep in Jesus will God bring with Him," and the thoughts suggested by that assurance are amplified by him in the chapters above specified. "*A Book for the Sorrowful*" will turn out to be to many in the valley of Baca a ministering angel. It is full of wise counsel and Scriptural encouragement. It has our cordial recommendation.

Holiness to the Lord. A series of tracts by the Rev. LEWIS R. DUNN. London: F. E. Langley, 39, Warwick-lane, E.C.

THIS work is about to be published in parts, one penny each. The series is to be completed in ten monthly parts. The first part is now before us. It commences with,—Holiness, what is it? Next it treats of the Holiness of God, and thirdly, holiness in unfallen beings. It is a pleasing feature of the present times that the attention of all classes of society is being directed to this theme. If the subsequent numbers of this publication be equal to this, the whole will make a useful and valuable volume. The exhibition of the doctrine is clear and Scriptural, while the price, one penny per month, places it within the reach of everybody.

The Great Lovefeast in Heaven. By a Methodist Minister. London: Elliot Stock.

THIS little volume is an allegory, in which the salient points in the experience of many of God's people, are brought out in a style no doubt fascinating to many. Methodists know what a lovefeast is, and our author imagines himself to have been conducted up the lucid steps leading to the heavenly temple, into the midst of which he is introduced, and after hearing the heavenly choir sing their anthem, he beheld the first of the human race rise in the midst of that glorious gathering of his progeny, who have been redeemed by the blood of Jesus, and listened with astonishment, we should suppose, to his relation of his personal experience. The love feast is then continued by speakers from succeeding ages till we come down to Hugh Bourne and the late Prince Consort. The next better thing to the reading of "*The Great Lovefeast in Heaven*," will be to enter the lovefeast itself, and, thank God, that is a glorious possibility. This little book is calculated to instruct and benefit many. It has now reached the twentieth thousand.

Only a Life; an Autobiographical Story. By MARY BASKIN. With an Introduction by Arthur Mursell. London: F. E. Langley, 39, Warwick-lane.

THE getting up of this book is of a superior style to many. The book-binder has finished his work artistically; its appearance therefore is in-

viting. It is professedly an autobiography, but this description is fictitious. The assumed name of the subject of this "Life" is a Miss Munro. Whether this name was selected because our authoress conceived that a Scottish name has more affinity with the romantic than an English one, we cannot tell; she has, however, thrown a deal of this element into her narrative. Miss Munro was brought up in the midst of affluence and piety till she had entered her teens. A step-mother took the place of her mother; a reduced revenue brought upon the family the struggles of poverty; sickness brought, first an only sister, then her father, to the grave; temptation drove a beloved brother to a foreign strand, and a railway accident bereft her of her only domestic tie, a beloved brother, for stepmother had by this time found a home under another roof. Various love-scenes are introduced, of which Miss Munro is alternately the object and subject through which she passes, now disgusted with herself, and now with others. Her experience ultimately convinces her of the unsatisfactory character of all earthly good, and the saintly death of her elder brother leads her to the rest of the penitent believer, the rest of faith in Jesus. Miss Munro was a literata, and passed through the various struggles of authorship—from the cold ice-touch of the commercial publisher, who sees no beauty in any MS. unless it can be freely transmuted into gold, till she gained the summit of her literary ambition, when her power as a writer was felt, acknowledged, and rewarded, and she was eventually enabled to spend her days in comfort at Oldmaidenhood, somewhere down in Devonshire.

Miss Baskin has unmistakably a fertile imagination, and abounds with apt illustration and appropriate diction. We, however, have an impression that the verisimilitude in the closing part of the volume, would have been more *au fait* had her pen been dipped in red Methodistic ink. The intuition and graphic powers of our authoress may be judged of from the following quotations:—"No woman who has loved one of her own sex as I loved Eva will deny the fact, that true friendship 'twixt woman and woman is one of the purest types of love, free, as it is, from all guile, partaking, as it does, of the nature of love more divine than human. Away with the cant love which lives on perfumed notes and endearing epithets, counting position more than love, and wealth more than worth! Give me the love that clasps hands with poverty if the spirit responds unto its own; bestow on me the love that 'many waters cannot quench'—full of holy fire and dauntless ardour. No milk-and-water friendship can satisfy a woman's heart. Compliments and flattery may appease its hungry cries for a time, but eventually it will assert itself and yearn for love, and the nearest approach to satisfaction which it attains is the possession of love such as one woman can give to another whom she intuitively admires. Woman's love is strong for patient long-suffering, strong for calm endurance, strong in charity that 'thinketh no evil'; and her true love, once given, never changes, unless her spirit is broken and her confidence shaken by the person to whom she has given that love." Again.—"If men could once comprehend the depth of a woman's heart, how they would shrink from desecrating her fair trust in manhood, and how gently they would approach the shrine of her perfect faith, instead of demolishing with stern, uncompromising hand, as they too often do, the beautiful altar she has reared within the citadel of her heart! Even the best of men never obtain entire possession of the key which unlocks the chambers of a woman's soul without causing some amount of suffering to that soul. They enter with firm tread, and sweep with manly dignity chords that need the tenderest, most delicate touch. Yet she whose heart is wrung thereby winces; yet she gives no sigh, but smiles on."

Once more, closing her description of her brother's last moments, she says:—"I could not speak, and his dear hand groped for my face. I laid it softly against his, and he kissed me, then turning his head upon his pillow, he lay quite still like a sleeping child. The doctor came, but his arrival did not arouse him. A few more hours and all would be over. There might be

a few brief moments of consciousness, should he awake, and then he would leave me alone in the world. I yearned to have his last words and looks to myself, so begged the doctor to leave me alone with him. Two hours passed, then he opened his eyes and said, "Good-bye, my Pearl, it is getting dark." Suddenly the film on his eyes seemed removed, and bright, beautiful, and eager, he sat on the couch, the first time since his accident, and gazed not at me but at the end of the room, then with a glad cry of "Father!" and "Angels!" his spirit took flight with them. I know not how the day passed, until I took my last look at the dear, beautiful face, now more beautiful than ever, and knew that the spirit of my brother was with God."

"My step-mother, Tom, John Chester, Eva and her husband, came to the funeral, and then I was left quite alone, but God was not far from me, and from the grave of my darling brother sprang undying love for his and my heavenly Father. I learnt to love the hand that dealt the blow, and a peaceful and deep joy filled my heart. I lost my will in God's. My life and its purpose were changed. I did not mourn for one of the brightest links that bound my soul to heaven, for the greatest link in the great chain has said, 'I will not leave you comfortless,' and so I was comforted."

The dry, matter-of-fact studies which are necessary to build up the framework of useful knowledge in the mind need to be relieved by reading of a lighter character. Alas! that that lighter character should so frequently be of pernicious tendency; such, however, is not the characteristic of this volume. It may be safely introduced by any father into his family; the young will find it has a charm, and derive from it wholesome instruction as well.

Missionary Anecdotes. Sketches, Facts, and Incidents relating to the state of the Heathen and the effects of the Gospel in various parts of the world. By the REV. WILLIAM MOISTER. Crown 8vo., pp. 311. London: Wesleyan Conference Office.

MR. MOISTER for more than forty years made Christian missions, and especially Wesleyan missions, a subject of earnest study. From actual observation and a variety of sources he has collected materials for several missionary works, some of which he has previously published since his return to his native land. He remarks in his preface,—“As the stock of information at his command is far from exhausted, the author ventures to send forth this little volume in the service of the cause to which his life has been devoted. He has endeavoured to make it especially interesting to the large class of young people who are rendering such valuable aid to the mission cause, and he trusts it will be helpful to teachers and preachers who are occasionally engaged in advocating missionary enterprise, as well as to general readers.” The work is divided into the following ten chapters:—Heathen Darkness; Native Genius; Providential Openings; Dangers and Deliverance; Afflictions and Bereavements; General Results of Missions; Remarkable Converts; Happy Deaths; Christian Benevolence, and Miscellaneous Incidents. To a large extent the matter of this volume is new, which is a great recommendation to a work of this class. We have not read the volume throughout: but as far as we have observed, MR. MOISTER has exercised a correct judgment in his selection of materials. Sunday School teachers and preachers will find this volume a valuable addition to their libraries. We cordially recommend it to their notice.

Catholic Sermons. Select Discourses by Eminent Ministers of Various Denominations. Vol. II. London: F. E. Langley, 39, Warwick-lane. Crown 8vo., pp. 144.

THIS little volume contains thirteen sermons by thirteen gentlemen, each of whom occupies a position more or less prominent in the Christian world. We do not recommend them for repetition, but as a yard-stick by which one can measure the pulpit power of the respective authors. Twelve portraits of so many of the above ministers are given, but the sermons themselves will give a better idea of the men than will the portraits.

The Sunday School Teacher's Treasury. A magazine containing materials ready for use for Sunday-school Teachers, Tutors, Governesses, Parents, and Managers of Schools. Office of the "Sunday School Teacher's Treasury," 71, Paternoster-row, London.

THIS is the volume for the year 1874. The title accurately describes the work. Teachers and others will find this volume helpful to them in their important labours.

Stray Thoughts on our Local Preachers and their Work. By One of them. London: Elliot Stock. Pp. 28.

THIS pamphlet contains some valuable hints to local preachers, bearing the impress of practical common sense, as well as some pertinent observations on the benevolent coudescension of the "Lincoln pastor and parson," who graciously snubbed the Wesleyans with an offer to administer the eucharist to them, as that could not be done efficiently by the ecclesiastical imbeciles cycled travelling preachers.

Prayer: Its Reasonableness and Efficacy. By NEWMAN HALL, LL.B. London: Hamilton, Adams and Co., 32, Paternoster-row. Fourpence.

THIS is a well-timed production. Good service would be done were its arguments and illustrations reproduced in the pulpits of our land.

Dollie and Dottie: A Story of Humble Life. By the Rev. James Yeames. London: F. E. Langley, 39, Warwick Lane. Limp cloth, pp. 32.

THIS is a temperance tale, told in simple, unadorned language, and well adapted to the humble class of labourers which abound in London.

James Everett: A Biography. By Richard Chew. London: Hodder and Stoughton. Demy 8vo., pp. 546.

WE have not had time to peruse this volume as carefully as we had desired, hence we cannot give as lengthy a notice of it as it deserves, and we did not on the other hand feel disposed to defer our review of it till another month. Had James Everett crossed the bourne whence no traveller returns some twenty-five years ago, and had his biography then appeared, no doubt it would have met with a different reception from that which now awaits it. The bitterness of controversy with which he was connected has now passed away, or nearly so, at least, we judge, and the merits of the course he pursued will be considered with calmer feelings, and be criticised with greater impartiality, both by his friends and admirers, and by those, too, who have been associated with his opponents. To suppose that this biography endangers the peace and concord which now happily prevails between the parent stock and the offshoots of Methodism would be to offer what we could not but regard as a gratuitous assumption under existing circumstances. No candid mind would question the propriety of writing the life of James Everett; and to write that life without entering into his struggles with the parent body, or perhaps rather, we should say, with certain prominent spirits in that community, would have been as congruous as a biography of Wellington with his military career eliminated. We think a life of Wellington may be written which would not necessarily give offence to a high-minded but candid Frenchman; and so with the life of Everett and Wesleyans; for the present race of Wesleyans have personally had nothing to do with the Wesleyan Reform agitation; and just as they can establish no claim for anything meritorious, so neither do they deserve censure for anything blameworthy in that struggle. That struggle teaches lessons fraught with instruction, costly to some, but a *bon marché* to others. It would therefore be generally advantageous to Methodists to read this biography, and we may here observe that it seems to us as free from every seeming tincture of bitterness as the nature of the case would admit.

James Everett was born at Alnwick on the 16th of May, 1784. From his earliest days he was associated with Methodism. On the 10th of May, 1790, the venerable Wesley met the children of the Methodist Sunday School

at Alnwick. Young Everett was there, saw and heard that saintly man, and ever after cherished a profound reverence for him; and when afterwards he became a member of the Methodist Society he treasured up everything he could lay his hands upon associated with the name of Wesley with the avariciousness of a miser. Remarking on which circumstance, Mr. Chew singularly enough says, "The seed then of Everett's subsequent alienation from modern Methodism was unconsciously sown by Wesley himself in this personal interview, and nourished by an almost superstitious reverence for the person and plans of the immortal founder of the system."

In his youthful days Everett had a high flow of animal spirits, not uncommon to men bordering on the Tweed, and having coupled with this a large amount of natural wit, he occasionally indulged in practical joking, which sometimes brought him into temporary trouble.

His school days ended before he was thirteen years of age, when he was bound an apprentice to a Mr. Elder, who carried on a mixed trade in his native town.

The first religious impressions of Everett were received at the Sabbath-school, and these eventually, after a severe and protracted struggle, ripened into conversion. In process of time he entered the Wesleyan ministry, creditably passed through his ministerial probation, was received into full connexion, became a married man, was appointed to several important stations, was superannuated, again resumed circuit work, and again was superannuated through failing health. The many incidents given by Mr. Chew during the period thus summarized are, in many cases, of a highly interesting character. Throughout the whole of his ministerial life Mr. Everett was a diligent student and a close observer of men. These habits eminently qualified him for that sphere in which he was, in a high degree, successful. As a biographer he was unsurpassed during his lifetime within the walks of Methodism, and his attainments in other respects were of no mean order. He was not distinguished for such rich and varied literary attainments as Dr. A. Clarke, nor had he a genius which placed him on a level with such men as Shakespere or Milton, but possessing, as he did, such literary ability as commanded the respect of such men as Adam Clarke and Robert Southey, is proof that he was a man who rose far above mediocrity. Possibly as a controversialist there was occasionally a tartness not commendable, but so far as we can judge, he had a most cordial hatred of shams. We may give the following as an illustration—on the homeopaths' principle, *similia similibus curantur*:—Two Wesleyan ministers received a diploma from America. In the opinion of many they had not the literary merit to justify their acceptance of these honours. This stirred up the bile, or rather the poetic propensity of Everett, and forthwith he issued some verses, entitled "Yankee Honours." We quote only a few verses:—

"Diplomas erst were known to grace
The cedars only of our race,
High in scholastic fame;
But Hebrew, Greek, and Latin lore,
Nay, English too, to say no more,
Now no attention claim.

"Man, know thyself!" thy brethren know
That thou for it hast nought to show;
With thee 'tis out of place;
A floweret on the barren wild,
A giant's coat upon a child,
A pauper dressed in lace!

'Tis time the public made a stand,
To fix on such abuse its brand,
Refusing all to own—
In letter and in oral strain,
With titles, save the men of brain
Who high in lore have shone.

For common-sense and moral worth,
 The heroes sung may eally forth,
 And so may thousands more.
 But if diplomas are for these,
 Why then each Wesleyan, if you please,
 May hope on high to soar."

Our space forbids any further extension of observations. We would only say that the execution of this literary production does credit to the ability of the biographer. We wish the book could have been published at half the price, that a few hundreds of it might have circulated among our people; but considering the price of paper, the rate of wages paid to operatives, and the large percentage claimed by "the trade," it does not appear possible to sell it at a lower price. Its price, we believe, is ten shillings.

Monthly Summary.

THE DEAN OF WESTMINSTER.—Whatever faults the Dean of Westminster may have, no one will accuse him of sectarian bigotry. His faults, if he have any, are of an opposite character. Charity, it is said, will cover a multitude of sins, and the Dean wishes to cultivate a species of charity or urbanity, which would place him in approving relations with principles or creeds of the most opposite character. We have always conceived that loyalty to truth is consistent with the truest charity, and that charity which subordinates truth to expediency, or to courtesy, abdicates its claim to an enumeration among the Christian graces. The Broad Churchism of Dean Stanley is so broad that it weakens the force of his liberality; a little more concentration would render it both more consistent and forceful. He has lately delivered funeral orations on certain individuals who, while each has been famous in his own particular sphere, the antagonism of their respective principles is so great that one seems forced to the conclusion that, in his opinion, to be famous is of greater importance than to be loyal to the principles of revealed truth. Livingstone, Kingsley, and Lyell have each within a short period been the subject of a funeral panegyric at Westminster Abbey. Sir Charles Lyell was interred within the Abbey walls, and a memorial sermon was preached on the following Sunday, referring to which the "Rock" remarks, that it "indorses, even if it does not exceed all the sceptical theories of the deceased geologist, and pushes them much further than even he would probably have been prepared to go. But we need not marvel that having already banished the miraculous in the Exodus from Egypt, Dr. Stanley should now seek to dispense with the divine in the creation of the world." "The Dean took as his text Genesis i. 2, 'The earth was without form and void,' &c., and from this he preached what the 'Times' calls 'a discourse on the religious aspects of Geology.' Under the Dean's treatment there is little to distinguish between the 'Spirit of God,' as set forth in the Bible, and the *anima mundi* of the old Pagan philosophers, or of Spinoza or Descartes in more recent times." It is in many respects a lamentable thing that principles the most antagonistic are taught within the pale of the Parliamentary church—lamentable as it regards those who inculcate those principles which are in opposition to the Gospel of our blessed Lord, and as it regards those who are influenced by them. But if there is truth in the utterances of our Saviour, this contrariety of teachings is the forerunner of the overthrow of the Establishment house, for He has said, a house divided against itself cannot stand. That such an event is imminent is a matter now of almost universal

belief, and perhaps more ardently desired by some churchmen than by non-conformists generally. A remarkable fact, and one which enters into the probabilities of this great question, is very largely commented upon by the press generally. We refer to the address of the Archbishops and Bishops of the Church of England to the clergy and laity of their dioceses in the grave circumstances of the present time. In this address they enumerate certain evidences of prosperity which have taken place during the last forty years, a prosperity by no means due to parliamentary enactment, but to voluntary zeal and enterprise, which while the Bishops praise they cannot trust, and then call attention to certain things to be deplored, and which ought to be remedied. They say, "We cannot but acknowledge with sorrow that serious evils disturb the peace of the Church, and hinder its work. Among these evils there are the following:—the interruption of the sympathy and mutual confidence which ought to exist between the clergy and the laity, and the refusal to obey legitimate authority." They remark: "Not only has it frequently occurred that clergymen fail to render to episcopal authority that submission which is involved in the idea of episcopacy, but obedience has been avowedly refused to the highest judicial interpretations of the law of this Church and realm." They also refer with anxiety and alarm to the dissemination of doctrines and encouragement of practices repugnant to the teaching of Holy Scripture. Especially do they "call serious attention to the multiplication and the assiduous circulation among the young and susceptible, of manuals of doctrine and private devotion, of which it is not too much to say, that many of the doctrines and practices they inculcate are wholly incompatible with the teaching and principles of our Reformed Church." They next point out the growing tendency to associate doctrinal significance with rites and ceremonies which do not necessarily involve it. After pointing out a variety of evils which afflict the Church, the bishops solemnly charge the clergy and laity as beloved brethren to cultivate a spirit of charity and mutual forbearance. What may be the precise meaning they attach to this exhortation, we do not pretend to say; we would only express our disbelief in any curative property in this episcopal address adequate to the disease which afflicts their patient. From the "Rock" we cull the following:—"For more than forty years the national Christianity of England has been gradually corrupted by a set of men within the pale of the Church; at first by secret sapping, but at last by open and deliberate protests against the holiest of our inherited heirlooms—the ever precious truth as it is in Christ Jesus. And now, after the poison has been permitted to permeate the whole system of the Church and of society, the bishops write an address to bear their all but united testimony against the existence of the plague." "The name of the Bishop of London is appended to the address. Naturally, his signature would lead us to suppose that he had no sympathy with the doctrines and practices thus repudiated by himself and his brother bishops, yet what are the facts?" The "Rock" answers its question by stating the fact of the Bishop's having appointed to a living a clergyman knowing him at the same time to be a high ritualist. That there are some learned, amiable and pious clergymen, thoroughly Protestant in their convictions, we do not for a moment doubt, but the fact that the Church is in a state of moral disorganisation cannot be any more doubted. Disestablishment must eventually result, and the sooner for all that is worth keeping within her pale the better.

A writer in the "Rock," March 12, 1875, describes what he witnessed at St. Ethelburga, Bishopsgate-street, which we give below. A procedure more calculated to bring religion into contempt we can hardly conceive. He says, "The clergy wore the short surplice and biretta, and when they and the choir entered, preceded by a cross, the clergy raised their birettas, and bowed to the 'altar.' Just previous to the celebration of the Holy Communion, the clergy and choir went back to the vestry. This time a server employed himself in (1) kissing a white napkin which he placed on the altar; (2) in placing a purple box on the napkin; (3) in putting a chalice behind the box. There was a crucifix just above 'the altar,' and on either

side four candles, which were now lit. The choir now returned preceded by a cross; the priest was attired in a different surplice and a purple pall with a white cross worked in on the back. He was attended by four acolytes in scarlet, who bore lights. He then proceeded to break the rules as often as possible; this he did by (1) standing at the west side instead of the north end of the table; (2) rehearsing the Commandments with his face towards the north (this was evidently intended for the benefit of the stone wall which was opposite); (3) singing the Gospel, having lights held round the book by acolytes, and using incense over the book and over himself; (4) kneeling, in the Creed, at the words, 'and was incarnate,' &c.; (5) omitting the Exhortation in the Holy Communion; (6) mixing water with the wine; (7) using wafers instead of bread.

Both the wine and the wafers were elevated above the priest's head, and when so elevated a little bell was rung inside the church, and then the church-bell tolled three times, and incense was profusely used. The wafer was carried round in a cup—a cowardly and deceitful trick—and the priest bent so low over the communicants that unless you were sharp you could not tell what was given them. The cup was kept in the priest's hands, and he signed each communicant with the sign of the cross with the chalice. The Lord's Prayer was sung. At the close of the sermon we were informed that, in consequence of the Bishop of London having expressed his opinion that the office of the 'Tenebræ' was not allowed by the Church of England, that office would not be used as previously announced."

We read the other day a report of a lecture delivered by the Bishop of Peterborough on preaching. He called attention to attitudes in preaching, and referred to a curate who thought it proper to copy as nearly as he could the attitude given to St. Paul in one of Raphael's cartoons, when preaching on Mars' Hill at Athens, and holding up both his hands in this fashion, on one occasion solemnly said, "Pause, my brethren, pause, pause." (The bishop here lifted up his own hands, and by his manner and tone convulsed his audience with laughter at the ludicrous association of "pause" with "paws"). We have no fault to find with the humour of the bishop but do think it important to call the attention of Englishmen to the fact that the *paws* of the Roman pontiff are extended and ready at the first opportunity to seize and crush their dearest liberties.

THE ULTRAMONTANE CONFLICT IN GERMANY.—The struggle between Popery and the German Empire, which is now assuming gigantic proportions, springs from the imperious aspirations of the Jesuits, strengthened by the Church and State principle; and until the Church in all her sectional divisions is severed from the State, and its individual members recognized simply in their capacity as citizens, there will be no peace in Germany. The imperious aspirations of Ultramontaniam is not a recent, accidental outburst; it is the expression of a foregone conclusion that all people shall bow the knee to the popish man-god and humbly ask his leave what to think, say, or do. The *Tablet*, a Romish paper, contains an article published as long since as 1848 which confirms our views and will help somewhat in realising the conflict in Germany. Writing of Acts of Parliament, the *Tablet* said:—"The Queen wills it, her Lords will it, her Commons will it. What does it want to complete the perfect fashion of the law? Nothing of solemnity, nothing of force, which the imperial sceptre of this kingdom can give it is wanting to it. But the Pope snuffs disdainfully at it; an Italian priest will have none of it; it trenches upon his rights, and therefore Commons, Lords, Queen, wax, parchment and all, avail it little. You may call it law if you please, you may note it on your roll, but before long you will have to repeal it or alter it to secure the sanction of a foreign potentate, without which it has not in the end the value of a tenpenny nail." So says the Pope now respecting the enactments of the Berlin Parliament, which, as the Pope conceives, are in opposition to the independence of his church. He delivers himself thus:—"We declare by this epistle publicly, before all men whom it may concern, and before the whole world,

that these laws are invalid, because they contravene altogether the Divine appointment of the Church. For not the mighty ones of the earth did the Lord put over the Bishops of His Church in those matters which concern their holy service; but He set St. Peter over them, to whom He confided not only the feeding of His lambs, but also His sheep, and therefore those whom the Holy Ghost has appointed to be bishops and to rule the Church, cannot be deprived of their Episcopal office by any worldly power, no matter how high its station." Think of this Italian priest presuming to declare the laws of a foreign State, the first continental power at present in Europe, null and void. Think of a large proportion of the German Empire receiving "a portentous missive from the Infallible Pope in which, as has been pithily said, 'a foreigner presumed to abolish certain laws of the realm, enjoining one-third of the Prussian subjects to resist these laws at the risk of everlasting punishment.'"

The German press is all aglow with indignation at the sheer impudence and audacity of this ecclesiastical toparch. The Government have felt it to be imperative to take prompt action; so a Bill has been introduced into the Prussian Parliament suspending all State support from the Roman Catholic Church. The annual grants amount to £200,000. But it is provided that any of the Romish clergy who will bind themselves by a written document to obey the law, the accustomed grant will be given to them, so that the severance is not total and absolute, which it ought to be, and ultimately will have to be.

THE DISESTABLISHMENT MOVEMENT.—This movement, like a snow-ball descending the side of a snow-covered hill, is increasing in magnitude and force. The spirit of the Scots north of the Tweed is fairly aroused. The following resolutions passed at a public meeting on disestablishment held in Paisley may be taken as illustrative of the prevailing opinions in Scotland:—"That, inasmuch as under the new constitution of the Established Church, granted by Act of Parliament, the members and adherents of each congregation are to elect their own minister, it is not only equitable in itself, but has become in all the circumstances indispensable, that they should support him, and provide for the erection and maintenance of all fabrics held for behoof of the congregation; and that National Endowments should be withdrawn from the congregations at present participating in them, proper regard being held to existing life interests."

"That in view of the progress of endowed sister churches, and especially in view of ministerial income reached by them, and the work they have undertaken for supplying the spiritual wants of the poor, disestablishment is eminently desirable in the religious interest of the nation, as thereby the congregations of the Established Church would not only be called to discharge the Christian duty of supporting their ministers, thus drawing closer the bonds of union between pastor and people, but they would also be induced to develop their resources, and to apply them more widely for the religious good of the nation and of the world."

That the removal of causes of alienation and jealousy between the different churches, and the withdrawal of all of them from the field of political and ecclesiastical controversy—only to be hoped for as results of disestablishment—would immensely strengthen their united force, and enable them to exert an incalculably greater influence in promoting national religion, by permeating the life of the nation with the spirit and precepts of the gospel."

Ministers of the Free Church of Scotland, as well as of the U.P. Church, are ardently interesting themselves in this great question. In Scotland it will be the testing point at the next general election.

The Liberation Society in England is working admirably. Lectures and public meetings are being held all over the country in support of this movement, and a great number of books and tracts immediately bearing on the question have been published by them. We advise our friends to read them carefully.

THE CONTAGIOUS DISEASES ACTS.—Various public meetings have lately been held in favour of the total repeal of these Acts, and particularly in support of Sir Harcourt Johnstone's bill. A meeting of this class was held on Wednesday, March 3, at St. James's Hall, and was numerously attended. This meeting was attended by several prominent M. Ps. and ladies who have taken parts in this movement. A resolution was moved affirming "that the Acts in question are unjust in their principle, oppressive in their operation, and demoralising in their results." This resolution was seconded by Mr. Stansfeld, who remarked that in other countries, and he spoke of Italy and France especially, where laws of the same character as this, but which went much farther, were in existence, the effect on the morals of the people was most calamitous. In a hygienic point of view, this law had been an utter failure, and he quoted statistics showing that during the six years the Acts had been in operation the only results had been to reduce, so far as the army was concerned, the admission of soldiers to the hospital from $5\frac{1}{2}$ per thousand to $4\frac{1}{2}$, and that was, that there were now some fifty men reckoned as efficient who would otherwise have been in a hospital. On the following evening the Wesleyans held an enthusiastic meeting at the Cannon-street Hotel. We believe that steps are being taken by our General Committee to supply all our stations, where yet needed, with forms of petition.

FRANCE—"Evangelical Christendom" for March contains some interesting news from France, from which we will cull the following particulars. The Society of St. Francois de Sales has lately presented its annual report for 1874, being the fifteenth year of its existence. Its aim is to help and defend Romanism against all opposers. It has agents everywhere, and its pamphlets and tracts are multiplying. It is active among the military, and to prevent soldiers from accepting gospel tracts they represent them as sent from Bismarck, a hated name in France. But where the officers are not slaves to the priests, the eagerness of the men to receive tracts and gospel instruction is as great as, if not greater than, ever. We saw lately 130 soldiers enjoying Scripture transparencies, singing the hymns thrown on the disc, and listening to the explanation of the story of man's fall and recovery with the greatest zeal, in one of Mr. Pearce's meetings. Evangelistic efforts, under the superintendence of the Rev. R. W. McAll are attended with surprising results. The report for 1874 shows in the eleven stations in Paris a weekly attendance of about 2000 adults and 600 children, which during the year give an aggregate of 100,437. Bible classes are added to the usual meetings wherever the need begins to be felt, classes for teaching English, and young women's classes. Books, tracts, Scripture portions, and the whole Bible are increasingly in demand. It is contemplated commencing similar meetings in other cities, stimulated by the example of what can be done in Paris.

"Our own correspondent," dating from Nimes, February 9, 1875, heads his communication,—Conference for the Advancement of the Spiritual Life. He remarks:—"The Lord is truly breathing over France, exciting that thirst in the hearts of his children which he delights to satisfy." "Nimes," he observes, is "the very bulwark of Rationalistic Protestantism." "The *Mission Interieure* was founded here in 1871; and when some of the principal founders experienced and witnessed the blessings outpoured at Montmeyran, they secured the aid of pastor Theodore Monod as itinerant missionary among the churches of France, and prepared for a week of meetings at Nimes. On returning home they spoke freely of personal blessings received, and of the reviving and converting grace the Lord was ready to bestow, and called upon all who knew the Lord to join in public and private believing prayer for still greater blessings in Nimes."

"Great expectations were raised; sorrowing Christians, as well as joyful ones, came from far and near, bringing friends and relatives to participate in the good they looked for; many came from Switzerland, some to give,

some to receive, and surely the Lord gave according to and above expectation. The first days—Monday, the 1st, and Tuesday, the 2nd of February—were given to prayer and humiliation; and the work was so little apparent, that the feeling of desolation and disappointment in these ardent southerns brought them to the intensest desire and looking to God alone; then came blessings which could be seen and felt. The calm, still voice was heard in hearts which looked not to man, but to Him who gave the word and chose His appropriate instruments. The way of consecration and trust was made plain, the simplicity of faith was perceived, hearts were searched by Him who alone knoweth them, and the deepest anguish was experienced by many whose ground of confidence was suddenly taken away. Prayer-meetings were held at 9 a.m. in the Hall of the Young Men's Christian Association; (!) at 2 p.m. were held—one in the Wesleyan Chapel, which holds 1000, and the other in the Free Church, which holds 600. At 4 p.m. 120 pastors met in conference; laymen met in another hall, and 400 or more women met in the Wesleyan Chapel, to pray together and to hear special words of exhortation from one or two of their sisters.

Pastors' wives also met in special prayer, and the young ladies and girls from various schools were specially addressed. The addresses were short, pressing, and some of them peculiarly tender. The testimonies were striking. In the words of a pastor of the National Church, we believe that, in the persons of the pastors who were in Nîmes, God has drawn nigh to the Church, and is about to do great things for her."

"After each of these gracious days, many felt the need of passing the night in prayer; and when, on the morrow, in their special meeting, they assembled together, deep were the sacred emotions, marvellous deliverances, and blessings each had to tell of. Remarkable conversions and renovations took place in all the classes, from the youth to the hoary-headed man, in those near and in those who came from afar. It was a shower of blessings on thirty souls; and we believe that those who kept aloof to the end in the spirit of the prodigal son, were very few. The concluding meeting, in which above 400 participated in the Lord's supper, was peculiarly solemn.

A thousand such men as Moody and Sankey are wanted for France, men who can set the gospel before the minds of the French people in its simplicity. The labours of the Evangelists now in London, reported favourably as they are by the leading papers, will become widely known throughout France; curiosity will be excited, desire quickened, and, we hope, faith developed, and a wave of revivalistic power pass over that grand country. Reapers, sickle in hand, are wanted.

OUR OWN PERIODICALS.—We called attention last month to our magazines; and in doing so again we place before them a letter which a worthy brother, personally known to us, has put into our hands. He says:—

"DEAR EDITOR,—I have been much interested and profited in reading the Large Magazine this year. I think it well adapted to promote the spiritual progress of our people. Sometimes I read a piece to the congregations with profit to the people; some have said to me very recently that they did not think that we had such a good periodical in the market.

Without the assistance of my colleague the circulation of the Large Magazine on this station is 300 per cent. more than it was last year; we have an increase in the other five, but not so large as in the Large Magazine.

I have thought that with a little effort on the part of our dear brethren, who are expecting some day to receive help from the Beneficent Fund, we might easily double the circulation of the sixpenny Magazine; much to the profit of our people, and to the increase of our Fund.

A TRAVELLING PREACHER."

For our own part, as we have no royalty, as everybody knows, on the circulation of our Magazines, we claim to be disinterested in urging upon our friends a little more attention to this subject. By adopting the course

described in the above letter we think that even now, at this period of the year, many orders might be secured.

We flatter ourselves that the Large Magazine especially is adapted to advance the spiritual life of the Connexion; and we also think that if, occasionally, selected portions of it were read to a week night congregation, good would result therefrom.

If it is a right and proper thing for the Connexion to have its own periodicals, it is equally right and proper for the Connexion to stand by them, especially when we consider the great competition with which denominational literature has to contend.

We could easily command a much larger circulation for our Large Magazine if that were all we contemplated. To do this we have only to give it an undenominational title and exclude from it everything of a denominational character. But the Connexion would by no means approve of such a course. Well, then, if the Connexion determines to maintain a course which must of necessity limit the circulation of our literature, then, by every principle of self-respect, we are bound to give it as extensive a circulation as the narrow limits determined upon will admit of.

We do not know that there is a very extensive itching for an improvement in the appearance of our Magazines. We would, however, observe that it is in contemplation to attempt this. We do not feel at liberty to state, at present, in what respects it is probable an improvement will be made, but we think it proper thus early in the year to call attention to it.

Would our Station Book Stewards be kind enough to name our several periodicals to their respective congregations? for, from what comes to our own knowledge, we believe that here and there individuals will be found who would gladly take in such and such a Magazine were they only informed that we publish it.

Would not many of our local preachers find a careful study of the "Teacher's Assistant" helpful to them? We spend many a weary hour endeavouring to make it of service to them as well as to our Sunday School Teachers, and have reason to believe that many have profited by the perusal of it. It will be a gratifying consideration to us, when ever Providence shall see fit to discontinue our labours in relation to this one Magazine, to know that we have been honoured of God in creating within many a greater relish for a study of the Word of God.

TO JOHN BRIGHT.

ON READING HIS SPEECH AT BIRMINGHAM, JANUARY 27, 1875, ON THE
DISESTABLISHMENT OF THE CHURCH.

MANY bells have rung its knell—bells of lesser power—
But thine was the voice that pealed its doom from the high cathedral tower;
And, as each peal fell on the ear, the lightning flash was sent,
To make in every sacred pile a deep and lasting rent.
In every sacred edifice to earthly power allied
Where piety and privilege are banded side by side,
It claved a rift from spire to floor, so that the light of heaven
May show how much the State has marred the truth which God has given;
May show, too, through that sunlight, whose are the footsteps there,
Which are the Christ's, and which the State's, within that house of prayer.
We cannot lift from mortal eyes the veil which lies between
Our earthly life and actions, and the world which is unseen;
We saw the mighty throng of men that night around thee stand;
We could not see the saintly forms which came from spirit-land;
Milton was veiled, and Martyrs, too, who for the Truth had bled;
The eye of faith beheld them there, altho' men count them dead,
They are not dead, they live with us—they smiled upon that hour,
When the lightning flash went through the land with truth-revealing power.

Birmingham Post.



W. M. W. W.

Yours Truly
James Calvin

THE
Primitive Methodist Magazine

MAY, 1875.

The Possibilities of Faith.

A SERMON ON MARK IX. 23.

“Jesus said unto him, If thou canst believe; all things are possible to him that believeth.”

VERY great and excellent things are spoken of faith in the Scriptures. By faith God's ancient servants “obtained a good report;” as we read in the eleventh chapter of the epistle to the Hebrews, where, after several of the most remarkable cases have been mentioned, others are referred to, who “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,” etc. The most distinguished of those believing worthies is Abraham, who is called the father of the faithful; of whom it is said, that “he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform.” And how many striking examples of the power of faith are presented to us in the Gospels?—the history of our Lord's teaching and miracles! To the centurion, who came to Jesus for his sick servant, saying, “Speak the word only, and my servant shall be healed,” he said, “Go thy way; and as thou hast believed, so be it done unto thee.” To the two blind men who came to him that their eyes might be opened, he said, “According to your faith be it unto you.” And to mention only another case, that of the Canaanitish woman, whose earnest application on behalf of her afflicted daughter had met with several apparent denials without any damage to her faith, he said at last, “O woman, great is thy faith: be it unto thee even as thou wilt.”

The whole of the narrative with which our text is connected is deeply interesting; but I shall confine myself to the immediate context. The words which I have selected as a text on this occasion were addressed

by our Lord to a man whose son was possessed with a dumb spirit—a case of extreme bodily affliction, dreadfully aggravated (to say the least) by satanic agency. After stating some of the circumstances of the case, together with his unsuccessful application to the disciples, he said with tender earnestness, “But if thou canst do anything, have compassion on us and help us.” He must have had some degree of faith or he would not have come and made the application at all; but truly it was as small as a “grain of mustard seed which is the least of all seeds.” For he appears to have doubted both the ability and willingness of Jesus to deal with the case. To this trembling but earnest request our Lord replied, “If thou canst believe; all things are possible to him that believeth.” As much as if he had said, “My ability to help thee in thy distress is unquestionable, and doing good and healing all that are oppressed of the devil is my business while in the world; but without faith on the part of those who come to me, I can do no mighty works.” In like manner he said to Martha, who had spoken doubtingly in regard to the resurrection of her brother Lazarus from the grave where he had lain four days, “Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?”

The Divine power, or all-sufficiency, is one of the chief grounds of faith. “All things are possible to God,” and we are invited to take hold of his strength. By faith we apprehend the power that is equal to all our exigencies.

The language of our text, however, is not to be understood in an absolute sense, or without due discrimination; it needs to be guarded against presumption and fanaticism. We should not forget that God is in heaven, and we upon earth; and he doeth whatsoever pleaseth him. He will not delegate his power and authority to the most exalted and favoured of his creatures. His power is exercised in harmony with his other perfections. He never gives any unnecessary displays of his omnipotence; never makes bare his arm: or does a work of wonder, but for an end worthy of himself—the demonstration of his wisdom, goodness, and truth. Whether he may give any of his servants, in these days the faith of miracles is not for us either to affirm or deny. He will do what seemeth him good, as may be best for his people and the advancement of his own glory.

We are warranted and encouraged to ask in faith for all things whatsoever he has promised, according to our necessities and the pious benevolent desires which the Holy Spirit puts into our hearts. There is a striking indefiniteness, an encouraging amplitude in the promises. “Ask, and it shall be given you. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” Surely, in view of such declarations and promises, we can hardly ask for too great things, whether for ourselves or for others. We are more in danger from unbelief, than

from presumption. But let us now look at the subject in a few particulars.

1. Pardon and peace are possible to the greatest and most miserable sinners. Are you labouring under a guilty conscience and sinking in the mire of despondency, thinking that your sins are too numerous and aggravated to be forgiven? The Scripture makes no difference in the matter of justification between one description of sinners and another. The righteousness revealed in the gospel is "unto all and upon all them that believe, for there is no difference; for all have sinned and come short of the glory of God." The five hundred pence debtor and the fifty pence debtor are alike bankrupt, having "nothing to pay," and are dealt with—are forgiven on the same terms,—freely. Luke vii. 41, 42.

Do you say you have often had good desires, and striven hard to reform your life and obtain peace with God; that when temptation has come, your resolutions have failed you, and you have been overcome again and again by the sins that you had vowed and striven against, and it is no use trying any more?

If salvation were to be obtained by your own efforts and good works you might well despair; but what saith the Scripture? "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "Surely shall one say" (every believer shall say) "In the Lord have I righteousness and strength." It was necessary that you should be convinced that you are as helpless as you are sinful; a humbling lesson, truly, which perhaps, bitter experience only could teach you. And now, having made the experiment and proved that you are utterly unable to save yourselves, you will surely be willing to accept of salvation from another hand. And, blessed be God, there is one who is both able and willing to save you. You cannot help yourselves, but you can believe in him on whom the God of love has laid the help of lost sinners. This is what you are now required to do. "For forty years," said an aged woman, after hearing a sermon on salvation by grace through faith, in one of the Primitive Methodist Chapels in Newcastle-on Tyne, "for forty years I have been trying to do something instead of taking Christ to be my Saviour; but to night I have received him, and O how happy I am!"

But once I knew the love of God, says one, and rejoiced in Christ as my Saviour; but after he had spoken peace to my guilty conscience I turned again to folly, and have been more wicked than ever I was before; I fear his mercy is clean gone for ever. This is certainly a bad case but not a desperate one. If the salvation of a backslider be difficult it is not impossible. "For with God all things are possible; his compassions fail not." Backsliders are invited to turn again to the Lord, who has promised to receive them graciously and love them freely. The

Heb. xiii. 20, 21. Do you refer us to what James says about faith being made perfect by works? We reply, it was by faith that Abraham was enabled to go victoriously through that extraordinary trial—the offering up of his son Isaac, Heb. xi. 17—19. It was a severe trial of his faith; and as it firmly stood the trial it was proved to be perfect. The end of the trial was completely answered.

The right use of the means of grace, self-denial, and providential discipline have their appropriate influence in the business of practical sanctification; but the Holy Spirit is the agent purging us from our dross, and stamping us with the divine image. Hence he is called “the spirit of holiness.” And “Is the spirit of the Lord straitened?” Rather are not we straitened in our faith? For it is through faith on our part that the spirit sanctifies us wholly—perfects the good work which he has begun in us. We cannot be saved any farther than we believe and appropriate the truth. Is it any wonder, then, that those Christians are not sanctified wholly who do not believe that such a state is attainable—who are looking forward to death as their deliverer from sin? “Surely, if ye will not believe, ye shall not be established.” “If thou canst believe; all things are possible to him that believeth.” It is, indeed, a great thing, humanly speaking, to be saved, to be kept from sin; but “is anything too hard for God?” And are we not encouraged to believe that he will “do for us exceeding abundantly above all that we ask or think”? Looking at ourselves, we may well ask—

“But is it possible that I
Should live and sin no more?”

But looking to God, our Almighty Saviour, we may confidently say—

“Lord, if I dare on thee rely,
The faith shall bring the power.”

“One act of faith,” said one of the early Methodists, “has done more for my soul than twenty years of praying with a low degree of faith.”

“I now believe,” says the Rev. John Berridge, Vicar of Everton, in a letter to a friend, which was published in one of the early volumes of the METHODIST MAGAZINE (and this testimony is more deserving of notice, as Berridge was a decided Calvinist), “that there is such a thing attainable on earth as Christian perfection—a state of holiness to be attained by faith in Jesus Christ. Alas! we will not let him make us holy, else he would soon do it. How did you come to God for pardon? with any merit of your own? No, surely; but simply with the prayer of faith. Just so you must come to him for holiness. Christ must be our “sanctification” as fully, as wholly, as absolutely as he is our “wisdom and righteousness.” A carnal seeker is always joining his own merits to the merits of Christ, and so can obtain no pardon. And

even the believer is apt to turn to self, and trusting in his own strength, which prevents his growth in holiness. Long have I endeavoured to give the Lord all my heart, but I now see he must come and take it. Long have I striven to tear the corruptions out of my heart, but they will never stir till Christ says, "Come out." And he will never speak destruction to them till I simply apply to him with the prayer of faith. I used to watch, and when temptations came, I prayed (more earnestly), but after praying I fought the enemy too much in my own strength; and herein I did foolishly, and smarted for my folly; and then my heart would fret against the Lord because of my defeat. Many a sore and long conflict have I had of this kind. Sometimes I have fought for a fortnight together against a single corruption; and when I thought I could fight no longer, and was just ready to surrender, to my great surprise, the enemy fled from me, the reason of which I did not understand then; but I know now, while I was fighting my own battles, and relying on my own wisdom and strength, Jesus could not strike a single stroke, but when I cast myself at his feet, feeling my utter helplessness, then he took up the sword, and valiantly. O, my blessed Saviour! thou shalt now be my captain as well as my counsellor—my arm every morning, my salvation all the day. If any one had asked me six weeks ago, "Is Christ to be our strength?" "Yes," I should have replied, to be sure. But then I thought that his strength was only to help out my feeble endeavours, just as I once thought his merits were to help out my merits in seeking for pardon. I did not make Christ my whole strength in the day of battle, but only a second in the engagement. But since I have made him my "all in all" he makes me more than a conqueror. All things are possible to him that believeth.

3. The advancement of religion by the humblest agency, in spite of the greatest obstacles, is possible. The conversion of sinners from sin to holiness is the most difficult, as it is the most important work in the world. Mere moral suasion is quite insufficient for this. The greatest masters of logic and rhetoric, even in connection with the best natural parts, are nonplussed here. "Old Adam is found to be too strong for young Melancthon." The nature of Christianity and the numerous powerful obstacles to its propagation strongly imply the necessity of divine influence. A spiritual empire is not to be extended by human skill or might. The history of the church in all ages corroborates these remarks, showing clearly that the prayer of faith has been chiefly concerned in the revival and extension of vital, practical religion. There has often been a greater disparity between the agency employed and the work done than there was between Gideon with his remnant of an army and the almost countless hosts of Midianites, Amalekites, etc., against which he was summoned to go up. But let us look at the peculiar qualification of that poor man in Manasseh, and the least in his father's

house, as he reckoned himself. " . . . The Lord is with thee, thou mighty man of valour. And the Lord looked upon him, and said, ' Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?' " And so " the sword of the Lord and of Gideon was victorious."

The reformation of the Jews from idolatry, and their restoration from Babylon to their own land, was a work of such difficulty that the prophet Zechariah compares it to the removal, or levelling of a " great mountain." But the prophet encouraged the faith of the pious among them in the following oft-quoted language, " Not by might, nor by power, but by my Spirit, saith the Lord." The numerous conversions that were effected in apostolic times are to be accounted for just as Peter accounted for the cure of the lame man at the gate of the temple, " . . . through faith in his name hath made this man strong ; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." In Acts xi. 19—21 we read, ' Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus . . . preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord.' The gospel was preached by men full of faith and power, and so it came to the people, not in word only, but also in power, and in the Holy Ghost, and in much assurance."

And, not to quote any more passages from the Acts of the Apostles or cite any other instances from the history of the churches, we should remember that our own Connexion owes its existence and uncommon success mainly to earnest, believing prayer. The men who were chiefly employed in originating and carrying on this great work, till the little one became many thousands, etc., made no pretensions to pulpit eloquence and literary attainments. Their grand qualification was " the wondrous power of faithful prayer," by which they were kept in sympathy with the Saviour of sinners, and so were moved to earnest, self-denying evangelistic labours. A deep sense of their insufficiency for the great work of soul saving, which was their " burden," rendered prayer—importunate prayer—a constant, felt necessity. Thus were their spiritual energies sustained. " Strong in the strength which God supplies through his eternal Son," they went from place to place gathering around them numbers of converts, who, catching the same holy fire, receiving " the same spirit of faith," strove together with them for the extension of the good work. " A great and effectual door was opened " unto them, and though there were " many adversaries," their success was far beyond even their own expectations.

" Jesus gave the word of grace,
Jesu's word was glorified."

And if those who have entered into their labours would see any consider-

able enlargement of the good work, they must have the same spirit, the same "power from on high," which can be obtained and retained only by the prayer of faith. "Behold the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that he cannot hear." "If thou canst believe; all things are possible to him that believeth."

W. DENT.

Christianity.

THE Christian faith has always met with opposition, various have been the weapons employed for its overthrow, but no weapon formed against it has prospered. In the Christian armoury are keen blades of well-tempered metal, that can always successfully cross the swords of unbelief. The sceptical may boast of their powerful artillery, but the guns of the Christian fortress can effectually answer them. The legions of unbelief are mustering their forces, against the friends of "The Faith," but we have no fear of the issue,—ours is no "uncertain warfare," God is on our side, and we shall conquer.

We do not wonder at the noise and stir our faith has made. Its mission of destructiveness fully accounts for it. Christianity has not only a mission of constructiveness, but also of destructiveness. No little part of its work is to cast down, and to undo. Like Nehemiah's builders it builds up with one hand, and in the other holds a weapon, with which to beat back its assailants. Its introduction into the world, was an attack upon proud philosophy. It bared the pretensions of worldly wisdom, and showed most clearly, that this wisdom was foolishness, and that many things philosophers called good, would have been more properly designated evil. In short it abased those that had exalted themselves, and brought to light the absurdity of their notions; it condemned their code of morals, and denounced their worship, as the worship of devils.

Christianity declared itself to be the only true religion, not a religion in common with others, but the absolute one. And as such, it stated its design to be the annihilation of every other religion, the freedom of the world from moral gloom, and the exercise of universal dominion over the minds of men. This design, it distinctly stated at the outset. It could not tolerate Judaism, which it regarded as obsolete, nor Paganism which it recognised as a monstrous aberration, a child of ignorance and depravity. It proclaimed itself to be the sole possessor of those truths which lead to eternal life, and its standard of morality the one only safe and pure, such was the position it assumed at the first. It did not seek

to establish itself by petting men's passions to gain their affections, intending in after days to raise its demands upon the thin end of the wedge principle. It began by announcing its nature and claims truthfully, and all the claims it ever made it made at the first, for, like its author it is "the same yesterday, to day, and for ever." Some have condemned what they call this intolerant bearing of Christianity, but they might as reasonably condemn all truth, for every truth takes the same stand against that which denies it, as true religion does against the false.

It is obvious that a system like this, could not move forward without being assailed, striking as it did at all habits and practices, so deeply cherished by the carnal mind.

The path of Christianity has always been through an enemy's country, Amaleks, Balaks, and kings of Bashan, are ever disputing its passage, "It must fight, if it would reign, against it earth has engaged, and darts from hell have been hurled." But strong in its march as the sun, and irresistible as the tide, it has advanced, "smiling at satan's rage, and facing a frowning world." And as it has been in the past, so it will be in the future, always able to send forth its Joshuas, Gideons, Samsons, and Davids against its foes of whatever name. Before this "Ark of the Lord," the Dagon of every nation shall fall and go to pieces. We rejoice in this, because an extension of Christianity is an extension of righteousness and peace. And when it becomes universal "every moral wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose." We say this for Christianity, with all confidence for its past achievements are but the pledge of its future triumphs. It is not the noontide of Christianity yet, it is only the morning—its noon-tide glory has to come. And what shall it be,—a transient brightness, that shall speedily be lost in the darkening shades of night? No, but an everlasting light that shall never grow dim. That Christianity which can call over its long roll of martyrs, "of whom the world was not worthy," which in days of yore battled so successfully against Paganism and False Philosophy, chasing them from their strongholds, crushing under foot their vices, and putting a stop to their mysteries and mummeries, and which in modern times has prompted the degraded Idolator in thousands of instances, to cast his idols to the moles and to the bats, and with intelligence and Christian feeling to worship the true God, as the father of all his mercies. That Christianity, which has introduced equitable laws into nations, founded happiness upon benevolence, and taught us that to do good to others, is of all service most acceptable to God. That Christianity, which has taught us men are brothers whatever their nationality or colour, which has set before "Governments the humanities of their office, and peoples the sacredness of their rights." *And which has been the grand stimulating propelling agent, in the*

establishment of all those great institutions, which are the glory and pride of civilisation. The Christianity which has done all this, and, "more than tongue e'er said or sung," is not dead, is not dying, has no symptom of decay. It has not sheathed its sword, nor loosened its buckler, neither will it, until Infidelity and still existing Paganism, and that monstrous caricature of Christianity, Roman Catholicism, and its ugly offspring Ritualism, with its outrages upon common sense, and its insults to these practical times, shall be driven into the abyss whence they came. Christianity will overcome all these foes, and by its mighty conquests prove a "pure redeeming angel, sent to free this fettered world from every bond and stain, and bring its primeval glories back again."

We believe a glorious future awaits Christianity. We are aware, that vulgar Atheists oppose our views, and we are sorry to add, some refined scientists take their side. They do not believe in prophecy, yet they presume to prophesy the downfall and defeat of the Christian system. "Your religion is not in keeping with the spirit of these times it was all very well for an ignorant and barbarous age, but the world will have none of it now."

We are not alarmed at this statement, those who make it are not true prophets, but belong to a race of false prophets, who have ever made themselves ridiculous by their prognostications of the overthrow of our faith, we are told with the greatest pomposity, that this is the dispensation of science, and that the discoveries of science will reveal the falseness and foolishness of Christianity.

But none of these things move us, because it has yet to be shown that Christianity and science are at war: true science is to our religion what Eve was to Adam, a help meet for him, and it is only when like Eve, it becomes perverted by an enemy, that it is found in opposition to it. Christianity welcomes the light of science, and the probing of inquiry. This has always been one of its characteristics. It gladly went to Rome, when Rome was "Mistress of the world," and was not afraid to be heard in intellectual and philosophical Athens. And it still looks complacently on, at the march of science. It has no controversy with it, and brings no railing accusation against it, for "whatever record leaps to light shall never work it shame," some of the greatest names in the world of science have been one with us, in their religious faith, and many such are with us to day. In these days of the "pride of intellect," all is not science which is called by that name. In Paul's day there was science falsely so called, so there is to day. It is with this false science that our religion cannot agree. Some of the sayings of scientific men may be against us, but not science itself. It is important to distinguish sometimes between the teaching of science and scientists. Science is certainly not to be held responsible for all the utterances of its teachers.

Many *savants* have plunged themselves into a speculative abyss, and others into the bosky depths of German metaphysics, imagining that there they should find the true light. But though they have not acknowledged the gross darkness which has enveloped them, nor the bewildering mists which have beclouded their understandings. Yet chaos has appeared upon the surface of their teachings, a chaos with which our religion can never agree. And this we believe, is the so-called opposition of science to Christianity. We are not likely to give up our religion because the intellectual pride of wild theorizers declares it to be false. Yet we had better remember Paul's words, "Beware, lest any man spoil you through philosophy and vain deceit after the tradition of men. After the rudiments of the world and not after Christ."

Great names are against us it is said, but what of that. It might mean something if the wisdom of such men was never mixed with folly, if their judgments were infallible, and prejudice had no power to blind their eyes, but since there is folly, fallibility, and prejudice, we are comforted by the remembrance that though a man may be great in one department of thought, he may be very little in another. As a Chemist, Astronomer, or Geologist, he may demand our respectful attention, while as a Theologian his utterances may excite our pity and contempt. Many a natural Philosopher by his exclusive attention to that branch of study, and his prejudice against the Christian Church, has rendered himself unfit to form a proper judgment upon Christianity.

We ask men to judge of Christianity by what it is, by what it purposes, and by what it accomplishes, and not by what the school of Tyndall, Strauss, or Renan may say. Let men cast aside their prejudice and look at it, uninfluenced by a desire to find it false, and we shall not fear their verdict. And let us, who profess to be the friends of the Faith remember, that after all, the most effectual weapon to wield against scepticism, is not controversy, but true religion in our every-day life, manifesting itself in our week-day activity as well as in our Sabbath day devotions. Let us "do all to the glory of God." We cannot over-estimate the importance of this. Some of our foes say, they reject Christianity because it substitutes faith for virtue, and in its zeal to fit men for death and eternity, it forgets to fit them for life and time, and in striving to make them angels it forgets to make them men."

In reply to this, we say that a better acquaintance with Christianity would have led to a more correct judgment. We know there are those who, while professing to be Christians, are very much wanting in nobleness of character, their religion is simply an attachment to a creed, and not a mighty life-moving principle. These are not the representatives of our religion. The charge brought against Christianity is totally untrue, as the history of the Church and the progress of society abundantly prove. The instances are too numerous to mention, in which Christianity has

brought men up from the deepest depths of degradation, to the dignity of true manhood, and all the refinements and sympathy of God-created humanity.

There is an obvious connection in which the true progress of nations stands to that of Christianity, which is clear to all but the wilfully blind. We defy the most keen sighted critic, to point out a single precept of scriptural Christianity, which can in any sense be said to conflict with the advancement and true interests of our race. It is true, our religion aims to fit us for death and eternity, but it does so by fitting us for life and time. Nothing can develop true manhood like Christianity. It restores to man his lost harmony, places him in his proper orbit, makes him to revolve around his original centre, and brings his weary heart to repose upon the fatherly heart of God, where, emphatically, "there is rest for the weary."

And this is its answer to all its opponents, it does that for man which philosophy, science, education, and everything else which has been tried has failed to do. It satisfies to their "utmost capacity the deep pantings of the heart" of its possessor.

The religion of Christ is its own defence, and until scepticism can give us something, which will ennoble and satisfy us better than Christianity, we shall cling to it with the firm and vigorous grasp of reason, faith, and love, heeding not the foolishness of the "wisdom of the world."

Macclesfield.

DANIEL DUTTON.

*The Higher Life.**

BY REV. WILLIAM REDDY, D.D.

MAN, as a sinner, is said in the Scriptures to be spiritually *dead*; when in a state of acceptance, *alive*. But among those who have been recognized as saints, or as the servants of God, there are gradations of spiritual life. Life existent is one thing, and feelings of life another. Life may exist in the midst of disease and weakness, and it may exist in the midst of exuberant health. This gradation of life is dependent on the apprehension of, and faith in, as well as obedience to, revealed truth. But truth cannot be embraced until by some means it is revealed. It may be obscured by various causes: it may be disbelieved, disobeyed, rejected, even when revealed. Truth is the vehicle of conveying life and

* Prepared by request, and read before the "City Pastors' Meeting," in Syracuse, N.Y.

salvation. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Truth is the telegraphic wire on which the electrical current flows, but it is not the electricity. The Spirit blesses *in the truth and through the truth*.

1. There are, in the economy of divine grace, different dispensations of saving truth, and different degrees of spiritual life and salvation, corresponding to these dispensations. This is historic. There was the patriarchal, the Mosaic, the dispensation of John Baptist, the personal dispensation of Jesus, and the full dispensation of the Holy Ghost. Different and advancing degrees of saving truth were revealed to men under these dispensations; and life and salvation were in proportion, to those who lived up to the light of their dispensation. Take Abel, Job, Noah, Lot, Abraham. and Sarah, as examples of spiritual life under the patriarchal; take Moses, Deborah, David, Solomon, and Isaiah and the other prophets, as specimens of the Mosaic and prophetic; take John Baptist and his disciples, including Apollos (until Aquila and Priscilla took him aside and "taught him the way of the Lord more perfectly"), as the first of John's dispensation,—a dispensation this which constituted the transition period from Judaism to infant Christianity, and was the connecting link between the two, and was gradually merged into the latter. Then we mark the dispensation of Christ's personal ministry, which we have called "infant Christianity," leading to and terminating in the dispensation of the Holy Ghost.

Two remarks may here properly be made. 1st. The Holy Spirit was present and working under all of these dispensations with increasing light and power, from the "beginning" until he was "poured out" in his fulness at Pentecost. But, second, there was an important sense in which the Holy Ghost was not given until after Jesus was glorified (see John vii. 37-39).

The specimen examples of saints, so called, as above given, must be understood as having some degree, and *advancing* degrees, of spiritual life, and as being on the salvation side of accountability. But their life was the *lower* life, in distinction from the *higher Christian life*. Abel, by faith, "obtained witness that he was *righteous*;" Enoch walked with God and had the testimony that he *pleased God*;" the faith of Noah, practically exemplified, condemned the unbelieving world, and he "became heir of the righteousness which is by faith;" "Abraham believed God, and it was counted to him for righteousness;" Jacob became "a prince, and had power with God and prevailed;" Moses "chose to suffer affliction with the people of God," and "esteemed the reproach of Christ great riches;" Isaiah could say, "O Lord! I will praise thee; thine anger is turned away, and thou comfortedst me;" "Behold! God is my salvation: I will trust and not be afraid."

The prophets, to be sure, were moved and spake by the Holy Ghost,

in special and inspired utterances ; but this was official and prophetic, and they did not always comprehend the import of their revealings. Yet their personal experience was far more evangelical than that of those who had lived before them. "He that is least in the kingdom of God is greater than John."

Coming down to New Testament times, we find a specimen of patriarchal, or gentile piety, in the case of Cornelius the centurion, a Roman soldier incidentally found on Jewish territory. "He was a devout man," according to the light of his dispensation : and "he feared God, gave much alms, and prayed to God always." Yet he was not a Christian believer. Peter was sent to him to tell him "words whereby he and all his house should be saved,"—saved with the Christian salvation. And thus, while Peter preached unto him the full gospel, he "received with meekness the ingrafted word which was able to save his soul," and was sealed with the crowning gift, the Holy Ghost, and graduated in a day from the lower to the higher life ; for "the Holy Ghost fell on all them that heard the word," as on the Jewish converts at the beginning.

Apollos was a disciple of John Baptist. He knew only the baptism of John. He was instructed in the way of the Lord up to the measure of John's dispensation ; was "fervent in spirit," was "mighty in the Old Testament scriptures," etc. Yet, under the tuition of a Christian man and his wife, he graduated to full salvation, and got his diploma from the Holy Ghost ; and, going over into Achaia, "he helped them much which had believed through grace."

The disciples, under Christ's personal ministry, were branches in the true vine, and hence had life from him, while their tuitional advantages were in advance of all who had lived before them. Yet the Comforter had not come, and could not, except Jesus should "go away and send him unto them."

We are now prepared to see, and to say, that though in point of time we are living under the latest dispensation of grace, that of the Holy Ghost, in point of fact there is the same gradation in regard to experience, even among professing Christians,—ministers and church members,—as is seen in the cases of those who lived under the antecedent historic dispensations. We speak of those who are living up to their light and privileges—not of those who are false to their convictions and their vows. The latter have no saving experience.

II. But what of this higher Christian life ?

There was, and is, a "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." This was the salvation of which "the prophets inquired diligently, who prophesied of the grace that should come unto us ;" "the spirit which was in them" "testifying that not unto themselves but unto us they do minister ;" "testifying of the sufferings of Christ and the glory that should

follow," i.e., the glory of holiness, this great salvation, never before revealed or enjoyed.

This "great salvation" results from the *finished atonement*, consummated by Christ's "ascending up on high" and "receiving gifts for men," especially "the promise of the Father," "the gift of the Holy Ghost;" and this full salvation results, secondly, from Christ's sending the Comforter to believers, as an abiding presence; from the "shedding this Spirit on us abundantly through Jesus Christ." It is the immediate concomitant of the baptism of the Holy Ghost, the being "filled with the Holy Ghost and faith." It is being "complete in Christ." The Holy Ghost was not given till Jesus was glorified—not given in the full sanctifying measure. Its bestowment at the first involved miraculous gifts, as well as sanctifying grace; but whatever may be said of the continuance of spiritual gifts, it is certain that it is the common privilege and inheritance of all true believers under the full gospel dispensation, "for the promise is to us and our children, and to all that are afar off, even as many as the Lord our God shall call."

We are now prepared to speak more fully of what is embraced in this higher life, and how to secure it. Notice.

1. What is antecedent to it in the order of nature and of experience?

Answer. Justification and regeneration.

Justification. This is a relative change: it is acquittal, pardon, remission; the counting one righteous on the ground of faith in the atonement, "for Jesus' sake."

Regeneration—which is a *real* inward change—the generation of a new life in the soul.

This, we have seen, the Old Testament saints had in a feeble or stronger degree, in proportion to the light of truth and grace which distinguished their dispensation. But this did not, consequently, free them from moral imperfection. The disciples, before Pentecost exhibited the remains of ignorance of spiritual things, anger, unholy ambition, and unbelief, notwithstanding the evidence of spiritual life which they furnished. The Corinthians were yet partially carnal,—were not "cleansed from all filthiness of the flesh and spirit," though called "saints" and "dearly beloved." The Thessalonians were not "sanctified wholly," though St. Paul prayed that they might be, and then "preserved blameless until the coming of Christ." All this goes to show that though in point of time they were under the Spirit's dispensation, they had not yet received the fulness of the Spirit.

Now the higher life involves the entire sanctification or cleansing of the heart from *all unrighteousness*; so that the heart is pure, washed and made white in the blood of the Lamb. This state of *grace*, in its comprehension, involves the perfection of love, for "per-

fect love casteth out fear;" and also of the other Christian graces. In it "patience has its perfect work;" and St. Paul recognizes its actual attainment when he says, "Let us therefore, as many as be perfect (in love), be thus minded."

Hence there are two features of his higher life; namely, purity and maturity; yet not so as to preclude further growth and development.

Viewing this higher life as a distinct state of grace, we have, on the proximate side of the state, lying next to justification and regeneration (which we have distinguished as the lower life), purity, or a "clean heart;" on the remote side, lying next to the adjacent state of glory, we have maturity, or Christian perfection: not Adamic, not angelic, not absolute perfection. Within the limits of this state the soul of the believer is "stablished, strengthened, settled," as well as cleansed. It has "the anointing that abideth." It is "endued with power from on high"—this endowment yielding a constant revenue for current expenses. It has no longer the spirit of fear, "but of love, and of power, and a sound mind." The descriptive climax of this state is found in Eph. iii. 14-20. Please read it.

But how is this attained?

Not by works, as a primary condition. There are innumerable passages of Scripture which speak of keeping the commandments, and of obeying the truth; but these passages involve good works as the fruit and evidence of *faith*: while in relation to both pardon and purity it is distinctly asserted that they are "not of works lest any man should boast"—"that it is of faith that it might be by grace to the end the promise might be sure to all the seed."

So far as the removal of corruption is concerned, it is not by *growth*. The growth of Christian graces does not necessarily uproot remaining depravity. The cultivation of vegetables does not rid the soil of weeds. These must be uprooted, "cleansed." There may be a gradual process of conviction, of crucifixion, of receiving light, which may "prepare the way of the Lord and make his paths straight;" but St. Peter says, "Receiving the end of your *faith*, even the salvation of your soul, results from "suffering a while," from testings, tribulations, from the obedience of faith; and thus, as in the case of Abraham, "by works is faith made perfect." This view harmonizes the Scriptures.

Points of distinction and discrimination to be noted, growing out of this discussion:—

1. Distinguish between actual and inherent sin. The one, to be forgiven; the other, cleansed.
2. Distinguish between present salvation by faith, and eternal salvation through the obedience of faith.
3. Distinguish between the instantaneous process by faith, in justi-

fication and sanctification, and the gradual process of crucifixion and mortification, as antecedents to both; and also the gradual settlement and development after pardon and cleansing.

4. Distinguish between perfection in shame and suffering—"Not as though I had attained, either were already perfect"—and perfection in love—"let us, therefore, as many as be perfect, be thus minded."

5. Distinguish the use of *terms* descriptive of the state, and do not be afraid of words which the Holy Ghost teacheth.

6. Danger of philosophizing too much on spiritual things, and of looking at human examples. *Christ the pattern.*

7. Diversity of human experience, even in this state. "Troubled on every side, yet not distressed," &c. (2. Cor. iv. 7-13.)

8. The propriety of St. Paul's question to some of John's disciples at Ephesus, whom he supposed were Christian believers: "Have ye received the Holy Ghost since ye believed?" Let the successors of the apostles adopt the same practice, and be sure and be prepared to lead the respondent inquirers to its immediate possession.

Our duty, as Ministers, in relation to Modern Developments.

BY REV. JOS. FERGUSON, BIRMINGHAM.

(Continued from page 216.)

THE Revivalistic developments of our times are such as to cheer the heart and nerve the prayers of all wide-awake Christians. For two or three years past a wave of religious influence, like the breath of a divine spring, has been kissing the church into life and beauty. Our nation, and some of the lands beyond, have felt the power of a God-ward tendency; many ministers and their people, of all evangelical churches, were simultaneously incited to seek the higher life—the full redemption in Christ Jesus. Thousands of formal Christians and etiquettical religionists felt deep heart-stirrings, and in the wide valley of spiritual death there were signs of coming life; a deep conviction took hold of Christian workers, that God was about to pour out His Spirit, and marvellously to

gather in the outcasts. In magazines* and religious periodicals, articles on "Revivals," and the best means to promote them, were common, though not unwelcome; preaching became less speculative and more practical; pulpit philosophical apeing gave way to the preaching of a gospel known and felt; prayers had fewer words and more faith, and hope rubbed her eyes and looked out for fruition. Stilted officialism felt the crimson on her cheek, while liberty smiled benignantly on the gathered worshippers. Women in many churches were lifted into the enjoyment of ecclesiastical "suffrage," and were allowed in public, to offer prayer to God, and the singing became more hearty and less scientific. The modes of the Methodists were no longer despised but adopted. "Experimental meetings," "public prayer meetings," and meetings for "enquirers" became common among episcopalians and congregationalists, clergymen and even bishops, preached out of doors, and the ministerial descendants of the Puritans were heard to preach the gospel on the market cross. Methodists themselves were quickened, and were led more vigorously to employ those "means," of which some of the respectable formalists had grown half ashamed. The church really lives and perpetuates herself by revivals, and such desirable times mark the especial epochs in her history. She was born in a revival; the cry of three thousand souls was her birth-cry, and these were only an introduction to a glorious progeny. For many years the saving power of God was manifest, and daily there were added to the church such as were saved. It was only when the church submitted to an unlawful marriage with the State, that she lost the "power;" Samson like, she broke her covenant, and was shorn of her strength. Nevertheless, in subsequent days God revived His work, monasticism, and the religious movements connected therewith; the Waldensian revival, which began in the eleventh century and entered into the thirteenth; the glorious Reformation of the sixteenth and English Puritanism, were all the results of fresh outpourings of the Holy Ghost, such as Jesus promised to his church. And who can read English history without observing the names of Wesley and Whitfield, men who, under God, rose to protest against a miserable formalism, which had chilled the heart of the church,

* In an article which appeared in the *Congregationalist* for December, 1872, we have the following words:—"Already there are signs that the power of Christ is ready to reveal itself again. In every part of the country, the despondency which has been occasioned by the depressed condition of the spiritual life in Christian people themselves, and the inconsiderable success of the Gospel among those who are outside, is giving place to courage and hope. Are we ready to receive the returning Christ? Many have prayed him to come back, or rather to reveal his presence, which has never really been withdrawn from us. Have we learnt how sorely we need Him? Are we prepared to fall at His feet, and confess that 'apart' from Him we 'can do nothing'? If we meet Him as we should, there are the strongest reasons to believe that He is about to baptize us afresh with the Holy Ghost and with fire?"

to preach earnestly a plain gospel, and to witness to the power of experimental religion. And who can pass by the work accomplished by Hugh Bourne and Clowes, and others, whose names and records are on high—a work which began in the second decade of this century, and “the like of which” has not characterized the church since the days of the apostles. In hundreds of villages moral miracles were wrought, moral cripples leaped like harts—desperadoes, men who feared not God or regarded man, became witnesses to the earnestness of the men they heard, and of the power of the truth they preached. A little more than a century ago President Edwards, a man of giant intellect and tender heart, and whose keen logic was all on fire, began, by his earnest preaching, a revival, the blessed effects of which are felt in the heart of America to-day. On one occasion, when preaching on Deut. xxxii. 35, “Sinners in the hands of an angry God,” his description of the doom and danger of the impenitent were so awful, that a minister, laying hold of his skirts, cried out, “Oh, Mr. Edwards, Mr. Edwards ! is God not a God of mercy ?” The effect was such that before the end of the sermon the place was converted into a Bochim, and ultimately many sinners were converted to God. This inaugurated a revival which spread over New England, and is reckoned among the most remarkable revivals since apostolic times. In the north of Ireland, in Wales, in Scotland, in Sweden, and in other parts of Europe God has poured out his Spirit, and tens of thousands have fled to Jesus for refuge. All revivals begin with a protest and a consecration ; a protest against the evils found in themselves or in others, and a consecration of heart and service to God. Monasticism was a protest against priestly profligacy and the public pomp and mockery of religious worship ; the Reformation was a protest against ecclesiasticism and superstitious quackery, by which the church was severed from God, and an uncompromising proclamation of “Justification by faith ;” the spiritual revival headed by Wesley and Whitfield, was a protest against the form of congregationalists on the one hand, and the parsonic and general degeneracy of the State-church on the other. The religious movement represented by Hugh Bourne and William Clowes, was a revolt against a growing and crippling religious respectability, and an outflow of zeal and Christian chivalry, which sought by out-door preaching to reach the neglected myriads who were in darkness and the shadow of death. And we observe in “Revivals,” that God does not always employ the same means, nor accomplish his purposes exactly in the same way ; a ram’s horn may alarm the citizens, and a seven days’ procession of trusting souls may bring down the walls of strength more effectually than a thousand battering-rams. He sometimes *seems* to ignore the man of culture and royal proportions, and make choice of the ignorant and dwarfish. But if we closely examine the unlearned men whom he chose as prophets and apostles, we shall find that they were not “pigmies perched on alps,”

but men, the character and quality of whose manhood was appreciable. Isaiah among the prophets, with his learning and refinement, was the prince, and St. Paul, with his burnished intellect and mental wealth, laboured more abundantly than his compeers, and dotted the land of heathendom with living churches. God has chosen what have appeared to human judgment the weak and foolish things of this world to confound the mighty and wise, and base things, and things despised, and even things that are not, to bring to nought the things that are, so that no flesh should glory in his presence. But generally he sanctifies and employs in a great work those men who are in an eminent degree blest with the gifts of nature and of grace. We can, however, only account for each and every revival of religion, whether produced, humanly speaking, by a man of scholarly ability, or otherwise, by recognizing God himself as the grand original cause. What was there in the apostles, previous to the day of Pentecost, to produce great moral results? Simply nothing. They were self-seeking and cowardly; they "left all" to follow Christ, anticipating a greater "all" in fellowship with him. But when "endued with power," and "filled with the Holy Ghost," how unselfish and fearless they became—prepared to suffer for Christ, or to die for his truth. Previously, they limitedly saw the truth as it was in Jesus, but now they felt it; then it was an indistinct and a strangely formulated seed, but now a great heart-fact. They preached the Gospel with the Holy Ghost sent down from heaven. Judaism trembled with its increasing paralysis; a mawkish and heart-sickening philosophy was disturbed in its Grecian strongholds, and the thrones of religious falsehood were quaking to their fall. God through these men spake to the darkness and chaos of the moral world, "Let there be light," and the naked and clothed of barbarous and civilized nations rose to greet the sunbeams of the coming day. There were in the sixteenth century some men more than equal, in many respects, to Martin Luther, and yet with all his lack of official position and monetary means, he, by the preaching of a neglected and half-forgotten doctrine, moved the heart of the continent, and made the fibres of religious Protestantism in England to quiver with a diviner life. In Oxford and in the nation, in 1739, there were ministers mentally equal to Wesley, and according to human appearance better able to bring about a necessary church reform than he was, but God revealed himself to him, and put into his heart the truth that burned as a fire, until, as he says:—"Not daring to be silent, after a short struggle between honour and conscience, I made a virtue of necessity, and preached in the middle of Moorfields. Here were thousands upon thousands, abundantly more than any church could contain, and numbers among them who never went to any church or place of public worship at all. More and more of them were cut to the heart, and came all in tears, inquiring with the utmost eagerness, what they must do to be

saved." The church now began to rub her eyes, and awake out of that sleep into which she had been rocked by a faithless and hireling ministry. Here and there earnest men, conformist and nonconformist, took courage and spake the word of the Lord with boldness. Heaven triumphed, but hell raged; village autocrats and godless parsons sought to destroy this Methodist fanaticism by the aid of toppers and publicans, and by the exercise of a tyrannous power. But God was in the bush, and it was not consumed. Rough colliers and impious iron-workers were smitten by the truth of God, and adorned the doctrine of Christ their Saviour, and formed the nucleus of those churches which now stretch from pole to pole. Hugh Bourne and his coadjutors, without learning, (in its higher forms), human power or patronage, yea, in the face of violent opposition from every branch of the church and outside world, did more for religion and for English rural civilization, in the last half century, than any equal number of men during that period. They and the children of their faith and effort went forth into neglected hamlets and villages, and preached that Gospel which was to tens of thousands the power of God unto salvation, many towns, through their instrumentalities, received "showers of blessings." Their words were unpolished, their periods unrhythmical, their manners sometimes rude, and their out-door efforts irregular and sometimes disorderly, and yet, their example in regard to street preaching is followed by bishops and many Christian workers outside the pale of "Primitive Methodism." To account for such a religious marvel as that represented by the aforesaid men, you must pass through the realm of the human into that of the divine; God was with them confirming the words with signs following. Their preaching was not with the enticing words of man's wisdom, but with the demonstration of the Holy Ghost. Englishmen are not strangers to American Revivalists. We would not forget the writings and doings of Prof. C. G. Finney, Asa Mahan, D.D., James Caughey, the last of whom led thousands of weeping sinners to a willing Saviour. And latterly the eyes of the British churches have turned towards Mr. Moody and Mr. Sankey. These brethren, a short time past, began their work in York, where they had but little success, then in Newcastle, where a deep impression was made, then in Glasgow, Edinburgh, Dundee, where the effects were more blessed, and thence they went to Dublin and Belfast, thence to Manchester, Sheffield, Birmingham, Liverpool, and now London, and in each place thousands gathered to hear their words, and we hope hundreds have not received the "grace of God in vain." It was, to us in Birmingham, a spirit-stirring sight to see fifteen thousand men and women gathering night after night to hear a plain man preach a plain gospel, and to listen to the religious solo by Mr. Sankey's baritone voice, or to join, with thousands, in singing hymns, which in simple words express the deep yearnings of sinful or saintly hearts. We, however, in common

with hundreds of Christian men wondered in what lay the secret of their evident power. The press, religious and otherwise, had been "writing them up," and publishing their marvellous doings, and for several weeks Christian ministers and people gathered day by day, and earnestly prayed that God would come with them, and succeed their efforts. And yet, when we consider all auxiliaries, when they came we were more than disappointed, and especially do these remarks apply to Mr. Moody. There was nothing in his addresses we had not heard, in some form or other, from men equally in earnest, and if we may judge, equally as holy. And, although in all subsequent meetings there seemed to be an increase of interest, if we may judge by the increased crowds that sought admittance, there were comparatively few of those marvellous manifestations of divine power which were legitimately anticipated. Our fellow-townsmen, R. W. Dale, a gentleman too well known in religious and political circles to need our eulogy, has written an article in the *Congregationalist* for March (1875) on Messrs. Moody and Sankey, in which he speaks favourably of them and of their work; and God forbid we should say one unnecessary word to lessen the value of his opinion. But we confess we were amazed to find so little or no "excitement," and to observe that all was done systematically, and we fear in some instances too *mechanically*. This to many clergymen and other ministers who are unaccustomed to great revivals, was a recommendation, but to us who have seen hundreds converted, many of whom live to-day as becometh the Gospel, it was a drawback and an unquestionable indication of spiritual weakness. We were not wishful to hear "rant," or the "hysterical" scream, but we did long intensely to hear the cry of sinners pricked in their hearts, and in whose consciences the "arrows of the Almighty were sticking fast. Human nature in all times and in all countries is to a great extent alike, and feels somewhat the same under the operations of the Holy Ghost. The people on the day of Pentecost did not stay until Peter and his colleagues, who must have preached in different parts of the crowd, had finished their discourses, but their hearts being (*κατενύγησαν*) "pierced through," they enquired, "Men and brethren, What shall we do?" The jailer at Philippi, shook by the earthquake from his midnight sleep, and smitten in his conscience by the Holy Ghost through the words of Paul, "called for a light, and sprang into the cell, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?" The man's felt necessity gave form to his action and earnestness to his cry. But the much-praised characteristic of the Moody and Sankey services was, that "there was no noise, "no excitement," "no prostration," "nothing hysterical," "that all was done in order," and the somewhat true and hackneyed remarks were gratuitously offered, that God in nature works quietly. There is no noise in "gravitation." You can-

not hear the footfall of the "deer," or catch the sound of life's march ; and in the usual and ordinary operations of the Spirit the analogy may be tolerable, but does the wind always blow in soft and gentle zephyrs ? Is there no hurricane, no euroclydon, no tornado, maddening the sea and sweeping the land. And so in a great revival of religion, which belongs not to the ordinary, but extraordinary visitations of God ; "they are like the convulsions in nature and society, which shake the heart of the church ; they are like the storm which comes in time of stagnation ; they are like the awakening peal to startle the careless and the lumbering ; they are like the advent of an angel, *troubling* the still dead waters, at whose margin the impotent were waiting to be healed. At such a time, therefore, there will be more or less excitement. Then it is "the kingdom of heaven suffereth violence, and the violent take it by force." A great awakening is the Spirit of the Lord sweeping with quickening power over the valley of the slain. Oh, is it any wonder that when the bones are so dry, there should be a noise and a shaking when they come together ? Gracious Lord ! let us have this shaking, rather than these bones should remain dry ; anything—anything *but this death*." But we ask can there be an absolute analogy between the operations of physical law, the working of law in the petal of a flower,—in the trunk of a tree, and the operations of God's Spirit upon the consciences of men ? The operations of the Spirit differ in their manifestations in people of different mental constitutions, and of different culture and temperament, and some men unperceived by others, may be brought to a knowledge of the truth. But must we deprecate the loud cry of the smitten sinner, as "rant," as "hysterical," and do our utmost to put it down as "not respectable ?" The cry of felt helplessness and deep soul-want seldom formulates itself according to refined religious etiquette ; it as often expresses itself in the loud piercing cry as in the timid whisper. Why not deprecate the excitement in a concert-hall, a theatre, or a political meeting ? Is not this in such meetings, considered a sign of success ? "The blind man who sat by the wayside begging, cried, saying, "Jesus, thou son of David, have mercy on me," and some of the crowd whose eyes were opened, and who could pick their place, rebuked him that he should hold his peace, but he cried out so much the more, thou son of David, have mercy on me," and some, Mr. Moody not excepted, who wish to maintain the respectability of modern revival services, tell the smitten sinner not to make a noise, but silently wait upon the Lord. We do not advocate a noise for noise sake ; this may do for boys in a school-yard, or for toppers in a tavern, or for heathens at their altars, but it never should or could be tolerated in the house of God. The lightnings never flash without the muttering thunder, and the Holy Ghost seldom reveals to a sinner, by his light, his state and consequent doom, without extorting the cry, "What must I do to be saved," "To whom can I fly

for refuge and hope." When Peter was sinking through the wave into the sea, he cried, "Lord save me;" and on another occasion, when Jesus was in the vessel, the disciples cried out in the midst of the storm, "Carest thou not that we perish." Do we in these days, with all our fastidiousness, find fault with a drowning lady if she scream in terrible earnestness for help? Do we tell a man to "restrain his feeling;" to be quiet, and not make a noise, whose house is on fire, and around whose frame the merciless flames are gathered? And shall we, in the name of "religious respectability," call the cry of a poor sinner hysterical who feels as if he were sinking into hell, and whose conscience speaks of the coming doom? The bitter cry of an awakened sinner is the signal for fresh joy, and a new song in the presence of, and by the angels of God. What appear to us as warring elements and confused heavens is order to the great creator, and in harmony with his established laws, and so the tumult of saintly joy, and the cry of repentant anguish, is otherwise than disorder to God and to many intelligent and devoted men. Be thoroughly in earnest, and people will say, you are mad; and let God work in a way other than ordinary, and the watch-dogs of church decorum will bark their pitiable dissent.

(To be continued.)

From the Shores of the Dead Sea.

Thirteen Hundred and Twenty Feet below the Ocean Level.—Mountains of Pure Salt—Lot's Wife—Cities of the Plain.—Remarkable Phenomenon.

F. S. DE HASS, D.D.

YOUR readers probably never before read a communication written at so great a depth below the level of the ocean. We have just made the entire circuit of this mysterious inland sea,—the supposed tomb of Sodom and Gomorrah. With the exception of two places, where the mountains rise almost perpendicularly out of the water, we rode along the shore the whole distance, making the journey, including delays and necessary rests, in fourteen days.

The sea covers an area of perhaps three hundred square miles, and is the lowest sheet of water on the globe, being thirteen hundred and twenty feet lower than the ocean level; thus precluding the possibility of its ever having had any connection through the Arabah with the Red Sea.

Having no outlet, with the Jordan, Arnon and many other large streams flowing into it, there is only a variation of from ten to fifteen feet in its elevation, being highest in the spring of the year, after the

winter rains, though the Arabs say it rises and falls of itself, the rain having no effect upon it. This equilibrium is maintained solely by evaporation. The density of the water is very great; a gallon weighing twelve and a quarter pounds, and containing besides other minerals in a state of solution, three and a half pounds of pure salt. Owing to the buoyancy of the water, bathing in it is a great luxury, and perfectly safe, it being impossible for a person to sink. An egg that would sink in the Mediterranean, will float half out of water in this sea. Of course no fish can live in such a briny deep. Those carried into it by the Jordan instantly die, and may be found floating on the surface near the mouth of the river. Nor is there any vegetation along its shores; but up the valley, down which the sweet, pure waters flow from the mountain springs, every tropical plant grows luxuriantly, in some places the shrubbery crowding down to the very edge of the sea: and in these groves of palm, juniper, and oleander, you will find birds of every hue and song. Several of these fresh water streams empty into the sea near its southern extremity, causing the arid "desert to rejoice and blossom as the rose." Nothing could surpass the productiveness of "The Safish," as this district is called, a rich, well watered valley, "even as the garden of the Lord," about six miles long from north to south, and two wide. In this oasis the celebrated osher tree, or apple of Sodom, acacia, camphor, indigo, jujube, and other rare trees all grow spontaneously.

The Bedouin tribes in this fertile valley are of the lowest type of human beings. A more desperate, savage, and degraded set of cut-throats and robbers, are not to be found among Ishmael's depraved sons. Generally they are as black as Africans, entirely nude, and licentious as the Sodomites of old; ever on the lookout for victims, and ready for the perpetration of any crime. Our adventures among these miserable wretches were too horrible to relate.

Directly west of this Eden, across the Gharundel, is a great salt plain, entirely destitute of vegetation, the supposed site of Sodom, and where David overthrew the Edomites. The whole plain is a vast slime-pit, encrusted with salt, beneath which is a black greasy marl, very slippery, rendering riding over it both difficult and dangerous.

As a general thing the mountains bordering this sea present a picture of utter desolation, as if scathed with lightning and riven with thunderbolts. Many of the rocks are igneous, emitting fire when struck, and an odour very much like a Lucifer match. Slime-pits and sulphur springs are found along the shore, and between the head of the sea and Jericho, hills of almost pure sulphur, gypsum, asphaltum, and black bituminous blocks mixed with gravel and sulphur, strew the beach as if thrown together by some great convulsion, and pure bitumen in large quantities may at times be found floating on the water.

Jebel Usdum, mountain of Sodom, at the south-west end, is a ridge

of almost pure rock-salt, extending for about five miles along the shore, and rising perhaps two hundred and fifty feet above the plain. There are many deep clefts in the range, leaving detached portions of salt standing like pillars in every fantastic shape, some of them at least one hundred feet high, any of which would answer very well for "Lot's wife;" one in particular on the very top of the cliff, from a certain stand point, resembles a woman in hasty flight, with her dishevelled hair and torn garments flying in the wind, and her head slightly turned as if looking back over her left shoulder, on the burning cities from which she was fleeing for her life.

One place we found a tunnel or cavern leading into the very heart of the mountain, into which we rode several hundred feet, until it became too dark to venture farther. It looked beautiful by the light of a few matches and candles. The vaulted roof and sides sparkled with alabaster. Many grottoes led off to the right and left, all salt, nothing but salt, the whole mountain salt! During heavy rains a stream of briny water runs through this cavern to the sea, only a few rods distant. This same rock foundation, to all appearance the same vein of salt, crops out of the mountain east of the sea, between the fortress of Machaerus and hot springs of Callirhoe, a fact never before noticed by travellers.

The precise location of the cities of the plain will probably never be known. If not submerged, they are buried many feet beneath the soft marl constantly washing down from the surrounding hills and filling up the valley. The opinion has long obtained that Sodom was situated on the great salt plain at the base of Jebel Usdum, south of the sea. Recently some remarkable ruins have been discovered at Gumran, two miles north of Ain Feshkah, near the northern end of the sea, and supposed, from a similarity of names, to be the site of Gomorrah. The ruins consist of a rude wall, a small reservoir built of unhewn stone, and a mass of indistinguishable rubbish of old houses and broken pottery. The most interesting feature of the place is the great number of graves in the vicinity, perhaps one thousand. And what is more singular the bodies all lie with their heads to the South, so they cannot be Jewish, Mohammedan, or Christian. The tombs are about five feet deep with a vault for the body at the bottom. This receptacle for the corpse is made of large sun-dried bricks fifteen inches long, eleven wide, and nine inches thick. Rough upright stones mark the head and feet, and the surface of the graves is rudely paved with the same material. No inscription or device has yet been found to indicate the race or age to which these tombs belong, and all that has been writing on the identity of this place with Gomorrah is hypothetical. Of the other cities destroyed, all traces have long disappeared.

The identity of Zoar is not so difficult, as down to the 14th century of our era it was a place of considerable importance. All the fathers

and historians of the Church locate it southeast of the Dead Sea on the road leading from "Safish" to Kerak, and we find here on a spur of the mountain six hundred and fifty feet above the water, extensive ruins that have long been regarded as the remains of the "little city" to which Lot escaped when driven from Sodom. Zoar was made an Episcopal See at an early period, and its bishop was present and took an active part in the council of Chalcedon, A. D. 451. Being in the province of Kerak and Ar, it must have been south of Arnon. It was also one of the five cities of the plain, so could not have been where Dr. Tristram located it, on the western slope of Pisgah several thousand feet above the plain. Lot was permitted to enter this city because the mountain was too distant for him to reach. Why then locate it on the mountain and so far from the scene of danger?

Both Isaiah and Jeremiah refer to it among the cities of Moab. It is never mentioned as belonging to Israel, but always as within the territory of Moab; so could not have been north of the river Arnon, but somewhere very near the site we have named. We might also add, this situation can be distinctly seen with the naked eye, from the mountain east of Bethel where Lot and his uncle Abraham parted. Back of these ruins the mountain rises abruptly, and there are numerous caves among the rocks, one of which is pointed out as the cave of Lot; and a short distance above this along the sea shore, is a curious pillar, not of salt, but sandstone, resembling very much a female, and a water jar in her right hand, and a child on her left shoulder, called by the natives Bint Sheikh Lut, "the daughter of Sheikh Lot." We confess, however, that little is to be found among these shadeless ruins to satisfy the inquisitive mind; and as to the other cities, we are fully convinced after the most thorough investigation of the whole plain, that there is nothing above ground by which they can be identified, or their sites determined.

From the topography of the whole Ghor, and peculiar geological formations, such as banks of water-worn shingles, with deposits of salt and sulphur, there must have been a sea or still water lake in this valley; but at a much higher level, long prior to the overthrow of Sodom and Gomorrah, and there is no reason for believing that these cities were submerged, or that their destruction was brought about by any great geological disturbance.

Among the mountains that border the sea on the east, there are several craters and other evidences of extinct volcanoes. The road from Machaerus down to the Zurka Main runs over great fields of lava, scoria, and cinders, very much like the descent of Vesuvius. The cities of the plain were more than likely constructed of perishable materials, perhaps sun-dried bricks mixed with cut straw, like Damascus and other places in the east, as the remains of such brickkilns still exist on the

plain near ancient Jericho. In the erection of their buildings, bitumen, which abounds in this region, was probably used instead of mortar, and the houses were covered as in Babylon, with a matting made of rushes coated with bituminous slime, supported by wooden beams.

From the Mosaic account, it appears the cities were destroyed very much as Pompeii and Herculaneum, by a shower of hot sulphurous ashes from some neighbouring volcano, leaving no trace of their sites, the rain of fire and brimstone entirely consuming the combustible material of which they were composed.

The most remarkable feature of this remarkable sea is, that it appears to be subsiding or growing less every year. The water lines on the beach, of which there are three distinct leads, clearly indicate this; and what is more strange, the bottom seems to be receding; that is, the surface is sinking lower, and the sea becoming deeper. When Lient. Lynch made his survey of this sea in 1848, there were but three fathoms at the ford opposite the Lisan, and many old Arabs say they could easily ride across on their camels when they were boys. Now there is not less than thirty or forty feet of water at the lowest point where once it was fordable, and yet the shore line is lower than it was then. At another place, a shore that was frequently dry ten years ago, is now completely submerged. This is true of all south of the peninsula; instead of filling up by the debris washed down from the neighbouring hills by a hundred mountain torrents, it is actually growing deeper. We have no explanation of this phenomenon, unless the prevailing winds being from the south and west, a current is created which carries the sediment from the shallow portion at the lower end, into the almost fathomless depths further north. This, however, would not explain the settling of the surface, which perhaps could be accounted for by increased evaporation.

The Bedouins call this lake Bahr Lut, "the sea of Lot," and all traditions among these tribes touching this locality, the sea and all its surroundings fully corroborate the inspired record. The Scriptures are so legibly written along the desolate shores of this desolate sea, that a person visiting this region who had never heard of the destruction of Sodom and Gomorrah, would infer from the sterility and death-like solitude that prevails, that nothing but some great judgment from the Almighty could have produced such utter desolation. We find here "a waste land that smoketh, and a fruitful land turned into saltness for the wickedness of them that dwelt therein;" so that, "no man shall abide there, neither shall a son of man dwell in it," "and the stranger that shall come from a far land, shall say, wherefore hath the Lord done thus unto this land? What meaneth the heat of his great anger? The whole land is brimstone, and salt, and burning."

In summer, at this great depth below the ocean, and walled in by

mountains four thousand feet high, the atmosphere is very hot and sultry, but there is nothing in it deleterious to health. In winter, however, the climate is perfectly delightful—no frost, miasma, or chilling winds, but a salubrious, invigorating, almost intoxicating temperature. Here you can “run and not weary,” climb the highest mountains without any sense of fatigue, and breath freely with one lung, or half a lung. The effect of the bracing air is really wonderful. You feel as though you could “run through a troop, or leap over a wall.” Bathing here is delicious, having the choice of hot or cold baths, in fresh, salt, or sulphur fountains.

The waters of the sea have not that dull leaden appearance described by some travellers, but are clear as Lake George, sometimes of a greenish tint, and often look as blue as the Mediterranean. And the purple tint of the mountain in the rays of the setting sun, reflected from a sky of unequalled beauty, are often gorgeous. As Mr. Palmer remarks, “The colouring of the Dead Sea, and its neighbourhood, when the atmosphere is clear, is simply magnificent.”

Instead of the exhalations from the sea being injurious as has been supposed, they seem to sharpen the appetite, quicken the intellect, and impart new life to the whole physical system. As it seldom rains in the Ghor, the days are generally bright and cheerful, the nights dry and balmy, lulling the weary into refreshing slumbers from which they awake “rejoicing as a strong man to run a race.”

A steamer on this sea for excursions, and a good hotel near its shores, would make this a most charming winter resort for invalids, nature's own sanitarium for suffering mortals.

Sin Destroyed.

SIN is not repressed but exterminated by entire sanctification. In direct opposition to certain sophistical teachings now current, Paul says: “Knowing this that our old man is crucified with him, that the body of sin might be *destroyed*, that henceforth we should not serve sin.” (Rom. vi. 6). The metaphor is furnished by the mode of Christ's death. He was crucified. He did not die a natural, but a violent death. In like manner the man of sin is nailed to the cross by faith and the Spirit; and as Christ really expired on the wood, so sin becomes extinct when the work of grace is consummated.

It is trite to say but important to remember that sin is used in two

senses in the Scriptures: 1st. It signifies voluntary transgression of God's law; 2nd. It means the infection of our original sin—the taint and corruption of our moral nature. It is sin in the latter sense which is said here to be “destroyed,” and we are to understand by it, the extirpation of that force of evil by which the affections are alienated from God, and the whole inward constitution is debased and perverted. Sin has caused the degeneracy and prostitution of all the properties of mind. The appetite, passions, tastes and feelings have become saturated and defiled by the infection. As the mind is deranged by madness and insanity, as the body is disordered and made loathsome by disease, so the soul including the whole spiritual being, is degraded, warped from rectitude and bent to wrong. It is contaminated by grovelling propensities. Now it is the removal of this evil influence, the reversal of these unholy biases, and tendencies, and the expurgation of all this gross animalism, that is meant by the destruction of the old man.

To assert that the text teaches anything less is to emasculate the Gospel and dishonour Christ. For if sin is only repressed or suspended, by the highest work of grace attainable in this life, then we are not properly saved by Christ at all. Salvation in the evangelical sense, is salvation from sin. But if sin is only repressed it remains there still, and our salvation amounts to nothing more than a grant of divine strength to hold it in check. And the Christian life on this principle does not rise above a continual tussle with the serpent of depravity, over which grace merely gives us the upper hand. The heart is subdued, not emptied for Christ. Sin is not extinguished, but grace has the ascendancy over it. Satan it is true, does not reign, but he lives, and wears his side arms. He is second best. He pays tribute, as a conquered foe, but he has all his rebellious forces, organized and completely in hand. Such a theory of redemption degrades Jesus, eclipses the highest hope of the world, and quenches the highest and holiest aspirations of the Church. It reduces the work of the Spirit to a level with the self-mastery acquired by discipline and culture, or the victories and achievements of cold philosophy, or the triumphs of an inflexible and well disposed will.

Jesus came according to the significance of His name, to “save his people from their sins.” There is no qualification attached to this design. The purpose is absolute. Pursuant to this end, it is written, “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” (1 John iii. 8.) To the same effect Paul says: “Reckon ye also yourselves to be dead indeed unto sin.” “For he that is dead is freed from sin.” (Heb. vi.) Now these passages are not equivocal metaphors, or rhetorical declamation. They contain a well defined thought. It is the abolition of all that evil which was projected into our affectional nature by Satan, through the channel of the first transgression—evil that has been transmitted and aggravated by our voluntary trea-

passes. It is to break asunder and fling off the galling chains of corrupt habits and grovelling propensities—to get entirely rid of the defilement of conscience, the debasement of feeling and taste, and the alienation and impurity of affection. It is to reach that state in which we realize that “he whom the Son makes free, is free indeed.” We no longer clank the fetters of filthy appetites, unclean desires, and sinward tendencies. The prayer in this case is fully answered—

“Break off the yoke of inbred sin,
And fully set my spirit free.”

The affections are disentangled and set free. They are attracted God-ward and revived by the imparted life of Christ and the infusion of the Spirit's fervours. The affections are restored to their normal state. In a word this destruction is the total subversion of the kingdom of sin and Satan—the complete overthrow of that Satanic usurpation which began with the interpolation of sin and evil into our original and immaculate being.

But mark you this destruction of sin is not the destruction of the power to sin. Power to sin is an inseparable attribute of a free and responsible intelligence. It was this that created the possibility of the disastrous fall of our race. It was this that put conditionality into the state of angels and made them liable to apostasy. And it is this too that makes the destiny of every man tremble in the scale of contingency through the whole of life.

Simple power to sin, it must be recollected, does not reside in the sinful act itself, nor in the debility which sin has superinduced, but in the will, or constitutional power of choice—a power essential to a free and responsible being. The idea of a free and responsible moral agent, who is absolutely divested of the capability of doing wrong, is unthinkable. It is not a supposable case. The proposition is manifestly an absurdity and contradiction. Therefore, as the simple capability to sin existed in man and angels in their unfallen condition, we must allow that the same capability also resides in the sanctified. Not to concede this point would be to take the ground, that holiness so far subverts our natural endowments as to take away our liberty of choice, and repeal our further responsibility.

Hearers of Sermons.

IF ministers ever fail to preach with effect, it is not for lack of instruction. Advice is offered them freely as the air. All kinds of persons know, or think they know, something that will be of use to the pastor in his pulpit work, and few hesitate to communicate it to him. Not so much is said about hearing well. Yet in many respects the force of the sermon depends very much upon the hearer as well as upon the preacher. The hearer has his duties, which he may not neglect; he has a kind of art which is susceptible of cultivation. According as he cultivates it or neglects it he may grow in grace or fall away from it, whatever may be the character of the preaching. The Bible tells us more on this subject than we are accustomed to heed. What is the frequent repetition by Christ of the text, "He that hath ears to hear, let him hear," but an admonition directly to the point? The same thought appears in many forms throughout the Scriptures. The parable of the sower, which is applied chiefly to the manner in which the gospel is received, bears more directly upon the hearing of it, for it must be heard first, then received. Most of the incidents of conversion related in the Bible contain some remark on the manner in which the convert heard.

In how great a variety of moods do people go to church! There are men who go full of the Holy Ghost, with their faculties all alive and active. They enjoy the richness of the gospel feast to the full, they cannot have too much of it. If the minister is like unto them, they answer him back with complete sympathy, and help him along, neither he nor they can realise how much. If the minister lacks of their measure, they can still find the food in his sermon as long as there is a particle of it, and enjoy it to their own profit, while they also, by sympathy, encourage and help him to make his work better. Then there are those who come in trouble or perplexity, and hope to find comfort and instruction. They, too, are ready to make the most of what they get. They also inspire the minister to do his best; their gleams of satisfaction show him when he has done well, and are a healthful stimulus.

A numerous class come with no extraordinary pressure of feeling, but in truly devotional frame of mind and well inclined to hear the Word. They readily fall into the train of thought of the speaker, give him their sympathy, and respond to his reasoning and his emotion. They do not fail to be profited. They are sure reliance to the church—a class to whom the worthy minister may constantly look for aid and encouragement. Another class are inclined to indifference, and need a little effort to awaken them to attention. Others are greatly preoccupied with busi-

ness matters and thoughts outside of the church, and need considerable effort to get them interested. These classes test the preacher's pluck, but can be generally managed with success, and turned into useful and active members by competent men. In the hands of ministers lacking in energy, they will constitute the element which makes the church sleepy, and sets it toward a decline. With ministers of a lower grade they are in danger of degenerating into some of the more difficult classes. They are quite various in character. They generally constitute the obstacles to the growth of the church and the elements of discord.

Among them are the totally indifferent. Nothing will arouse them permanently. The best preaching is thrown away upon them. Novelty may excite them for a time, but unless they have a constant change they will soon subside. The aspect of a congregation of this kind is very discouraging. It will dampen the most earnest enthusiasm, will spoil the best sermon, will discourage the most persevering preacher. Such hearers—if we may call them hearers—are very numerous, and are often responsible to a higher degree than the man in the pulpit for dull preaching. Preferable to this sort of hearers are the critical hearers, provided their criticisms are fair. They are likely, at least, to get interested, and to show it. Their attitude tends to rouse a belligerent spirit, and make the preacher lively, if nothing else. He will thus be made effective, to increased edification of some of his congregation, if not of his critics, and it would be a rare case in which he did not do them some good.

The worst hearers are the captious people. Some of them are captious through self-conceit. What they do not know is not worth knowing. Everything that is said is wrong, if they have not suggested it. Others have been crossed in some way, or are born cross. They are fault-finders by nature. They live to pick flaws. If they are not numerous, and do not spread their venom through their congregation, they can be disposed of by getting used to them, and paying them no attention. Sometimes, however, they infect the whole congregation with their spirit, and then woe to the minister! At the best, however, the process of getting used to them is a painful one, and they are an uncomfortable set to deal with. The minister may well pray to be delivered from all such.

Other classes with whom the preacher will be tried in a less degree are those who differ with him in taste or in points of doctrine. Some may want emotional preaching, while he appeals to the reason, or the reverse of these conditions may exist, or there may be differences to be allowed for regarding other features. The minister will find his security by throwing himself, in matters of taste, upon the average of his congregation, in matters of doctrine, upon the accepted standards.

Where there are so many dispositions to be regarded and so many tastes asking to be suited as exist in the average congregation, it would

seems to be a difficult task for the minister to satisfy himself and his people. It is difficult for a poorly qualified minister; but not so much so for one who is properly fitted for his office. Good work commends itself, in the end, possibly even to the captious. A minister who sets a high standard before himself, and constantly does his best to reach it, will satisfy reasonable people and silence others, even if he never fully meets the particular views of any of them.

The Doctrine of Future Punishment; and its proper place in the Christian Ministry.

BY THOMAS WINTER, D.D.

THE Gospel is good news, or glad tidings to perishing sinners. Its thrice glorious announcement is, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." It is that, "Jesus Christ came into the world to save sinners;" sinners everywhere and of every grade who are willing to be saved in God's way. The aspect and design of the Gospel are full of mercy and divine benignity. But before men are willing to be saved in God's way (and there is no other way by which they can be saved), they must have more or less deep conviction of being, as sinners, in a state of fearful danger. For where there is no such conviction, there is no anxiety for safety. Where there is no fear of wrath to come no effort is made to escape it. They that are whole feel no need for a physician. Hence those who are entrusted with "the ministry of reconciliation," are to "persuade" their impenitent hearers by the "terrors of the Lord" to be "reconciled to God."

It is clearly revealed in the Bible, that in the invisible world there is, beside a state of supreme bliss, a state and place of unattainable woe; the penal abode of fallen angels; and that this "place of torment" will be the final portion of all our race who die in unbelief and sin; that, once consigned by the justice of God to that fearful place, their case is henceforth and for ever hopeless. This, beyond reasonable controversy is God's revealed purpose, intended by him to be faithfully set before men for their good; that, "moved with fear" they may fly to the only ark of safety. This alarming truth is to be set forth without palliation or disguise by the same men who yet have it in charge to preach to all men the glorious Gospel of the grace of God in all its freeness and fulness.

Mercy from God to sinful man, through the redeeming work of the

Lord Jesus Christ is the pervading strain of the whole Bible. Yet, pervading and prominent as is this truth, the other is hardly less so, that, "it shall be ill with the wicked;" that, "cursed is every one that continueth not in all things written in the Book of the Law, to do them." "Tribulation, anguish, and wrath are to rest on every soul that doeth evil." On those who repent not, and believe not the Gospel, the wrath of God is to abide for ever.

This terrible doctrine is, as intimated, everywhere met with in the Bible; in its histories, in its prophecies, even in its sublimest poetry, as well as in its more direct denunciations. David says, "The wicked shall be turned into hell" (*not the grave*). Solomon speaks of those on whom, hardening their necks, destruction shall come without remedy. Isaiah says of the wicked that they "shall lie down in everlasting sorrow." Daniel speaks of those who shall rise to shame and everlasting contempt. Even the merciful Redeemer from whose loving lips flowed words of truth and grace, was direct, plain, terrible, and by no means infrequent in depicting the future and eternal condition of the wicked—they continuing such. "Outward darkness." "Weeping, wailing and gnashing of teeth." Eternal punishment, "where the worm dieth not, and the fire is not quenched;" all concentrated in this fearful sentence, among his last words, "He that believeth not shall be damned!" Nor were his inspired Apostles less explicit on this awful subject. Though charged to preach to all nations the Gospel of the grace of God, in all its glorious fulness of truth and grace, as they did, yet they were terrible as they fore-shewed the future of the impenitent sinner. They were this, whether they addressed a popular assembly, or a select few; they were equally explicit in their several letters to the Christian churches. They never lost sight of the God-revealed truth, "He that believeth not shall be damned!" For this, they made no apology, asked no man's pardon, nor feared any man's indignation.

We thus see that in the teachings of the inspired writings, the eternal punishment of sinners, remaining such till death, holds a very prominent place; a prominence hardly less marked than does what relates to the eternal salvation of all who believe in Christ. Nor is this more than what might be reasonably expected. For if immortal, accountable man, being a sinner, as he is proved to be, is on this account exposed to eternal ruin, what more likely, more reasonable, or more merciful, than that a revelation from God given for man's highest good, should distinctly and unambiguously tell him of his fearful danger, that being thus warned he might flee from the wrath to come, to the only refuge of safety.

The case then standing thus, as divine revelation is concerned, the point on which we insist is this; that in his public ministrations, and even in his more private endeavours for the good of souls, the minister of God's Word, as he addresses the unconverted, should allow the doctrine

of future retribution much the same prominence which he gives to that which relates to the salvation of believers. The trumpet of alarm should give no faltering—no uncertain sound ; but such a note of warning of the coming “ sword,” that those exposed to danger may, if so disposed, deliver their souls ; such a warning, that if any perish their blood shall be upon their own souls, and not on that of the faithful watchman.

There have been periods in the history of the Christian ministry when the truth now considered weighed heavily on the hearts of Christian ministers, and on many others not in the ministry, and formed a frequent and solemn topic in their ministrations. They believed, and therefore spoke ; spoke out, spoke plainly. They felt, in a measure, as did the compassionate Saviour when from the mount of Olives he beheld the beloved city, and in view of its coming desolation, “ wept over it,” saying “ Oh that thou hadst known . . . the things which belong to thy peace.” Or as did the apostle, when he could have wished himself accursed from Christ, could it have saved his Jewish brethren from impending wrath. The same spirit has rested in the hearts of many others of Christ's servants as they have dealt with impenitent sinners. They did not handle the matter deceitfully, nor “ daub with untempered mortar.” Their testimony was to whom it concerned, without respect of persons, “ O wicked man thou shalt surely die.”

Some, it is likely, gave the subject a disproportionate prominence, dealing in wild, distorted exhibitions of the future and invisible, and in extravagant exaggerations, thus weakening the power of appeal. The materialistic and the sensuous were mixed up incongruously with the spiritual, the moral, and the rational. Imagination, roused by unintelligent fervour, produced only fervid rant and noise, where there should have been sober, pungent, Scriptural argument. The result has often been, not intelligent anxiety, as moved by the voice of God, certainly not in the more thoughtful, but incredulity and sceptical quibblings, and not unfrequently a turning of the whole subject into mockery and ribald jests by the profane.

But there have been other preachers of a different stamp, men cultured to distinguish between the material and the spiritual, the sensuous and the moral ; between the figurative and the real, as the Bible by sensible images depicts the future of the wicked. With such, the “ lake of fire and brimstone,” the “ undying worm,” and such like, are understood to represent, not what is literal, but rather the *reality* and the *intensity* of what must be spiritual in the sinner's doom. As representatives of this class, one might mention Jeremy Taylor and John Bunyan, and later the renowned Jonathan Edwards, Andrew Fuller, Charles G. Finney, and Jacob Knapp. Such men did as occasions demanded, with more or less earnestness, say to the wicked, “ O wicked man, thou shalt surely die,” and gave good reasons why it must be so. A point this, on

"Wash me, and I shall be whiter than snow! Let Thy love fill my heart, O Father! Thy love alone can satisfy the soul! Take away all vain dreams; all striving after earthly happiness; all yearnings for human love! Let the prayer of my heart ever be, Not my will, Father, but thine be done! Thy will, let it be done on earth, as it is in heaven, now and evermore!

"Lord! make me what Thou wilt,
 So Thou wilt take
 What Thou doest make,
 And not disdain
 To house me, though among
 Thy coarsest grain."

SPECTACLE OF THE HEAVENS.—I had occasion, a few weeks since, to take the early train from Providence to Boston, and for this purpose rose at two o'clock in the morning. Everything around was wrapped in darkness and hushed in silence, broken only by what seemed at that hour an unearthly clank and rush of the train. It was a mild, serene midsummer's night: the sky was without a cloud, the winds were whist. The moon, then in the last quarter, had just risen, and the stars shone with a spectral lustre but little affected by her presence; Jupiter, two hours high, was the herald of the day; the Pleiades, just above the horizon, shed their sweet influence in the east; Lyra sparkled near the zenith; Andromeda veiled her newly discovered glories from the naked eye in the south; the steady Pointers, far beneath the pole, looked meekly up from the depths of the north to their sovereign. Such was the glorious spectacle as I entered the train. As we proceeded, the timid approach of twilight became more perceptible; the intense blue of the sky began to soften, the smaller stars, like little children, went first to rest; the sister beams of the Pleiades soon melted together; but the bright constellations of the west and the north remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels hidden from mortal eyes shifted the scenery of the heavens; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch-stars shut up their holy eyes; the east began to kindle. Faint streaks of purple soon blushed along the sky, the whole celestial concave was filled with the inflowing tides of the morning light, which came down from above in one great ocean of radiance; till at length, as we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewy tear-drops of flower and leaf into rubies and diamonds. In a few seconds the everlasting gates of the morning were thrown open, and the lord of day, arrayed in glories too severe for the gaze of man, began his course. I do.

not wonder at the superstition of the ancient Magians, who, in the morning of the world, went up to the hill-tops of Central Asia, and, ignorant of the true God, adored the most glorious work of his hand. But I am filled with amazement when I am told that in this enlightened age, and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts, "There is no God."—*Edward Everett.*

Connexional Biography.

MEMOIR OF THE REV. ROBERT HILL.

THE written lives of men eminent for holiness and usefulness are very important and instructive. Herein we see how the subjects of the sketches discharged the duties which devolved upon them; how they endured their trials, how they were sustained by divine help, and how they were supported in a dying hour.

Some who have laboured long and successfully in the vineyard of the Lord leave behind them a journal of their lives and labours, from which, in writing their memoirs, striking incidents, remarkable deliverances, and an account of their success are brought before the reader.

It might justly be expected that a memoir of brother Hill would contain a great many such incidents, gathered from his writings during the forty-one years of his ministry; but both myself and the reader must submit to disappointment, as he has left no journal; the only account we have is from a scrap of paper, from which we gather a brief statement of the stations wherein he laboured, and how long in each. We must, therefore, rest contented with the following brief sketch:—

Robert Hill was born at Leominster, in the county of Hereford, on the 9th of October, 1800. At a very early age he removed with his parents to the city of Worcester, and as he spent his childhood and youth in this city, he ever afterwards regarded it with great affection.

His parents, though they made no profession of religion, were, notwithstanding, strictly moral, anxious enquirers after truth, diligent readers of the Holy Scriptures, and regular in their attendance at the Countess of Huntingdon's chapel, and of the church which assembled therein his eldest sister was a member. To the Sunday school connected with this church Robert Hill was sent, and while he attended it, a scholar died very triumphantly, and the pastor improved his death by a very solemn sermon. Under that sermon Robert Hill was deeply impressed, and resolved to give his heart to God; and though he did not do so then, yet he was firmly persuaded that he would have done, if some one had taught him to believe for a present salvation. The sermon, however, had such a powerful influence upon his mind that for years he was restrained from doing whatever he knew to be wrong. In his tenth year our departed brother had a pleurisy fever, and before he recovered from it he had a severe attack of typhus fever, and though the doctors despaired of his life, yet, by the blessing of God, he rallied, regained his strength, and returned to school again.

When he was just turned twelve years of age his father died, and he had to leave school. From about seven years of age up to this time he had gone to a seminary kept by a Mr. Hubbard, and from him he received what was then considered a very liberal commercial education. In his fourteenth year he arranged with Thomas Chambers, a friend of his late father's, to

become an indoor apprentice to learn the business of ladies' shoemaker, to which he duly served seven years.

One Sunday morning in February, 1821, a circumstance occurred which led to his conversion to God. It was singing in the street. On going to the front door he saw the Rev. James Bonser at the head of a large procession, singing that good old hymn, "Come ye sinners poor and needy." That singing deeply affected him, for he thought he had never heard anything like it. That morning he heard Mr. Bonser preach, and under the sermon he was deeply convicted of his sins, and savingly brought to God.

That afternoon he began the work of an evangelist, for he prevailed upon his mother to go to hear Mr. Bonser preach; and under the sermon, she was convinced of her sins, sought an interest in the precious blood of Christ, and found it to her unspeakable joy.

During that revival many young men were brought to God. Most of these young men met in a class led by Mr. John Berrington, a well educated man, a deeply pious Christian, and a useful local preacher. This excellent man commenced a series of theological meetings in his own parlour, for the improvement of the young men, and these meetings were made a great blessing to many of them, for some of them became useful preachers, and two of them were taken out to travel—namely, Joseph Mole, and the subject of this memoir.

In 1823 Robert Hill went to work at Bridgenorth, and as there was no society in the town at that time he met in a class which had been formed at Hardington. During his residence here he was twice requested to go out as a travelling preacher, but he did not see his way clear to do so. At length his own circuit, Oakengates, which afterwards became Wrockwardine Wood circuit, gave him a pressing call, and as he dared no longer refuse, he came out to travel on the 17th of February, 1824, and he laboured in the home branch until the time of preachers changing. From that time he travelled forty-one years in the following circuits, namely:—Chester, 4 years; Tunstall, 1; Preston, 4; Hull, 2; Manchester, 5; Preston Brook, 4; Bradwell, 2; Keighley, 2; Bolton, 2; Burnley, 2; Oldham, 2; Douglas, 3; Stockport, 2; Rochdale, 3; Glossop, 2; and Lymm, 1. In these circuits the Lord made him a great blessing, for, with the exception of three circuits, he left them all in a better state, spiritually, numerically, and financially, than what he found them. His labours were made, in many instances a great blessing, and he was highly esteemed. His grand aim was the conversion of sinners and the prosperity of the church.

I greatly esteemed our departed brother while he was living, and the memory of him I cherish with feelings of profound respect. He was an old and valued superintendent of mine, for it was our lot to labour together in the same corner of the Lord's vineyard. I regarded him as a truly good man, a real friend, a devoted Christian, an ardent lover of Primitive Methodism, a sound disciplinarian, and an able minister of the New Testament.

He was an extensive reader, diligent student, and successful preacher. His sermons were distinguished by such clearness of thought, accuracy of arrangement, and strength of language, that they were very much prized by those who could appreciate intellectual worth. He was an efficient superintendent, an able counsellor, and a man who was unwearied in his efforts to advance the cause of God in the welfare of precious souls. He had a strong constitution, and for about thirty-eight years of his itinerancy he enjoyed very good health. But in the summer of 1863, as he was walking from his back door, he fell, and his nervous system then received a shock from which it never recovered.

In March, 1864, he sprained his right leg, and he was not able to walk afterwards more than two or three miles without suffering great pain. In the autumn of the same year he had several attacks of English cholera, after which he never fully recovered his strength. His sight, too, so failed him that it was with considerable difficulty and at great risk he was able to find his way in dark nights. In short, he became so debilitated by his numerous

and increasing infirmities, that he was unable to perform his regular work, and hence he was under the painful necessity of applying to the Conference of 1865 to be placed on the superannuation list. His application was at once granted, and he decided to locate at Preston, where he had been twice stationed, and from whence he married his wife.

But though our departed brother was freed from the cares and anxieties of the regular work of the ministry, he nevertheless preached the gospel and made himself useful in this station as long as he was able.

Nearly five years since his wife departed this life, and then his constitution received a severe shock, for though he had a good hope of her final triumph, he felt the separation acutely. His friends soon perceived symptoms of the gradual decline of his powers both of body and mind. He was, however, a diligent attendant at the means of grace, and was evidently ripening for the inheritance of the saints in light. Amidst his declining health of body and vigour of mind, he continued cheerful, and was delighted to converse about the work of God, the prosperity of our connexion, and the welfare of our ministers, whom he loved dearly.

His last affliction, which was short, was borne with Christian patience and resignation. I visited him during his illness, and found him resting on the Rock of Ages, his confidence unshaken, his anchor cast within the veil, his prospect for heaven very bright, and Jesus Christ exceedingly precious to his soul. On the 9th of August, 1874, in the seventy-fourth year of his age, he sweetly fell asleep in Jesus, and passed away from earth to heaven. He was interred at Preston Cemetery on the 12th of August, by the writer, who also improved his death in Saul-street Chapel to a large, sorrowful and attentive congregation. May we meet him in heaven.

EDWARD KERSHAW.

THE REV. JOHN BLACKBURN.

JOHN BLACKBURN was born at Ingham, near Lincoln, July 13, 1813. His early life—like that of too many youths—was spent in folly and vice. In the very brief record left by him, he tells us, that up to the age of seventeen years he was “as wicked as the devil could make him.” At the age of fourteen years he was apprenticed to the trade of joiner and wheelwright. His master, though a professed Christian, does not appear to have had much moral influence over him. The only check to his downward course was found in the prayers and counsels of a pious mother. He tells us he was a “great Sabbath-breaker,” and in his love of pleasure, and his habitual Sabbath desecration, the influence of even his mother appeared to be lost upon him.

His conversion is thus described by himself: “While sitting under the ministry of the Primitive Methodists, I was awakened to see my state and danger. As brother Robert Atkinson was preaching from these words, ‘Take the unprofitable servant, and cast him into outer darkness,’ the word was accompanied by the Holy Ghost to my soul. I continued for some time before I felt the burden of my sins to be removed. But one night, while pleading with the Lord with groans and tears, I was enabled to believe with my heart unto righteousness, and obtained the pardon of my sins.”

This took place in March, 1830, and through the pressure put on him by his master and father, who were Wesleyans, he was induced to join the Wesleyan Society. He continued a Wesleyan till November, 1831—about a year and a half—and not finding the associations of that society quite to his mind, he left, and became a member of our society. His own description of the case is very characteristic—“being born in a fire, I found I could live there best, and accordingly I came home to my kindred.”

In the following year (1832) his name was put on the preachers’ plan. This was a heavy cross; as it was done without consulting with him beforehand as to his convictions of duty on the subject. He afterwards saw cause

to be grateful that such a course had been taken with him, as he remarks, "I have reason to be thankful that ever my name appeared there; for many times, while watering others, I have had my own soul watered." A severer trial was soon to befall him; for in 1834 he was called to take the position of a travelling preacher in his native circuit, Lincoln. His soul had previously been much exercised on the subject, as he had an impression that deepened day by day, and caused him many restless nights, that he must give himself wholly to the work of the ministry. But it was no very attractive thing in those days to become a Primitive Methodist preacher. And to render the case still less attractive, his father was strongly opposed to his son John entering such a profession, where neither wealth, honour, nor comfort was likely to be realised by him, and threatened John with expulsion from his home, and exclusion from the benefit of his will, if he persisted in going out to travel. "But," he remarks, "I had no rest till I went out, and the Lord supported me, and by His help I continue to this day."

He was encouraged in his new sphere of toil by witnessing the conversion of sinners, and the general edification of the societies, and rejoiced, on leaving the circuit, to report an increase of 49 members.

Having witnessed his commencement as an itinerant preacher, we must follow him rapidly through his successive spheres of labour. From Lincoln he went to Wakefield circuit, Barnard Castle branch of Hull circuit, Whitehaven, and York, remaining about a year in each station.

It was his lot to be associated in the Barnard Castle station with that blessed man of God, JOSEPH SMITH, whose marvellous labours, holy character, prevailing prayers, and glorious success are still remembered in the station with gratitude and admiration. The fruits of that revival are to be met with still in various parts of Teesdale and Weardale. Our departed brother records several instances of the conversion of large numbers—especially at Middleton. He says, "Middleton, April 23, eight souls found redemption through the blood of Christ, Praise the Lord;" "April 30, Middleton, 30 souls professed to obtain the pearl of great price. This was a pentecostal time from the presence of the Lord. Glory be to God."

On the 19th June, 1839, our brother was united in marriage to her, who, after thirty-five years of devoted service as his helper, counsellor, and companion in tribulation, is left behind for a little while longer in the wilderness. Several children were the fruit of this union. Two of them, Thomas Albert and Alfred, laboured a short time as travelling preachers with us, but were compelled to retire by failing health, and both of them have departed in triumph to the skies.

From York, brother Blackburn removed to Malton, which included Pickering circuit, and thence to Horncastle, Epworth, Louth, Bradford, Leeds 2nd, Bradford (2nd time), Middleham, Belfast, Wrexham, Lancaster, Buckden, and Eynesbury.

From the brief statistical record already referred to, we learn that our brother was in every station successful in witnessing the conversion of sinners. It is very refreshing to follow him in his records of success, and to witness the exultation of his soul while tabulating the fruits of his labours. And labours they certainly were of no ordinary character, if we are merely to regard the miles travelled, the earnest and frequent preaching services held, and the very scanty remuneration received. Take a sample of his labours—"July 18, 1841, preached *three* times, led *two* classes, and walked about twenty miles." It will not therefore be any matter of surprise to be told, that with such arduous labours as these, the system in some part should give way; and we now learn from his papers, that in 1846 he ruptured his body. Still he toiled on with his wonted energy for years—few persons being aware of the weaknesses experienced by him in the discharge of his duties.

In May, 1857, an affection of the throat laid him aside from his duties, and he was not able to resume them until July 7, 1858. In 1860, the Conference, in consideration of his inability to sustain the regular work of the

ministry, placed him on the list of supernumeraries, after having travelled twenty-six years. In that retired position he has resided nearly the whole of his subsequent lifetime in Bradford, and according to his ability continued to evince pleasure in serving the cause of Christ. He preached only occasionally, in consequence of the throat affection from which he suffered; but he was very useful as a class leader, in which capacity, by his counsels and pastoral visitations, he was of considerable service. He was a most exemplary and punctual attender of the public means of grace, and his happy face and cheerful responses greatly encouraged many a preacher in the discharge of his duty.

He was an early riser, of very temperate habits, and took a good deal of physical exercise, so that he appeared to enjoy very vigorous health; and it was our opinion that he was likely to live to an advanced age. But there was all the while an insidious disease slowly, invisibly, but surely carrying forward its operations towards a fatal issue. It was disease of the bladder. On the 29th August he was suddenly taken ill, and after suffering acutely for ten days, he finished his labours and his sufferings together.

For some months before his death he appeared to be ripening for the heavenly garner. This was seen in the greater seriousness and earnestness of his character, and in the deeper interest he manifested in the work of God everywhere. One of his favourite serials was the "Revival," which he greedily devoured every week, and about the contents of which he loved to enlarge. The records of conversion in Glasgow, and other places, were very precious to him. So that when the last sickness arrived, there was nothing in its suddenness that appalled him. He had "set his house in order" in all respects, and could calmly wait the last shock. To my enquiries whether he had anything to say to me, or needed anything, he quietly replied, "nothing." His firm testimony was, "I am trusting in the blood of Jesus." His paroxysms of pain were so frequent and long, that he had but little opportunity to speak, except in brief sentences. To Mrs. Blackburn, he said, "I am all right"—a phrase which meant, with him, everything necessary and safe. The day or two before his departure he was, apparently, favoured in a glorious manner with the vision of heavenly visitors. While his dear wife and another person were standing by him, he called their attention to the sounds of heavenly music—"Don't you hear it? Sweet music! Grand!" he repeated. Then raising his eyes, he appeared to be gazing on heavenly objects and persons. His countenance was lighted with an ineffable splendour, and its expression became the most sweet and angelic—wholly supernatural. He raised his hand once or twice, and said to his dear wife, "See! see!" She said, "Is it angels?" "Yes," he replied. This blessed vision continued some time, and only gave place to the periodic pains that seized him, when his face assumed its natural expression. It is not too much to assume that this was a real foretaste, even in vision, of the scenes of paradise—given to sustain the sufferer in his latest conflicts. On the morning of Saturday, the 8th of August, he gently fell asleep in Jesus, aged 61 years. May the God of the widow be the constant staff of his surviving consort, and may the spirit of the father, in double measure of grace and success, be poured on his only surviving son. Amen!

RICHARD TANFIELD.

Memoirs and Obituaries.

MRS. ELIZABETH SUTTON, of Groby, in the Leicester 2nd circuit, entered into rest on Sunday, August 17, 1873. She was born at Ratby, August 24, 1801, and under the ministry of the Rev. W. Alcock, she was awakened to a concern for personal salvation, and afterwards found peace through faith in Christ Jesus at a cottage prayer meeting, about the year 1822. She then joined our society and continued a consistent member to the time of her death. In 1826 she was united in marriage to Mr. Thomas Sutton then, and now, a local preacher. Her married life was a practical exemplification of the influence of Christianity in the home circle. The peaceful holy influence of living Christianity pervaded the dwelling. Some who have been in the employ of Mr. Sutton have been led to Christ when residents in the family. Quiet deeds of Christian benevolence to the Church and to the poor were among the habits of our sister. The ministers of Christ were ever welcome in the family, and many living and dead have been partakers of their Christian hospitality. Her attendance at the public means of grace, about a mile from her residence, when health and opportunity served, was exemplary. On the Sabbath before her death she was in her place as usual at the preaching services and prayer meeting. For some time previous to her death-illness her sight had been seriously affected, and she feared it would so fail as to render her unable to read her Bible, which she loved so well. Her fear was not realized. The Lord whom she served took her after a short illness to be for ever with himself.

T. B.

HANNAH, the beloved daughter of John and Mary Tate, of Pickering, Yorkshire, was born March 28, 1855. In early life she became a follower of Christ, from which she never receded. Being wishful to work for Christ she became a teacher in the Sunday school, and was very successful in training children for the anniversary. She loved the ministers of the Gospel, enjoyed closet prayer, and was punctual in her attendance on the means of grace. She was frank, open-hearted, and patient, and was much beloved by all who knew her.

On my entering this station, I was sorry to find her in a very feeble state of health, but the religion of Jesus was her support, and her confidence in God never wavered. She had a desire to live, and she told her mother if her life should be spared, she would visit the sick and speak to them about Jesus. The night before her departure we had a precious season. She said, I do not doubt for a moment; her countenance seemed lighted up with celestial brightness. She could say, Jesus is here, all is well. She fell asleep in Jesus, August 21, 1873.

J. BOOTLAND.

WILLIAM WILLIAMS was born January 3, 1809. In early life he heard the Gospel preached by the Primitive Methodists at Bolton, in Lancashire. In 1834 he removed to Southampton, and became a member of our society, then worshipping in Bridge street. Some time afterwards he became a local preacher, class-leader, and Sunday school teacher. In 1840 he lost, through an accident, the sight of one eye, and fifteen years after, on the same date, September 3, by a similar accident, he lost the sight of the other. But though blind for the remainder of his days, he continued his work as a local preacher, etc. Having more time now on his hands, he exercised himself especially in praying with the sick and dying, and supported by his presence all the means of grace. This he continued to do nearly to the last, keeping his bed only three weeks, when the Master summoned him home September

3, 1873. A large number followed him to his grave, and when his death was improved by the writer the chapel was too small to accommodate the people who crowded to the place.

L. NORRIS.

MRS. WILLIAM LAWSON.—Died in the city of Hamilton, September 13, 1873, Ann, the beloved wife of William Lawson, Esq., in the eighty second year of her age. Our venerable and universally esteemed friend and mother in Israel was born in the town of Brampton, Cumberland, England, on the 25th of December, 1791. In the 21st year of her age she joined the Wesleyan Church, under whose ministry she had been led to the Saviour, and at once gave evidence of converting grace by renouncing all the fashionable follies of youth, and cultivating that "pure religion and undefiled" which leads one to visit the fatherless and widows in their affliction and keep oneself unspotted from the world. On the 25th of June, 1814, she was united in marriage to our venerable friend who still survives, and who, on looking back upon the union of more than half a century, says: "She was a true yoke-fellow, a most faithful and affectionate wife, on whose wisdom and prudence I could always lean with confidence.

In 1822 the Primitive Methodists missioned the town of Brampton, and conceiving it to be in the order of Providence, Mr. and Mrs. Lawson associated themselves with the infant church, and earnestly co-operated in building up the cause. In 1829 they came to this country, and were honoured of God in introducing Primitive Methodism into Canada. In the good old fashioned style of singing and preaching in the open air Mr. Lawson commenced the real work of a missionary in the village which is now the capital of Ontario. Mrs. Lawson nobly sustained her husband in this pioneer work in the closet, pleading with God for sinners, in the congregation often exhorting them to flee from the wrath to come, and from house to house comforting the sick and stirring up the indifferent, determined by every means in her power to win souls to Christ; and so successful was her tender, loving, earnest spirit in this respect that many have dated their conversion from her efforts, and doubtless in the day of God will be her glory and joy. Her attachment to the Word of God and all the public and private ordinances of religion, was eminently strong and faithful to the end of her life. She was a true friend and helper to the minister of the sanctuary, always ready to assist both in the temporal and spiritual work of the Church. She was generally recognised as a model Christian, "An Israelite indeed in whom there was no guile." When the late Mr. Kent, a member of the Congregational Church and an old friend of our people, was dying he said to the writer: "You have one blessed Christian in your Church in Mrs. Lawson; give my dying love to her, and tell her I shall shortly meet her in heaven." She was a great moral and spiritual power in her Master's cause. Her maternal tenderness and care in training a large family for the Lord were such as will enable her to stand among the choicest workers in Israel. She aimed at the conversion of her family and lived to see all her children saved, some of whom now occupy an important place in the Church on earth, and others, with herself, have been transferred to the Church in heaven.

Her last affliction was painful and long. The strength she had to resist the progress of decay was astonishing to all. She would say: "I am kept here by the prayers of my friends." The last days of her life were spent in the most transporting anticipation of an eternity with Christ. She could indeed say to the master of the feast "Thou hast left the best wine of the kingdom until now." Her sun went down, but shone with increased lustre at the eventide. In answer to a question about her sufferings, she said to her daughter, Mrs. Berry, "The Lord will not allow me to suffer more than I am able to bear. He tempers the blast to the shorn lamb. I would say a great deal but I am not able: I shall talk with the Lord soon." At another time she said: "I am just waiting till Jesus calls. I am trusting in Christ, not in anything I have done, but in the precious blood of Christ." On

receiving the Lord's Supper in company with several members of her family, she was overwhelmed with the love and power of God. With great emphasis she exclaimed :

" O glorious hour ! O blest abode !
I shall be near and like my God."

Turning to me she said : " Mr. Cade, if you say anything about me do not extol me. It is through Christ that I am what I am." Some of her friends were quite overcome with weeping, with cheerful animation she sought to rally their spirits with these words several times repeated : " Rejoice when I rejoice." For days she was comparatively free from pain, and was heard often whispering : " O how precious. It is all right. The Lord knows what is best." At one time she said, and her countenance was lit up with a heavenly lustre :

" My latest sun is sinking fast ;
My race is almost run ;
My earthly trials now are past ;
My triumphs are begun.
O come angel bands and bear me to my eternal home."

At another time, when it was thought she was sleeping, she said : " I am thinking upon the theme of human Redemption. Such a theme is worth thinking about. Throwing her arms about her daughter's neck, she exclaimed : " O I feel that I am in my Saviour's arms. He does encircle me now in his loving embrace." She spoke with great confidence of meeting in heaven her son Thomas, who had recently died in the Lord, and expressed to me great thankfulness for the kind family God had given her. The last evening of her life she settled into a peaceful slumber, and in the still night watches calmly sank away to rest. On Sunday afternoon a large concourse of citizens followed her remains to the grave, with bowed and reverent heads, testifying their conviction of her great worth. Her face, at all times radiant with Christian beauty, looked lovely even in death. Dear blessed woman, may we follow her as she followed Christ, and in the upper temple of the glorified Immortals meet her again face to face. The connexion owe both her and her surviving partner a debt of gratitude for faithful labours in the past. May they be richly rewarded in the day when the jewels are gathered and the crowns are given.

ROBERT CADE.

MR. W. GRAY, of Ipswich—an earnest and useful local preacher, while pursuing his employment on September 18, 1873, fell down on Victoria Road, Ipswich, and expired. " Many die as sudden, few as safe." He was a member of society 36 years, and a local preacher 27 years, and also for some time latterly sustained the office of class-leader. " Our loss is his gain."

A large number of persons testified their respect for him by attending his funeral. His death was improved in our Ipswich Chapel on Sunday evening, October 12, 1873, in the presence of a large congregation, who, at the close of the service, liberally contributed to the relief of the widow.

E. S. S.

JOHN SCURRAH, late of Bradford, was born August 7, 1824. Through the efforts of devout Sabbath-School teachers, and the influence of religion at home, he was the subject of serious impressions in childhood, which ultimately ripened into conversion.

But after running well for a term of years, he yielded to temptation, grieved the Holy Spirit of God, and turned again to bondage. However, he soon felt the way of transgressors to be hard, and sin to be an evil thing and bitter, and he again penitently besought God to heal his backsliding and assure him of his favour. His prayer was graciously answered.

In the church he held several offices of trust and responsibility, amid

domestic trials of no ordinary character, in which his faith and patience were often put to the severest test.

The disease which terminated fatally, made steady advances upon his constitution, despite the best means he could procure to arrest its progress. In the furnace his peace did not always flow as a river, but where he could not trace he trusted. As he neared the end of his earthly sojourn, his confidence in the wisdom and goodness of God increased, and in this state of mind he exchanged mortality for life on the 22nd day of September, 1873.

W. BENNETT.

ELIZABETH was the beloved daughter of WILLIAM and HANNAH B. HARRISON, of Bishop Auckland, in the county of Durham; and was the eldest of a family of seven children, four of whom have preceded her to that land where the "inhabitants never say they are sick," and "where all tears are wiped away."

Most of her relatives are connected with Primitive Methodism, some of whom have done good service for the cause, and hence she has been surrounded by religious influences from the cradle to the grave; she was of a quiet turn of mind, of an even temper and kindly disposition, and of a remarkably susceptible nature. The writer became acquainted with her soon after he came to Bishop Auckland, in 1866, and remembers her as one of the first members of the Band of Hope, still held in the British School, and her connexion with the movement has continued more or less up to the time of her sudden and lamented death.

She was also an attentive and regular scholar in the Sunday-school, connected with this place of worship (of which her father is the superintendent), and continued so, till the Teachers' Meeting unanimously requested her to accept the honoured position as teacher, in which work she proved herself to be considerably interested. Sister Harrison was one of the first females to join the Good Templars, when the movement was introduced into Bishop Auckland, and was elected to office the first night; she has remained faithful to the solemn obligation that night taken upon herself, and has ever manifested a deep interest in the development of this organization. But she did not rest here. She learned that however good temperance might be, it should only be used as a stepping-stone to a higher life: and hence after being convinced of her need of a Saviour, she bowed penitently before the Lord; sought and found the pearl of great price, and on the 7th of April, 1872, she met in my class for the first time: often while relating her christian experience, the tear has watered her cheek, while her heart has been almost too full for utterance; her evidence was always clear, and her chief concern seemed to be, that she might be faithful unto death. Poor dear girl, she little knew how near she was to the end of her earthly warfare, her christian probation. Truly may we say, "In the midst of life we are in death," for although she seemed so healthy, and never till the day before her death required the aid of a doctor, she was gone from earth before almost any one knew she was ill. Two days before her death, she had a walk in the park, and made some trifling purchases for herself, with a view to appear before the public, and take part in an entertainment to be given by the lodge, of which she was a member: this was the 22nd of September, 1873. The following day symptoms of severe illness made their appearance, the doctor was called in, but medical aid proved of no avail; and next day, September 24th, at 4 o'clock in the afternoon, her spirit parted company with the body, and winged its way to a sunnier clime, at the age of 19½ years; leaving her parents and sister distracted and bewildered, and a sense of awe resting upon all who were made acquainted with her sudden and unexpected demise. I was in conversation with Miss Gardiner, the companion of the departed, not an hour before her death, and for the first time heard that she was ill; on leaving Miss Gardiner, I went direct to the home of her we lament, wishful to render any assistance in my power to one of the lambs of my flock, but I was too late! the shutters were up and the family in the deepest distress. My flesh seemed to creep upon my bones,

and my tongue seemed powerless to utter any word of comfort and consolation to the bereaved. Her remains were conveyed to South Church, the following Sunday : when some 200 Good Templars of the town and district, having sung a hymn over her remains, preceded the hearse to the graveyard, where with sad hearts we listened to the words, "Earth to earth, ashes to ashes, dust to dust," but not forgetting that it was in sure and certain hope of a resurrection to life eternal.

May her sorrowing parents with her sister and little brother meet her and the rest of their family, where parting pangs are never felt, and where friends re-unite, to remain so for aye.

Were she permitted to speak to us here,
Methinks she would say, to the Saviour live near ;
Ne'er shrink from a conflict, nor fear the world's frown,
Each battle you win will bejewel your crown.
Then let us not weep for the loss we sustain,
Her absence from us is her infinite gain ;
But let us take courage and onward pursue !
Our Jesus doth live and will lead us safe through.
Come, weeping relations, let's join heart and hand,
And haste to re-join her in Canaan's bright land,
The land of the holy beyond the blue skies,
And where Jesus shall wipe all tears from these eyes.

J. MOSLEY.

JOHN SMITHSON was born at Corringham, Gainsborough circuit, in the month of August, 1811. While young he was privileged to hear some of our early missionaries faithfully preach the word of life and under their labours was convinced of his need of the Saviour. For a long time he resisted the strivings of the Holy Spirit, but at length, during a severe illness he yielded himself to God : and the thorough consistency of his subsequent life proved the reality of his conversion. While pursuing his daily work on the 18th of September, 1873, he met with an accident by falling from a load of clover. He lingered until the 2nd of October, 1873, and then exchanged mortality for life. While on his dying bed he frequently spoke of the blessedness he felt in not then having the Lord to seek.

As a preacher of the gospel he was affectionate and faithful ; and as a supporter of God's cause he was ardent to the last ; one of his dying requests being that his surviving friends might care for God's servants and his cause.

E. JACKSON.

MARY MASON was born at Brampton, 1805, and died in the Lord at Chesterfield, October 5, 1873, aged 67 years. She was blessed with a pious mother. Her father was moral but not religious ; yet there is reason to hope that before death he got converted, and that, therefore, the husband and wife, parted during twelve years, have now in heaven met together again. In childhood she was led by her parents to the services of the Independents ; but as early as January, 1821, when about 16 years of age, she united with the Primitive Methodists ; and we believe the union, thus early formed, was never broken : during more than half a century she remained faithful to God, and faithful also to the Church by whose agency she was saved.

For a number of years she was a recognised local preacher in the connexion, an office which, as a general rule, the Holy Spirit confides to men ; but which, in exceptional cases, he sees fit to bestow on woman. In this work she laboured hard ; and although her abilities were not extraordinary, her ministrations were acceptable to the churches, and owned of God. She did not desist from preaching until the cares of an increasing family rendered such a course imperative.

Ever since losing her husband twelve years ago she has lived in widowhood. Of five children, moreover, that the Lord gave her, only one survives, namely, the affectionate daughter with whom she lived and died. It may be stated that while she had the oversight of a house, family prayer was, as a rule, conducted in the evening, either by her husband or herself,

She felt deeply concerned for the salvation of her relatives. For example : during the serious illness of her daughter, which took place only just previously to her own last illness, her anxiety about the said daughter's soul was unbounded ; and her joy was correspondingly great when the Lord appeared as her child's salvation.

She loved the house of God most ardently, never neglecting its ordinances except in cases of necessity, and frequently attending them when her bodily strength was inadequate to the labour involved in so doing. She, at one time, resided in the chapel house ; but the adage, "Nearest the church, farthest from God," was not appropriate in her case ; for, in those days she not only attended the chapel when scarcely able ; but when unable to do so, she would stand near the chapel door and listen with the utmost devoutness and eagerness to the proceedings within, observing, "I've heard many a good sermon while standing listening outside."

To the class meeting she was particularly attached. When present for the last time only just before her mortal sickness, she felt much of God's presence, and was overjoyed on seeing many young people present who had started to serve God. It may be stated, farther, that she felt much concern for several persons who were formerly members, but who are now outside the pale of the church ! she prayed for them, spoke of them, and did what she could to secure their restoration to Christ and the Church.

She was noted for that most admirable quality, spirituality of mind. This led her to talk on religion, to desire the company of God's people, to love the Holy Scriptures, to meditate, watch, and pray. To this must be added that she was strictly honest and truthful, "would not," as one near and dear to her said, "tell a falsehood for the world." She was, moreover, of such a genial, friendly disposition as to win friendship from others, go where she might.

To God's ministers, whether lay or itinerant, talented or otherwise, she was much attached. None preached amiss for her who preached Christ. She made a good home for them during many years, and always manifested great love to them for their work's sake.

She was frequently called to drink the bitter cup of sickness and pain ; but uniformly, at such times, manifested submission to the Divine will. Her last sickness was brief but severe ; and during some part of it Satan mightily assailed her ; but by calling on God in the day of trouble she obtained deliverance. She frequently uttered that brief but most comprehensive prayer, "Lord, help me ;" and also this, "Lord, remember me when thou comest into thy kingdom ;" and when her prayers were heard she praised God, saying, "I called on him when in trouble, and he helped me." She evinced her decision and confidence in God, by saying with much animation, "I'm going to heaven and no mistake !" This was nearly her last utterance on earth. On Tuesday, September 30, just before she became unconscious she appeared happier than usual, praying and repeating texts of Scripture all day long. When delirious, the mention of the name of Jesus would frequently restore her to temporary consciousness. She knew her Saviour when she knew no one else. She had little or no desire to recover : her sky was clear, her hope of glory unclouded. Thus died one of the best wives, mothers, neighbours, Church members ; but she never saw death. The monster came while she was unconscious ; and she passed through his dreary portals without fear or danger. A funeral sermon was preached by the writer in Chesterfield Chapel to a large congregation on Sunday, November 23, 1873. Let us imitate her consistency, faith, and spirituality ; and follow her to heaven.

JOHN BARFOOT.

SAMUEL JOHNS, late of Pemberton, Wigan station, was born at Northtown, in the parish of Redruth, Cornwall, February 18, 1820. His father was among the first-fruits of Primitive Methodism in that part of Cornwall, hence he, while young, was brought under religious influences, to which, however, he did not yield till he was about nineteen years of age, when he got

converted to God. Unhappily, shortly after he fell from grace. By the pious exertions of a Wesleyan class-leader he was restored to grace and eventually to Christian fellowship in the Primitive Methodist society. Religion quickens the intellectual faculties, as well as renovates the moral susceptibilities. This was manifested in the experience of our departed brother. He applied himself to the improvement of his mind, and succeeded to a fair extent. Soon after his conversion, it would appear, he was authorised to take part in conducting public services, and he became, and continued to be a local preacher for about thirty years. While in Cornwall he took an active part in promoting the prosperity of the various institutions of the circuit, both in his native parish and other parts of the station, and was instrumental in leading souls to Christ. During his last illness he said, "I expect to have some stars in my crown, as some were led to Christ through me when at home." The population being thin in Redruth circuit, local preachers have to take their turns in going long journeys, which is attended with great fatigue, and involves a sacrifice of the comforts of home on the Sabbath day, which is one of the luxuries of life to the pious labouring class. In this kind of Christian work our late brother took his part, sometimes travelling twenty miles on the Sabbath day, preaching three times, and perhaps drenched with rain when he arrived at home. In April, 1867, for better remunerative labour, he removed to Pemberton, Lancashire, where a society was shortly formed, and its services held in his house. Preaching out of doors, visiting the sick, singing from some part of the neighbourhood prior to the evening service, canvassing for scholars, and often taking up the appointments missed at Pemberton, are some of the kinds of work he did among his neighbours. The society under his leadership became so far established as to warrant the commencement of a new chapel, which is now in process of erection, of which he was nominated a trustee; but he died before the trust deed was signed. About three years ago his back was hurt in the mine in which he worked, and although many means were used, he was not properly restored to health. For the last few days of his mortal life he had great pain, vomited all he took, but was sensible, patient, and prayerful. He was much visited by his members and neighbours, to whom he spoke freely about sin, the service of God, and his prospects of heaven. Being of a strong, robust constitution, he lingered longer than was expected. During this season of lingering pain, his mind was stayed upon God. In calm confidence in his Saviour he died on Sunday evening, October 5, 1873, in the fifty-third year of his age. A widow, three sons, and three daughters are bereft. Local preachers from different parts of the circuit, members and friends in the neighbourhood of our late brother's residence, carried and accompanied his mortal remains to the parish churchyard.

GEORGE SMITH.

GEORGE GAMSTER, of the Mitcheldever circuit, in the county of Hants, was born October 10, 1805, and departed this life, October 7, 1873, after a short illness of ten days. We know but little about the first twenty-seven years of his life; but after that period, divine grace renovated his heart, and he was rendered eminently useful in promoting the interests of the cause of Christ. The Rev. George Wallis, having been appointed to mission this part of Hampshire, our brother was gathered in among the first-fruits of his missionary labours. The conversion of this valuable brother was cheering to the heart of the Missionary, who was in those days destitute of homes and labourers in the great work of turning many to righteousness. Our brother became a real friend and valuable auxiliary in every department of the missionary work. Sutton Scotney, the place of his residence, being a centre of labour for the minister, was now made a hospitable place of entertainment, and acknowledged to be such by the servants of God. The Rev. G. Wallis says, "I entered Hampshire in the year 1832, and brother G. Gamster, having received a change of heart, immediately opened his house as home for the Missionary, and being a man of talent, and a good singer, he became very useful in the cause. He worked hard all day, and then walked five or six miles to assist the ministers in the open air, and often took

him back for sleep and refreshment. He was one of the most kind and generous men I ever met with. Some little time after the mission was made into a circuit, and it was my lot to be stationed to it. I found brother Gamster the same friend, labouring as a local preacher, and in all other matters promoting the interests of the good cause; his house, heart, and hand open to help. We had many blessed seasons together, and rejoiced in the conversion of many souls. In the year 1863 I returned to the circuit, and the way opened, property was purchased, and a connexional chapel built at Sutton Scotney. In this erection our brother took a very active part. He became one of its trustees, and by begging, giving, and other means, rendered us valuable service in securing this place of worship." We quite concur in the account given above. In the removal of our brother to his reward, we have lost from our ranks a valuable local preacher and class leader. He laboured forty-one years as a local preacher. He was not a fine weather preacher, nor one that would flinch from a long journey or dark night. He could be depended on by the societies, and his faithfulness generally secured for him good congregations. He preached his last sermon from Rev. iii. 11, "Behold I come quickly; hold that fast which thou hast, that no man take thy crown." In the evening of the same day he was seized with inflammation, and other afflictions followed, which created intense pain, and required great medical skill; but all the measures adopted failed to restore him. His time was come, and in ten days he died in the Lord.

H. YEATES.

HANNAH HARDY, the late wife of Thomas Hardy, local preacher, Ironville in the Ripley circuit, was the eldest daughter of Edward and Sarah Allcock, of Beauvale, Nottinghamshire. She was born in 1815. Her parents were in comfortable circumstances and brought up their children in a strict and respectable manner, attending well to their education. She united with the Primitive Methodists when 17 years of age, and was a consistent member to the close of life. Her natural abilities were good. She early took great interest in the Sabbath school, and was very useful therein. In about a year after her conversion she was put upon the preacher's plan, and for forty years held her position. For many years, and until prevented by ill health, she took regular work on the plan, attracted large congregations, and was very useful.

In 1840, she became united in marriage to him who now mourns his loss, yet knowing that his loss is her gain, she was a good wife, and a good mother. She looked well to her household, and in her the heart of her husband did safely confide. She would cheerfully make any sacrifice to promote the comfort of her husband and family, and her children were lovers of their home.

She made many friends among the poor. Her advice was often sought by them, and many have expressed their sorrow at her departure, and their sympathy with the bereaved family.

She was only laid aside by her last illness nine days, and no one thought her end was so near until almost the last, but she was very happy. Her husband asked her if Christ was precious; with great energy she said, "He saves me now." I rest on the atonement now. God helps me now." When fast sinking, she cheerfully exclaimed, "I know that my Redeemer liveth." She lived the life of the righteous, and her death was happy, and without a struggle or a groan, while her children stood around her bed, she quietly fell asleep in Jesus October 9, 1873. Her mortal remains were interred in Ironville cemetery, October 11. "Them that sleep in Jesus will God bring with him." A very impressive funeral sermon from Rev. xiv. 13, was preached on the occasion of her death, by Mr. S. Thomas, in our Ironville room, to a crowded congregation, many being unable to get in. May we also be found ready.

J. THOMASON.

THE late NATHAN ROBINSON was born at Hallas Bridge, near Keighley, in the year 1808. Although brought up under the prayerful influence of pious

parents, he did not experience a change of heart until he was twenty-two years of age, when he joined the Primitive Methodist connexion. In 1841 he removed to Brighthouse, but found no Primitives there. But his love for the people of his choice was so strong, that for six years he walked to Colne Bridge, a distance of four miles, twice every Sabbath. In the year 1847, Brighthouse was missioned by the Halifax circuit, when our late brother offered his house for the whole of the services, where they continued to be held for several years. He was the first to give in his name as a member. He remained an active and very useful friend to the cause while he lived. He was an earnest and true christian, and greatly loved the means of grace. The class meeting he scarcely ever missed, and the sound christian experience and advice given by him was the means of strengthening and encouraging many. He was a man of much prayer; he never left his home to go to a preaching service without praying that God would bless and help the man that was to preach. He was a very humble, patient Christian, striving to adorn the doctrine of God in all things; he wanted no high office in the church, but was willing to do anything he could in the cause, to promote its welfare. He was much respected by the whole of the society, especially the young, for whom he prayed every day, and watched over them with great care; and he lived to see the society that commenced in his own house occupying a good chapel, eighty members in society, and a very flourishing Sunday school. He was very much loved by his family, and greatly respected by people with whom he worked, and in the neighbourhood. He never had a strong frame, and at times had much affliction, and sometimes it was long and severe, which he bore with patience; though he had through his afflictions at times to do with poverty, yet his trust was in his God; and He always supported him. His last affliction was only short; he was, however, quite ready for the change, and whoever called in to see him, he spoke to them about Jesus, and asked them to meet him in heaven; a short time before his death he was heard to say, "Come, Lord Jesus; and come quickly." Soon after his happy spirit took its flight to his heavenly home, on the 15th of October, 1873, in the sixty-fourth year of his age and the forty-third of his Christian membership. His funeral was attended by a very large number of members, scholars, teachers, and friends; and his death was improved by the writer in our chapel at Brighthouse to a crowded and deeply affected congregation. We hope his family, and all the mourning friends, will meet our dear departed brother in heaven.

DANIEL MOORE.

WILLIAM ALLEN, the subject of the present brief notice, was the son of James and Hannah Allen; he was born June 2nd, 1817, and died October 17th, 1873. He ran the Christian race with varied experience and success for about thirty-one years. Nor did the temptations of sin, the cares of the world, or the adversities of his religious undertakings avail to break the continuity of his onward course; but his foot pressed with energy the upward path of honour, hope and heaven, and thus he declared plainly, that he sought a better country, that is, a heavenly. Like many others he secured the "pearl of great price" at the cost of much bitter feeling. His mind had become seriously impressed. Time deepened his conviction; the burden of twenty-five years' sin became insupportable, and he was constrained to seek relief by flying to the sole refuge of lost men—the hope set before them in the Gospel of the Son of God. His conversion took place in a class-meeting, and was no doubt the answer to many earnest prayers. He served the church of his choice in some humble degree for a number of years in the capacity of Sabbath-school teacher, assistant class-leader, class leader, and leading singer; and always rejoiced, even in his last hours, to hear of the advancement of the heavenly kingdom in the world. A man of pacific disposition, and somewhat sensitive nature, he was ill-fitted to encounter the strife that sometimes invades the sphere of Christian work; but his spirit of Christian perseverance always triumphed over the petty annoyances which many of us make sadly too much of. The spirit of forbearance, conciliation, and manly confidence in the central soundness of

Christian men is essential to the man who would do a deep and permanent work in the world. This truth pushed a little more into deserved prominence would, we believe, marvellously facilitate religious work of all kinds in this busy age. For more than twelve months the subject of this sketch was more or less laid aside from his religious duties. Afflicted with a painful and malignant disease, his strength and energy were drained in the slow process of time. Feeling certain at length that his day of toil was passing into the twilight of evening, and that the night was fast coming in which no man can work, he calmly resigned himself to the will of God, and in the firmness of Christian faith awaited the coming struggle. His desire for heavenly rest and tranquillity had deepened and matured through the weary months of his last illness, and gleams from the shining shore of promise on the other side of death had given the immortal land an attractive charm to him. Believing throughout his life in the wisdom and utility of counselled-silence, he maintained his reticent disposition when in front of death. He did not boastingly under-estimate the power of his last enemy, but kept his courage till it was wanted. He exhibited nothing like rapture, nor did he complain of its absence. Like one of Scotland's greatest divines, who lately left the world, he could have said, "I don't desire deep experiences or great raptures. I just wish to rest on facts—the fact that Christ died, and that Christ is mine." He would not speak of his state of mind unless plied with some pointed question. On being asked by the present writer as to whether he felt he was going home, he said with some vigour and feeling, "I would fly on wings of love." That flight he took in calm confidence and assured hope—

"To where
Beyond these voices there is peace,"

and left his family and the writer to their reflections and their tears. We hope ere long to join him by the throne of God. Amen.

H. HENRY.

Literary Notices.

Strivings for the Faith: A series of lectures, delivered in the New Hall of Science, Old-street, City-road, under the auspices of the Christian Evidence Society. London: Hodder and Stoughton. Crown 8vo., pp. xvi., 287.

THESE lectures are intended to rebut certain popular objections to revealed truth which are insisted upon by the "Secularists." It is gratifying when men of acknowledged ability give the weight of their authority against revealed truth to find men of equal culture stepping forward into the arena in defence of that truth. Such is the case in this volume. These lectures were delivered at the request and under the auspices of the Christian Evidence Society, and are as follows: 1. Difficulties on the side of unbelief in accounting for historical Christianity, by the Rev. G. F. Maclear, D.D. 2. The variations of the Gospels in their relations to the Evidences and Truth of Christianity, by the Rev. T. R. Birks, M. A., Camb. 3. The Apocryphal Gospels, by B. Harris Cowper, Esq. 4. The evidential value of the Early Epistles of St. Paul, viewed as historical documents. 5. Lord Lyttleton on the Conversion of St. Paul, by the Rev. John Gritton. 6. Alleged difficulties in the moral teaching of the New Testament. 7. The combination of unity with progressiveness of thought in the books of the Bible; an argument in favour of Divine Revelation, by the Rev. J. H. Titecombe, M. A. 8. The Autobiography of John Stuart Mill, by W. R. Browne, M.A. The clearness, fulness, and force of these lectures leave nothing to be desired. Every intelligent young man ought to have these lectures in possession.

-The War of Scepticism and the Rock of Truth. By MATTHEW HENRY HABERSHON. London: Hodder and Stoughton. Pp. ix., 196.

THIS work is kindred in its object with the preceding volume noticed. It is an amplification and expansion of an essay read before the members of the Young Men's Society in connection with Highbury. The work is a review of the publication entitled "Supernatural Religion," which is a reproduction of German anti-Christian literature, and professes to show how the influence of that literature may be withstood and neutralized. It is certainly gratifying to find gentlemen, whose lives are devoted to commercial transactions, devoting their leisure hours to the investigation of the Christian Evidences and the production of such treatises as this; and such is our author:—"He desires to induce, not only young men, but those nearer his own age, and placed, much as himself, in the great centres of business, who have not much time for research into such matters, to bring their intelligences fairly alongside the bold pretensions of the cavillers and quibblers who presume to know that there is no God, or that He has not spoken." If this volume cannot be placed on a level, in point of intellectual grasp, with the lectures in "Striving for the Faith," it is, notwithstanding, a respectable and creditable production, and equally honest, and coming from one who is not a "professional" it will possibly be read with less prejudice by the rejectors of revelation. The first chapter is entitled "Miracles," and shows their credibility and importance in relation to Christian Evidence. Chapters II., III., and IV. treat of the Synoptic Gospels; chapter V. relates to the fourth Gospel; chapter VI. treats of Contemporary Evidence, while chapter VII. forms the conclusion. In the last chapter our author quotes an eloquent paragraph from "Supernatural Religion," which he analyses and then exposes its sophistry. It is an illustration of that sublime hyprocrisy which affects the greatest candour and respect for Christianity in order the more effectually to smite it. It is the following:—"In surrendering its miraculous element and its claims to supernatural origin, therefore, the religion of Jesus does not lose its virtue, or the qualities which made it a blessing to humanity. It sacrifices none of that elevated character which has distinguished and raised it above all human systems; it merely relinquishes a claim which it has shared with all antecedent religions, and severs its connection with ignorant superstition. It is too divine in its morality to require the aid of miraculous attributes. No supernatural halo can brighten its spiritual beauty, and no mysticism deepen its holiness. In its perfect simplicity it is sublime, and in its sublime wisdom it is eternal." The reader will at once perceive in this eloquent paragraph the contradiction of affirming that the religion of Jesus, although "raised above all human systems," is, notwithstanding, not supernatural. To many this volume will supply needed information and impart increased conviction of the truth of our common Christianity. It deserves a reading.

Daniel Quorm, and his Religious Notions; by MARK GUY PEARSE, author of "Mister Horn and his Friends." London: Wesleyan Conference Office.

THIS book is wrapped up in tasteful binding, and enriched with appropriate and well-executed illustrations, by Mr. Tresidder. The author is the Rev. Mark Guy Pearse, Wesleyan Minister; but he drops the "Rev." in connection with his name in the title-page, not, we should suppose, out of any trembling respect for the authority of my lord bishop of Lincoln, but, possibly, simply from the apprehension that as these three letters could not add to the *weight* of the title page, so they would not increase the value of his story, which he would leave to its own merits to win its way in the world, just as the ministry, of which he is an honoured member, has gained its present position, not by the charm of any name or epithet, but by virtue of character, without which titles are a farce.

Daniel Quorm is described by Mr. Pearse as "My old friend." He occupied but a humble position in life, yet he had those sterling qualities in

his character which commanded the respect of those who could appreciate manly worth and genuine piety, although partially concealed under a rough exterior ; and good sense will never hesitate to acknowledge as "my friend" one who has moral worth in his character, although that one should occupy in social life the lowly position of a cobbler—

"Shame and disgrace from no condition rise
Act well thy part, there all the honour lies."

Daniel Quorm, or brother Dan'el, as he was always called, was the village shoemaker, the Methodist "class-leader," and the "society steward." "As hard-headed as the rounded lapstone on which he hammered all day long, as sharp and quick as his shining awl, as obstinate in holding his own as his seasoned shoe-leather ; yet withal," says Mr. Pearse, "Brother Dan'el had a heart so kind, so wise, so true, that like the hammer it only beat to do good, and like the awl and thread, it was always trying to strengthen some poor soul that had got worn in the rough ways of life." Dan'el was good at making shoes or mending them ; good at doing the bit of garden in front of his place ; good at an argument, and many a man dropped into the shoemaker's for a talk ; good at a sermon, as appeared from his appointments on the huge circuit-plan. But it was as a class-leader that you had Dan'el at his best."

Daniel Quorm appears to have been quite an original character, with a rough outside, but true-hearted and in thorough sympathy with the spiritual well-being of his neighbours, and sincerely determined practically to carry out his religion in life.

There has been many such a man as Daniel Quorm within the pale of Methodism, and it is not possible to ascertain how much she is indebted for her position and power to them. In their respective localities their lives were seen to be transparent realities, embodiments of what is good, and noble, and holy, and true ; and just as they won the esteem of their neighbours, so that religion which made them what they were, rose in general estimation and request. Thus the eloquence of their humble but holy lives won converts to Christ, and enlarged the boundaries of Methodism. The value of such men as Daniel Quorm, does not consist in any peculiar style, manner, or expression, which arrests the attention of an outside observer, but in their true-hearted consistency and heart-felt devotedness to God ; and so long as Methodism continues to reproduce men distinguished by this spirituality, so long Methodism will prosper and prove herself to be a blessing in our midst.

"Daniel Quorm" is written in a fascinating style ; it will often provoke a smile, or cause a burst of laughter, and not unfrequently will it cause a tear to startle in the eye, while at the same time, in connection with this varied emotion, the reader will derive spiritual instruction, which will amply recompense him for the perusal. Those who desire to have mirth and profit have nothing to do but to get "Daniel Quorm."

From Jerusalem to Antioch ; Sketches of the Primitive Church. By J. OSWALD DYKES, M.A., D.D. London : Hodder and Stoughton ; crown 8vo, pp. viii. 469.

HERE we have a series of sketches, twenty-three in all, based on so many distinct portions of the Acts of the Apostles. To each chapter is prefixed a "revised version" of the sacred text, given in such a style as to enable the English reader to see what support the original affords for the view taken by our author of the events related. These sketches may be described as expository discourses, in which the results of thorough scholarship are manifest in every paragraph, while at the same time they are written in such a style that strangers to verbal criticism may read them with pleasure. One excellency of these discourses is, that the reader is enabled with ease to realise the circumstances incidental to each narrative, so that he has a clearer and deeper insight into the meaning of the phraseology employed by the inspired penman. Dr. Dykes informs us that these chapters were originally spoken

from the pulpit, in the ordinary course of his ministry, and that in preparing them for publication he has made an effort to remove the traces of spoken address, in order that the flow of an historical address might be as little as possible impeded. The principles advocated are thoroughly evangelical, and the end aimed for is Christian instruction. To enable the reader to form an idea of the style in which these discourses are written, we quote the following from the discourse on Pentecost :—

“As Passover was supposed to coincide with the opening of harvest operations, when the earliest crop, the barley, was ripe, so that its first cut sheaf could be waved before Jehovah on the morning after the Pascal Sabbath, so the intervening seven weeks were supposed to have brought the staple cereal, wheat, also to maturity. Grain harvest was now about to become general, in fact ; and the characteristic ceremony of Pentecost consisted in the sacrifice by fire of a couple of leavened loaves, baked from the new wheat of the season, ‘a new meat offering’ of the land’s first-fruits in the form of prepared human food. Who can tell whether it dawned that day on any of the more thoughtful disciples, such as John, that whereas Jesus had been offered up at Passover, like the first sheaf of God’s great spiritual harvest, so perchance at Pentecost there might be consecrated to the Lord the first-fruits of a wider ingathering ? At all events we can now see how scrupulously it pleased the wise Builder of the Church to respect the memorials of the old whilst laying the foundations of the new ; how He honoured the festivals of an economy which was about to vanish away, by making them the initial points of a larger history ; and how gently he slid into His scholar’s hearts the vaster thoughts of His spiritual kingdom through the all but worn-out and effete machinery of Mosaic ritual.”

“Modern Jews are now accustomed to find in the Pentecostal service another significance. As Passover was the anniversary of the legislation on Sinai ; for that great moral birth-day of the Hebrew polity followed fifty days after the Red Sea was crossed. Remembering this, it may be permitted to detect a special propriety in the coming of the Spirit at Pentecost, to re-write in men’s hearts what under the legal covenant had been on that day written on tables of stone. From the earthly mount which, when God’s finger touched it, burned with fire, Moses, the cloud-concealed, received for the redeemed from Egypt a law, hard as the granite it was written on, a law which only caused offences to abound, and ministered to the offender condemnation. But now the law has led the world to Christ ; and He from His celestial mount, His holy hill of Zion, into which the cloud received Him, sends down to His redeemed no code of impossible precepts, but the Spirit of law, the Spirit of that love which fulfils law, and makes obedience for the first time possible. Beautiful as this parallelism unquestionably is, it is not biblical, nor have we any reason to think that it had occurred to the Jews of our Lord’s age. The Hebrew literature even of the next generation knows nothing of it. It is an after-thought, for which we have to thank some later Rabbi ; but to the patristic Church, some three or four centuries later, it became a familiar idea, and lent its own charm to the Whitsuntide festival.”

“Here lay the heart of the event—in this simultaneous elevation of the whole company who had prayed so long to such a level of divine emotion, that they could not choose but praise, could not choose but utter their praise aloud, testifying to God, in the hearing of whoever might hear, what magnificent mercies God had granted them. A feebleness of God the Spirit within men quickens that desire of the heart which is prayer ; but to be full of the Spirit is to praise. Before Pentecost, the Holy Ghost had enabled these disciples to believe, to hope, to wait, to ask. Hitherto He had been with them in the measure of the old economy. It was an economy which expected, but had not attained ; which reached out towards the assurance and the adoption, and the liberty and the fellowship of sons, in God’s Son, Jesus. But when he came to them into the new economy of the Church, He lifted them as by a sudden flood-tide up to another level—to Jesus’ own level. He broke the barrier, now grown very thin, which

held them back at their legal standpoint, and floated them into a new world of privilege, into closer nearness to God, into confidence, to freedom, to the joy of possession. In a word, He made them, in full and conscious standing, sons of God, and, like other sons of God, they shouted aloud for gladness." Again :—

"We are the heirs of Pentecost. Then, first, the waiting Church below was linked tight in uttermost unity of life to its reigning Lord above. One spirit embraces the throne in Heaven, and the upper room on earth. Down from the King-Priest, who ministers, and prays, and rules in the true sanctuary on high, there falls the precious purchase of His passion, a Divine Person, to animate and unite His still mortal members ; then from their mortal tongues there goes up to their Priest-King on high one various consenting song of confident, thankful praise."

These passages have been indiscriminately selected ; still, they will give the reader an idea of our author's style. It is of the greatest importance to a theological student to be able to form a correct and intelligent conception of the mode adopted by Divine Providence in establishing the Christian Church at its commencement, and of the relations it sustains to Christ its head. In these respects, this volume will be of service to him. He will not be disappointed when he has read, nor will he be satisfied with having read it only once.

Plymouth Brethrenism Unveiled and Refuted. By WILLIAM REID, D.D., Edinburgh. Edinburgh : William Oliphant and Company. Crown 8vo., pp. xvi, 322.

THIS book has been lying for some considerable time on our table. We are sorry we have not been able to call attention to it earlier. It has very much enlarged our views of the sect whose peculiarities it unveils, and many of whose doctrines it refutes. We call the Plymouth Brethren a sect ; they are professedly strongly opposed to all sectarianism, but, as we conceive, they are the most sectarian of all the sects. In visiting different parts of the country from time to time, we hear of the great injury they are doing to churches of different denominations. Those who are thus injured scarcely need a book to enlighten them on the un-Christian tendency of Brethrenism ; still, at the same time, there is so much concealed by the Brethren in their stealthy mode of operation, that even those injured ones may gain something by the perusal of this volume, and as to those who are actual strangers to the Brethren, we would advise them to make their acquaintance through the medium of Dr. Reid. This book is set point blank against Brethrenism ; at the same time its author distinguishes between Brethren and Brethrenism, between the system and individual members in connection with it. "While asserting," says Dr. Reid, "that Brethrenism is not Christianity, we by no means assert that the brethren are not Christians. Like certain philosophers of old, their practice may be better than their principles ; although, as respects both, there is room for amendment." We may here add, that according to certain reliable information we have, there are among the Brethren some who really are an ornament to the Christian profession.

Dr. Reid divides his work into three principal parts, to wit—Brethrenism described ; Church principles ; Heresies of the Brethren. These, again, are distributed into a number of separate sections, which supply all the information that can be desired, if not something more. For example, pp. 22-23, the Dr. remarks : "Nor are the Brethren at all scrupulous in the accomplishment of their object. The principle, that the end sanctifies the means, was never more fully recognized. Take the following in proof : We know an instance of a minister who allowed the lay Evangelists the use of his church for a year, on the repeated assurance that they were not Plymouth Brethren ; and when at length one brother, more honest than the rest, avowed his real opinions, and the minister in consequence closed his church against them, denouncing at the same time their Jesuitism and hypocrisy, they rejoined that 'they were not Plymouth Brethren, but Brethren, for they did not live in Plymouth.'"

In the third division of this volume, Dr. Reid shows the doctrinal opposition of the Brethren to general orthodoxy, and also, what we did not expect to find, their opposition to the Calvinistic doctrine of imputed righteousness. The exposure of the practical and doctrinal opposition of Brethren to orthodoxy is so thorough and complete generally, that the book must be read with interest, and cannot fail to instruct and benefit the judicious reader. Differing, as we do, from Dr. Reid on certain doctrinal points, we, notwithstanding, believe he has done good service to the cause of truth by the publication of this volume, for which we sincerely thank him.

The Trades and Industrial Occupations of the Bible. By W. G. LEWIS.
London : The Religious Tract Society.

THIS is one of the many valuable books issued by the Religious Tract Society. We quite concur in the statement made in the preface, that "There is no branch of the External Evidences of the genuineness of the Sacred Scriptures more important than that which is derived from the manners and customs of the countries which are referred to by the inspired writers." The incidental references made to them are of such a character, that unless we have some outside information putting us in possession of the facts relating to them, those portions of Scripture containing such references appear misty and confused to us ; but, otherwise, we discover a beauty that gives to the Bible a charm which adds to its spiritual value."

In this volume we have, in a condensed form, information distributed over a number of volumes too numerous to name, which "extend through the long catalogues of ancient classics and modern works on science." Some of our readers may have, distributed in many volumes, what is to be found in this ; but they will find it handy to have the whole condensed in one. The book will be valuable to preachers, Sunday school teachers, and to Bible readers generally. To all such we recommend it.

Memoirs of a Huguenot Family. Translated from the original autobiography of the Rev. James Fontaine. London : Religious Tract Society.

THE editor of these memoirs remarks in the preface, "When the following narrative was first published, about a quarter of a century ago, it was supposed by many to be a work of imagination. The strange adventures, the perils, and the marvellous escapes of the writer seemed to fall within the sphere of fiction rather than history. It is, however, vouched for as a piece of genuine and authentic autobiography. The original document, in French, was carefully preserved by the family of the writer." "The candour and simplicity of the narrative cannot fail to strike the reader. The writer does not offer himself as a model for imitation, but confesses his errors and failures without attempting to disguise or excuse them." These memoirs are "issued simply as a record of the sufferings and the providential deliverances of one whose faith was dearer to him than his fortune or his life." We have not had time to read the whole of this volume, but parts we have read are of a sensational character, portraying noble courage on the one hand and marvellous providential interpositions on the other. The book ought to be in every Sunday-school library.

The Person of Christ: Dogmatic, Scriptural, Historical. The Fernley Lecture of 1871, with two additional essays on the Biblical and ecclesiastical development of the doctrine and illustrative notes. Second edition. London : Wesleyan Conference Office.

WE gave a notice of the first edition of this essay. The present edition is enriched, as indicated in the title. To what we have already said we would only remark that every theological student ought to have this treatise in his possession. It is a first-class production, and must take the place of an authority on the subject of which it treats. Of course we fully believe in the true and proper divinity of the Son of God, yet we think the notion of the eternal generation might be advantageously eliminated from our con-

ceptions of the second person in the Trinity. The young man who shall thoroughly master this treatise will have made no mean progress as a theological student.

No Priests. By the late Rev. WILLIAM ANDERSON, LL.D., with a prefatory note by the Rev. GEORGE JEFFREY, D.D. Edinburgh: Religious Tract and Book Society.

THIS is an admirable tractate, exposing the iniquity of Sacerdotalism. It ought to be well distributed, especially among Papists and Ritualists, or in those neighbourhoods where they abound.

A Question for Everybody. Can I be Saved? By MARK GUY PEARSE.

JUST the kind of tract to place in the hand of a careless sinner or an anxious enquirer.

There are several other books of which we would gladly have given a notice, but for want of time at present to read them and want of space for what we have to say about them, among others the life of the late Rev. W. Sanderson, but what we cannot do in this respect at present we hope to accomplish next month.

Monthly Summary.

THE MORAL TONE OF SOCIETY.—The frequent occurrence of late, of cases of brutal violence has produced a very painful impression upon the intelligent portion of the community. There is no difficulty in accounting for these cases; nor can it be successfully disputed that we should have fewer examples of this kind were society pervaded by a higher moral tone. The cowardice implied in them is not surpassed by even their aggravated inhumanity. The Manchester Examiner and Times April 6, 1875, reports the following cases:—"George Roscoe, a stone mason, was committed to the sessions from the Manchester Police Court for kicking the kneecap off a man named Ginder who had interposed to protect his aunt from the prisoner's violence. William Accornley, a moulder, at Blackburn, was committed to the sessions for assaulting his wife in a manner which leaves room for wonder that she is still alive. He went home drunk on Saturday night dragged the woman about by the hair of the head, and kicked her all over the body. A medical witness said that prosecutrix had twenty-seven distinct marks of kicks and blows on her body, and was in a very dangerous state. Thomas Billington, a Preston factory operative, was remanded on a somewhat similar charge. He went home drunk, and demanded food from his wife, who had none to give him, as he had not furnished her with money. On being told so he knocked the woman down and kicked her on the head with his iron-shod clogs. The recovery of the woman is doubtful. The magistrates, before whom these cowardly villains were brought, very properly committed them for trial at the sessions so that they might have the benefit of a more severe punishment than the bench could inflict; but we do not find that any instructions were given the police to find out the guilty accomplices of those men who supplied them with drink. Such drink seems to violate the conditions on which they hold their licences, and forfeit their right to retain them. But why should a right, a legal right, be given by our legislature to men to conduct a business that offends decency, violates morality, outrages humanity, and extends beyond all other excesses the list in our criminal calendar? But a more practical question is;—Why does our country allow a legislature to exist that is capable of upholding by legal enactments demoralizing drink traffic? We believe that Christian people have too generally, in this country, declined to avail the selves

of their right and privilege to vote for the return of members of parliament. One result of this, we think, is that in the House of Commons there are comparatively few who are in true sympathy with sound morality, or with such measures as would reduce the facilities for vicious indulgence. If the religious element, we mean a thoroughly evangelical religious element dominated in the British Parliament, the Contagious Diseases Act would be removed from the statute book, the drink traffic would cease in our land, or be placed under such restrictions that a new aspect would be put upon the face of society, and such cases of brutal violence as we have quoted above would be of rare occurrence, before, however, we can have such a representative Parliament society must be permeated by a more decidedly religious tone. The churches of our country have never yet seriously considered their political duties and responsibilities. It is only the gospel that can make men religious it is true, but it does not follow from this, that it is the duty of the legislature to afford facilities for vice; on the contrary, a Christian legislature would regard it as imperative to remove such facilities which have their origin in law.

SPAIN.—When Prince Alfonso ascended the Spanish throne he promised two things, to wit, that he would be a good Catholic and a true Liberal. No doubt he thought it possible to unite these opposite elements, but it is highly probable that he had only indefinite conceptions of the claims of Catholicism on the one hand, and of political liberty on the other. Possibly he understood better the latter than the former. Had he perfectly understood the principles and policy of Ultramontanism he never could have promised as he did with any regard to truth. We have no wish to impeach his sincerity; but the character of events which are transpiring in Spain proves that he is not master of the situation and that he is not in a position to make good his promise. The *Leeds Mercury* of April 6, referring to the reaction in Spain, remarks:—"Notwithstanding his proclamations and the enthusiasm of his welcome, he had not been many weeks in Spain before he found himself within the grasp of the reactionists, and the reactionists, in this instance, mean the priests and the cause which they represent. But a lad in years and training, he has been powerless to hold in check the policy of those who surround him. Again, in the worst sense of the word, Spain is becoming Catholic, and the decree transporting Professor Giner, of the Madrid University, to Fernando Po, without trial, for having dared to petition the King against the decrees concerning popular education, is the measure of that traditional policy of the Roman Church in Spain which has for generations been the curse of the country, and has left it powerless to suppress open rebellion. Castelar escaped the tender mercies of his enemies by throwing up his professorship and retiring to Switzerland. Giner has been less fortunate. And these are but two of the many victims of the new zeal for the Church which of late has been manifested within the circle of the court. The work of reaction is only beginning to make itself felt. The clerical party is not yet strong enough to do all that it desires. It has scattered to the winds the hopes with which Alfonso commenced his reign; but only in the future shall we know fully the extent of its bitter and relentless intolerance." The reactionists will, no doubt, find work enough at home for some considerable time without attempting anything in the minor dependencies of Spain. Meanwhile we think it highly advisable that our missionaries in Fernando Po should bestow the utmost care on the education of the most promising young Fernandians who have been brought under the saving power of divine grace, so that should they be called upon to evacuate the island as the Baptist missionaries had to do before them, the Boobies would have some compensation in the presence of these educated natives.

While the clericals display great zeal in crippling or suppressing liberal education; they make not the slightest attempt to induce the people to turn from the degrading, expensive, and immoral amusements in which they indulge. A writer in the *Times* states that the new bull-ring in Madrid, a

splendid coliseum in the Moorish taste, has been constructed to accommodate 16,000 spectators. The distance of the ring from Madrid involves the hire of a cab or a ride in an omnibus, and the average price of an entrance ticket, which may be estimated at 20 reals, 2½ each, equal to 4s. 2d. On Easter Sunday the ring was crowded, which means that Madrid that day paid £3,200 for balls, apart from what was paid for cab or omnibus fares. In addition to this on the same Sunday, sixteen theatres were open, some of them having both day and night performances; also the Sunday concert at the Circo Alfonso, was thronged with the wealth and fashion of the place; and finally, in the evening, and till past midnight hundreds of louters were hawking lottery tickets in every street. Taking all these circumstances into account, the correspondent calculates that on the above Sunday at least £12,000 must have been squandered as the price of its day's amusement. He concludes with this remark:—"There is no exaggeration in reckoning, that in Madrid every soul—man, woman, and child—pays for balls alone at least 50 reals (or 10s.) yearly, and this added to the theatres, the public balls, the religious ceremonies and processions, and the lottery, greatly exceeds the taxes which habitual misgovernment and chronic civil war have lately so seriously aggravated."

All this mad dissipation finds nothing in popery to restrain it. The country is allowed to exhaust and involve itself in ruin; and such is the ill-fated career of all nationalities wherever popery is predominant. He who would estimate correctly the moral worth of popery, should form his estimate in the light of Spanish history.

LAY DELEGATION.—The *Methodist* of the 16th April 1875 has the following statement on this subject:—"It is generally understood that the Committee to whose consideration the request of the Irish Conference for the admission of the laity to their councils was referred has practically sanctioned the proposal, on the understanding that there are no insurmountable legal obstacles. Nobody who can see two inches before his nose can fail to perceive that this action opens the Conference door to the Methodist laity. Once opened, it can never again be shut. The irrepressible Irishman may be first to enter, but the slower Englishman must follow. It is impossible that, when the men of Belfast are received, the men of Manchester should long be excluded. Why should a foolish attempt be made to govern Methodism on different principles on the opposite sides of St. George's Channel? Are Englishmen unworthy the trust reposed in Irishmen? Are the Methodists of Dublin when transferred to London, to find themselves disfranchised? If the laymen of Ireland can add wisdom and strength to our Irish Connexional legislation, is the English Conference so replete with those elements as to be compelled to exclude a lay increase to them as superfluous?"

The great change which the admission of laymen into Conference necessarily involves has not escaped the notice of the "*Methodist*." He observes:—"For instance, the addition of 600 laymen to 600 ministers in the Conference would transform a legislative assembly into a mob. No legislation would be possible in such a multitudinous caucus. No period of twenty-one days would be adequate for the discussion of the increased business which would inevitably arise. No town could be expected to accommodate such a number of members of the Methodist Parliament. The number of ministers attending Conference must necessarily be greatly diminished." He concludes thus:—"The restriction of numbers would probably result in the formation of provincial Conferences, affiliated to a general elective Conference assembling once in three or four years. Thus a vigour would initiate a glorious future for our Church." We cannot but congratulate ourselves that we have had from the beginning that very element in our constitution after which many of our Wesleyan friends are aspiring. We sincerely hope that, if this change be brought about it will be unattended with any bitter feeling disturbing the harmonious working of the body. Another observation we may venture to make. If provincial Conferences should be formed, they would be very much like our District meetings.

The stationing of the preachers would have to take place at these conferences just as stationing now takes place among us, and no doubt they would find that confining their ministry within districts would initiate a glorious future for their church, for extensive removals must necessarily prevent the formation of that close sympathy between the people and the ministry which the long-continued intimacy and friendship and confidence springing therefrom of comparative localization tends to promote, and beside this the selection of ministers from a known, although limited circle will be found to be in the end far more satisfactory than a selection from a wider, and less known circle. Stationing within the comparatively narrow limits of a provincial Conference or district will be found to be more properly connected with the choice of the people; selection from a wider range must necessarily be more a matter of trust resulting in dissatisfaction. When we see, therefore, such a body as the Wesleyan advancing to conformity to our own, we ought to rejoice that divine providence has given to us that polity by which we are distinguished, and in connection with which Primitive Methodism has made more rapid advances than any other religious community in our country, and while it is proper to adopt such measures as reason or experience may justify we ought at the same time to be chary of constitutional changes.

Poetry.

AN EVENING HYMN.

The little birds now seek their rest;
 The baby sleeps on mother's breast;
 Thou givest all Thy children rest,
 God of the weary.

The sailor prayeth on the sea;
 The little ones at mother's knee;
 Now comes the penitent to Thee,
 God of the weary.

The orphan puts away his fears;
 The troubled hopes for happier years;
 Thou driest all the mourner's tears,
 God of the weary.

Thou sendest rest to tired feet,
 To little toilers slumbers sweet,
 To aching hearts repose complete,
 God of the weary.

In grief, perplexity or pain,
 None ever come to Thee in vain;
 Thou makest life a joy again,
 God of the weary.

We sleep that we may wake renewed,
 To serve Thee as Thy children should,
 With love and zeal and gratitude,
 God of the weary.

—*Good Words.*



*Yours Faithfully
John Rastharn*

THE
Primitive Methodist Magazine

JUNE, 1875.

Divinity,

A SERMON. BY H. BRINING.

How shall we escape if we neglect so great salvation.—Heb. ii. 3.

THE apostle, in the context, fully admits that which the Jews had forcibly taught as a fact, namely, that the law was originally spoken or delivered by angels; or perhaps it would be better to say that the Almighty honoured the angels in allowing them to witness, or to take part in, the solemnities which attended the announcement of the law. Some have thought that they produced the sound of the trumpet; that they raised the fire, and caused the smoke to ascend; that they shook the mountain to its base, and rent the rock, and that their voices articulated and conveyed the words of the law to the ears of the people. If this hypothesis be correct, then they proclaimed and published that which is here called the word spoken by angels, and which is here said to be steadfast or immovable. Now this law determines what sin is, and then insists on its punishment; for it knows no forbearance; it allows no apology; its demands are prompt and imperative. Its object was to exhibit the greatness and the purity of the Divine character, to condemn sin, and enforce a proper retribution on all; and thus we arrive at the inference which was drawn by the apostle, and stated by him interrogatively, that if every act of transgression and disobedience received a just recompence of reward, if all were strictly punished, "How shall we escape if we neglect so great salvation." As though he had said, if those who lived under that dark, burdensome dispensation, and who had neither the opportunity nor the grace which we enjoy, fell under the displeasure of the Most High for their disobedience; if they in an age when men were comparatively ignorant of the fundamental principles of religion, were visited for their rebellion with indignation, and wrath, and tribulation, and anguish; we say, if this was the doom which overtook the ungodly

under that inferior dispensation, how great, and yet how just, is the condemnation and punishment which is now treasured up for the impenitent. In discoursing on this subject, we shall

I. Notice the Salvation which is referred to in the text.

And here I am happy to say that this salvation is not a fanciful conjecture, nor a base speculation, nor a sentimental phenomenon whose existence may be traced to a disordered state or faculty of the mind, but it is a vital principle, a glorious reality, a self-evident truth whose veracity is invulnerable, whose nature and results are acknowledged and owned of God. And hence in whatever useful light, or through whatever honourable medium we approach or examine this subject, we shall find that it is great. The salvation offered in the Gospel is great. *First, because of its author.** It does not come from a questionable source, nor from an unknown Being, nor from one whose greatness, goodness, and mercy will ever diminish, or whose years will ever fail. There is nothing here to suggest a doubt or to support a fear; His goings forth have been from everlasting; His riches, and strength, and wisdom, and power, and grace, are omnipotent and eternal. He dwelt where angels never dwelt. He did what angels never did. He is therefore no minor in divine and holy things; no subordinate; no inferior. He is the highest and the loftiest Being in the universe, the brightness of his Father's glory, the best, the purest, and the fullest expression or revelation of the Deity that the world has ever seen. When he stooped to

* Does it follow that a thing is great because it is produced by God? To this question opposite answers may be given, according to the point of view from which it is regarded. Little and great are comparative terms. Compared with the mountain whose lofty summit pierces the region of the clouds, an atom is a little object. Compared with the huge mammoth that was wont to browse in our primitive forests, a flea is a little, an insignificant creature; but if they are measured by the power and skill necessary for their creation, they assume other aspects. Is not that object a great one which no created power, however high in the scale of being, could possibly produce? A flea is a little object, but it is too much for the witling that despises it to make. Little as it is, it required infinite power and skill to create it; and looked at in this light we may say of it, as of all else created by the Lord, "The works of the Lord are great."—Psalm iii. 2. In like manner we say that that salvation which is the theme of this discourse is great, because it emanates from God, from him alone, and could have come from none other. It comes to us as a thing infinitely appropriate to our moral necessities. Had it come to us from a mere creature it would have been infinitely beneath those necessities, but coming to us from God as a remedy divinely appropriate to our fallen condition, in other words, as salvation, we have in its authorship a guarantee for its suitability to our case. Considering the glorious purposes proposed by this salvation, in relation to man, and that it is the only thing that Almighty God has provided for our restoration from our fallen condition, and which is vouched for as manifesting his manifold wisdom, it would be worse than hypercritical to deny that it is great, and great, because it, the remedy for human woe, comes from that great Being who never can do anything unworthy of Himself. God could not become the author of anything little in such a case.—En.

our mean abode he said, "He that hath seen me hath seen the Father." And again, "He that seeth me seeth him that sent me." He is called by the apostle "the image of the invisible God," "the first-born from the dead." He is the person through whom and by whom the Almighty has come forth for our advantage, and hence in Jesus we have Jehovah near; we have him as Emanuel, Lord of all, the Saviour, God with us.

But again, this salvation will appear great, if we notice *what the Saviour has done to obtain it*. We are accustomed in many, if not in all the branches of commerce, to estimate the value of things by different standards. We judge of the worth of some things by measure, and of others by weight. Sometimes we look at the fineness, the coarseness, and at the strength of an article before we can determine its value. Sometimes we form our estimate by the time, the labour, or the amount of capital which is expended. Sometimes we have to consider the amount of skill and talent that have been employed before we can put a value upon the work produced; and then there are things which have an outward value, and others which have an intrinsic value, which is only understood by those that know the excellences that are within. Now we do not say that these remarks will apply exactly to the point in hand, for first this is not a common work, we have nothing like it. It is a new, a strange, a wonderful, a glorious, a rare thing. It is a commodity, if we may be allowed such an expression, in the hands of Jesus which neither angels, nor powers, nor principalities, nor men ever saw before; and hence we are naturally at a loss how to estimate the value of the work which is performed by the Saviour. But if the thing is so uncommon, and so intrinsically great that we cannot fully estimate its worth, we can look at it, and by looking we may be led reverently to admire, constantly to wonder, and eternally to adore. And now for the work of Jesus. What has he done? We are told that he was "found in fashion as a man;" and hence he took upon him our nature, and appeared in our world, not as an earthly monarch, but as a man of no reputation, wounded, smitten, grieved. In this capacity he appeared, obeying the Divine will, unfolding and honouring the law, enduring the curse, drinking the bitterest cup of human degradation, meeting death in her darkest and most torturing forms, leaving the blood which was the price of our redemption, upon the earth; sleeping as an illustrious stranger, deserted and forlorn, for a season, in the bosom of his own world; and then rising to show that no obstruction to our return to happiness existed except that which appears in the preference which men daily give to sin, or in their ignorance of his willingness and ability to save. O how magnificent is that work which required the greatness of his strength! How malignant and hateful the offence which nothing could obliterate or cover but the blood of Christ! How extensive and fearful is that breach which nothing could repair but the incarnation and death of Jesus, which

took place in a season of trial, and at the period of his enemy's greatest triumph. And yet his death was designed to be, and will be, the means of Satan's triumphant and effectual overthrow; for he that was slain, and liveth again, is now the foundation, the head, and the governor of the Church; and in this capacity "He must reign until he hath put all enemies under his feet."

But this salvation will appear great if we notice its *purpose, provision and consequence*. The mission of unchangeable truth, in its unbounded liberality, and extensive grace, is for all. Its sublime purpose is to shew men, nay, it is to let them feel, that God is love; that Jesus is our friend and Saviour, and that he with the Holy Spirit, and with the grace and mercy of Jehovah, is waiting to conduct us to a wise and honourable decision—to a just and useful co-operation—to a high and beneficial result. What is the purpose of the Almighty in this salvation? It is to instruct, to attract, to humble, and by sincere and genuine repentance to bring back the wanderer. It is to raise the fallen, to pardon the guilty, and to cleanse the unholy. In the Divine process we see the wisdom and the power of God in making an instrumentality that was unlikely humanly speaking, to contribute to the present peace, the future welfare, and to the everlasting happiness of millions sunk in the vortex of dissipation and crime. O, if ever the goodness, the mercy, and the grace of God, were exhibited in a light that is worthy of universal commendation, it is in the remedy which is offered in the gospel! Here we have goodness, greatness, and grandeur, not alone, but wisely and richly associated with pure and honest simplicity. Nay, what could be more simple or unadorned than the instrumentality that has been employed—so simple that the Greeks regarded it as foolishness, and the Jews, who should have honoured it with a speedy and a gracious reception treated it with the utmost indifference. Paul says that they stumbled at it. It was to them a rock of offence, but to us it is the wisdom, the grace, and the power of God. It is that means of salvation which reconciles the greatness and majesty of the Deity to the helplessness and the simplicity of the creature. Nay, the simplicity and the freeness of the gospel are its shield and its defence. Man is a fallen being, desolate and full of calamities. He needs help, and the gospel tells him of a remedy that is both efficacious, and easy of access. And when he comes to God with a broken and a contrite heart, and his disordered spirit yields submission, when he hastens to the mercy seat with all his woes, his wounds, his cries, and tells the Almighty of his Son, pleads his blood, and ventures on his sacrifice as his atonement, his plea, his only hope, then his faith says, here I will rest and wait. But how long has a penitent to wait when he has got so far, and what is the nature and extent of the blessing which he receives? We answer many are mercifully and graciously met immediately when they come,

Look at the publican in the temple. He had no sooner got to this point of implicit confidence in the Saviour, than "he went down to his house justified." The leper said to the Lord, "if thou wilt, thou canst make me clean ;" and immediately his leprosy was cleansed. When the man that was "sick of the palsy," and his friends reached this point of confidence, Jesus said, "Son, be of good cheer, thy sins be forgiven thee." We might multiply evidences of his readiness to forgive ; but these are sufficient to establish and to illustrate the order and the doctrine of a present salvation. If all are not acquitted as soon as they become penitent, or when they feel or acknowledge their guilt, it is because they have not that faith which is resolute and immediate in its action, and, therefore, it fails to appropriate the blessing. Furthermore, we reply that the deliverance is spiritual, and, therefore, accords first with the wise and benevolent arrangements of the Almighty, and secondly with the nature, character, and necessities of man, who is really and truly the object and the subject of this salvation. When the Almighty approaches us with his designs of mercy, and surrounds our spiritual being with an influence high and holy, the object is to emancipate us from the thralldom of sin. This Divine influence acts upon the will, takes hold of the thoughts and purposes of the mind, breaks down the hostility against God that was strong and rampant, proclaims peace and joy through all the rebellious states of the soul, establishes order and tranquillity within and without, leads us to love God supremely, and our neighbour as ourselves, and thus creates in us a new heart and a right spirit. But the apostle calls this a great salvation. And hence we advert briefly to the change which is produced. It is called a new creation, a turning from darkness to light, from bondage to liberty, from hell to heaven. You have often talked of your rebellious will, of your profane and unreasonable mind, of your disobedient and stubborn heart ; nay, more, you have looked on your low and degenerate state as the seat of your corrupt inclinations, your unhallowed thoughts, your base passions ; but now this fortress of the enemy is taken, the heart is changed, it is renewed, it is purified, it is made the home of peaceful intentions, of happy thoughts, and of heavenly affections ; and, hence, the treasures of truth and love, and all the joys of paradise dwell there ; and where these reign, the spiritual atmosphere is pure, serene, and happy. Here the sun of righteousness pours down his cheering beams with such effulgence that the soul, which is now made the garden of the Lord, is full of the most amiable and attractive charms. And to what is this wonderful, this transcendent beauty and honour to be ascribed, but to the renewing and transforming energy of the Holy Ghost, and to that divine order which the author of this salvation has appointed and observed in the emancipation and reception of the sinner, which is first to awaken and alarm the consci-

ence, then to pardon our guilt, and then to cleanse and heal the wounded spirit. Now that you may be satisfied that this is the order and the method of a sinner's acceptance, we refer you to the Psalmist, who tells us that the Lord forgave all his iniquities, and then healed all his diseases; and to an apostle who says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here, you will observe, that justification goes before sanctification—remember it is the justified man that becomes sanctified. Then let us seek pardon, not by works of righteousness, but by and through the blood of Christ, and then we shall be prepared for a higher and a better state among the sanctified.

(*To be continued.*)

Holiness the Want of the Church.

BY REV. L. R. DUNN.

WE have now every thing else. In a measure, we have this. But we have it not in the degree of fulness and power which is needed to enable us to meet our vast responsibilities and move our ponderous machinery. Individual instances of the experience and the life of entire holiness are not lacking; indeed, they are multiplying. But it must be conceded that the great body of believers, both in the ministry and laity, is not sufficiently baptized into the spirit of entire holiness. And this is what is needed to meet the wants of the great, beating, surging heart of the world. That heart needs something to catch and hold it in its great rebound from idolatry, superstition, ceremonialism, and ritualism. And we conceive, nothing can do this but holiness. All else will be of no avail. Fine, costly churches, splendid rituals, and gorgeous ceremonies—so all history assures us—will in the end disgust the masses of mankind. But holiness has in it no element of destruction, nor even of decay. It will, it *must*, live. No fires can burn it, nor floods overwhelm it, nor persecutions crush it, nor death destroy it. And not only will it live, but it will flourish and exert its power in all the world. It will so triumph as to constrain a godless, a heathen world, to acknowledge its superiority and power.

1. *This is wanted in the ministry.* The priests of Zion, to be efficient, must be "clothed with righteousness as with a garment." They must be anointed and endowed with the "spirit of holiness." It was for them, primarily, that the Saviour prayed in his intercessory prayer:

"Sanctify them through thy truth; thy word is truth." The Lord fore-announced by his Prophet, "Behold, I will send my messenger, and he shall prepare the way before me; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi," or the ministers of his Church, "and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. iii. 1, 3.) There is nothing ministers need so much as holiness. Well does Rev. James Brainerd Taylor write: "Ministers, of all others, should be holy men. Christians everywhere,—and no common Christians,—always setting an example for the flock to imitate. Oh, for perfect love! for complete sanctification for the office which awaits us!" On a certain sabbath, when he had heard with delight a minister whom he thought had drunk deep at the very fountain of holiness, and who lived on angels' food, he says, "I came away with the conviction that *holiness, holiness*, is the grand secret of effectual preaching." In anticipation of his only office and work, he says: "Oh, it is more and more magnified in my view! And, as it gathers greatness, I long for the best qualification for it—holiness. More of late than formerly does this subject call forth strong cries and tears. I now feel in my soul, 'Who is sufficient for these things? Shall I be left to prove a drone among the Church's watchmen? Shall I live as I see *many* ministers live? Forbid it, Lord! They are ciphers when they ought to be thousands. And what lukewarmness, what apathy, what worldly-mindedness, pervade candidates for the ministry!' These are only a few specimens of the views which that saintly young minister entertained and expressed. It is to be hoped that there has been some improvement in the ministers of all evangelical churches since his time, as well as in the candidates for the ministry. But how great is the need, even now, that the entire ministry of the church should be clad in the shining vestments of holiness! What a spirit of consecration would they then exhibit! What zeal, what self-sacrifice, what sympathy, what tenderness, what power, would they possess!

It is true that this might create some opposition from worldly-minded, formal, or backslidden professors of religion; but this would not hinder the progress of the work of God. Such a mighty momentum would be given to the cause of the Redeemer that all barriers would, sooner or late, be swept out of the way, and the gospel would not only "run," but it would also be "glorified." And what an impulse would this give to our missionary work! The home-field, kept alive with the "spirit of holiness," would readily furnish all needed means for the support of that work, and for its enlargement and extension, until the last district of earth had been visited, and the last heathen had heard the sound of the gospel. And more than this. Fervent and effectual prayer would be ascending to heaven from millions of purified souls for the success of the missionary in his work, and for the universal spread of

the glorious gospel ; while the missionaries, imbued with the same spirit, would toil on successfully until " the wilderness and solitary places of the world would be glad for them, and the deserts would rejoice and blossom as the rose. Yea, they would blossom abundantly, and rejoice even with joy and singing" (Isa. xxxv. 1,2).

2. *This, also, is what is wanted in the Church.* The history of the Church clearly demonstrates the fact, that, as spiritual vitality and power have declined, there has been an effort to substitute for them external forms and multiplied machinery. And generally, where there has been the least of these spiritual elements, there has been the greatest amount of the material. And just now in the Church the same absurd tendencies are developing themselves. There is almost a mania for building costly churches, and for the multiplication of machinery in the Sunday-school and in the Church. In fact, we have more men and money and machinery now than we can manage, unless we have more of the motive power of holiness. It is a principle well understood in mechanics, that the more you multiply machinery, unless you increase at the same time the motive-power by which it is propelled, the more you weaken the motion of every wheel and the power of every part. It is just so is the church of God. But in this instance there is no lack of motive-power in existence, and available ; the want is in the establishment of such a connection as will bring it to bear on every interest, and make efficient every means. Faith in God is the bond of connection and union with the source of power, and in proportion as this is weak or strong will be the efficiency or weakness of the Church. Excessive ritualism is the legitimate outgrowth of a Church that is dying at the heart ; or, perhaps more correctly, it is a fungus indicating the corruption and impurity of its life-blood. The normal, external conditions of the Church is the utmost simplicity of means and machinery, and its normal state is the power of the Holy Ghost moving them with resistless energy and efficiency.

Much is said now-a-days about the barrenness of Protestant worship. And, indeed, it is the barrenest thing in the world without the presence and power of the Holy Spirit. And the reason is, simply, because that which is its only beauty and glory—namely, its holiness and its power—is absent, and there is no splendid ceremonial in which to inwrap, as with a sort of gilded drapery, its lifeless and "dry-as-dust" form. Romanism, the Greek Church, and the High Church of England and America, have a something which seems in a measure to compensate them for their loss or lack of spiritual vitality. As they have not *"the beauty of the Lord upon them,"* they have invented a sort of beauty which attracts the eye and ravishes the senses. And, as they have ceased to be spiritual, they have become simply sensual. But Protestantism has really provided for nothing of this

kind. It has professed to renounce and ignore them all. Valuing more the spirituality and power of religion, and the manifest presence of the Lord Jesus in its assemblies, and seeking the excelling glory which comes under the dispensation of the Spirit, and the rich and wonderful displays of his power, then if it declines from these it loses its real glory and power, and falls back upon the baldest and barest forms of worship. The whole life, and power, and glory, and attractiveness have been eliminated from it; and her weeping Marys might sorrowfully exclaim, "They have taken away my Lord, and I know not where they have laid him." Such, alas! is the condition of many of our churches. Without holiness, our churches are nothing but a shell. But where this is, there "the tabernacle of God is with men." There is "a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isa. iv. 5).

And this is all the glory and defence which we need. All else is but shadowy and seeming. There is in them nothing that is real or substantial. Ritualism must, sooner or later, dissolve into dust and ashes. The great, burdened, thirsting, dying heart of humanity never can, and never will, be satisfied with these things. It was when the Church was clad in its simplest robes, yet empowered by the demonstration and might of the Spirit, that it shook the world, and turned it upside down. We fear that the Church in the present time is making many grave, if not fatal, mistakes. The building of costly churches makes rich men necessary to us, as the founder of Methodism foretold that it would; and some of them have neither a religious, nor even a moral character. Then there is an eager seeking after "star-preachers"—"sensational men"—to fill up their vacant pews. And then the introduction of operatic styles of music has driven away what little remained of spirituality in this part of worship. The idea in all these efforts has been to supplement, by them and kindred adventitious circumstances, the deficiency of holiness in the character and in the life. But all these things can only last for a season. Like any other show or performance, we get tired of hearing or seeing it after a little time. There must be a return to vital godliness, with all its blessed and heavenly influences, speedily, or else there will follow on rapidly decline, decay, and death.

Holiness and Revivals.

Mr. WESLEY's ideas respecting the connection of Revivals with the work of holiness, is clearly indicated in the following extracts from his journal, and from his other writings:—

“Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you press believers to expect full salvation now, you must not look for any revival.”

“I hope brother C. is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children, and the weak children of God against it.”

Writing to Freeborn Garretson, he said: “The more explicitly and strongly you press all believers to aspire after full sanctification as attainable now, by simple faith, the more the whole work of God will prosper.”

“I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, Christian perfection has been little insisted on; and whenever this is not done, be the preachers ever so eloquent, there is little increase, either in the members or in the grace of the hearers.

“I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their great zeal has been a general blessing. Indeed this I always observe, where a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation.”

“I found the plain reason why the work of God had gained no ground in this (Launceston) circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And where this is not done, the work of God does not prosper.”

“The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the

doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love."

"Let all our preachers make a point to preach of perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full sanctification, either in public or private."

"I am afraid Christian perfection will be forgotten. Encourage Richard Blackwell and Mr. Colley to speak plainly. A general faintness in this respect has fallen on the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people."

"Let us strongly and closely insist upon inward holiness in all its branches. We ought to be continually pressing after it, and exhort others so to do."

Bishop Asbury, writing to a brother minister, closed his letter as follows: "Night comes on, and I will close with saying, 'Preach sanctification, directly and indirectly, in every sermon.'" He wrote to another, "O purity! O Christian perfection! O sanctification! It is heaven below to feel all sin removed. Preach it, whether they will hear or forbear preach it." During a season of sickness he made this record: "I have found by secret search, that I have not preached sanctification as I should have done; if I am restored this shall be my theme more pointedly than ever, God being my helper." Again he says: "I am divinely impressed with a charge to preach sanctification in every sermon."

The Rev. J. A. Wood says: "O, how much every servant of Christ needs a clear witness of complete purity and perfect love, in order to the utmost efficiency in the work of the ministry. The importance of the work, its difficulties, and the fearful responsibilities involved, all demand the best possible moral preparation. The ministers of our holy religion should be sanctified wholly, to a man, so as to stand in united phalanx against the combined powers of earth and hell. What terrible, what glorious havoc such a body of holy men would make in tearing down Satan's kingdom, and winning victories for Jesus! The constant triumphs of such men fill heaven with joy, and hell with consternation. The great want of the Church, the world, the times, is a ministry filled with fire, love, and the power of the Holy Ghost—true, invincible, holy men of God. I pray the Lord to raise up and thrust out fifty thousand such during the next ten years."

The Rev. C. G. Finney says: "I must confess that I am alarmed, grieved, and distressed, beyond expression, when so much stress is laid upon mere human learning, as a preparation for the work of the ministry, and so little upon the necessity of the baptism of the Holy Ghost. Until it is felt, acknowledged, and proclaimed upon the housetops, that this is

altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random when we talk of the necessity of a thorough preparation and course of training."

Our duty, as Ministers, in relation to Modern Developments.

BY REV. JOS. FERGUSON, BIRMINGHAM.

(Concluded from page 281.)

"ON the evening of June 9, 1859, in the north of Ireland revival, a large meeting was held in the open air, great numbers from the country round were present; as the result of the service, many of them were so deeply affected and prostrated by the conviction of their sin and danger, that they were unable to return to their houses. The question arose, what shall be done for these smitten ones through the night? It was suggested that the (Coleraine) Town Hall should be opened for their reception. Thither those under conviction were borne, and "it was very soon filled with poor sinners crying for mercy, and Christian men and women labouring to direct the broken-hearted to Him who could alone bind up." There on the floor of that new building about one hundred and twenty men, women, and children were prostrate, earnestly imploring pardon through the blood of Christ. Thus, as the *Coleraine Chronicle* described it, "instead of the joyous dance, and the stirring and enlivening music of the ball-room, the walls of the hall gave back the almost despairing groan of a stricken sinner, the heartfelt prayer of a believing penitent, or resounded with the adoring thanks of a redeemed saint. In Ballymena, Mr. Moore says, "There were loud cries for mercy, which might be heard from persons in spiritual distress. It was as if an accusing angel held the candle of the Lord to the record of their deeds. Guilty, guilty, guilty! Unclean, unclean, unclean! Lost, lost, lost!" this was the feeling. In one assembly, "in a moment, as if struck with a thunderbolt, about a hundred persons were prostrated on their knees, sending forth a *wail* from their hearts, bruised, broken, and overwhelmed with horror, such as never will be forgotten, and which perhaps for so solemnity and awe will never be surpassed, until the day of judgment."

"I don't know how the cry of that young man affected you," said Brownlow North, as he returned from one of the scenes of conviction, "but it went through my heart; it was like the cry of a lost soul." At one of the meetings in Berry-street church, Belfast, "a strong and powerful man suddenly raised a *loud* and bitter cry, and fell down. He was speedily carried out of the meeting. There was no appearance of epilepsy, nor of any contortions of the face, or loss of consciousness. Indeed as he lay helpless on the ground, some one remarked that he was quite conscious. 'Yes,' he said, with a look of unutterable terror, 'yes, awfully conscious.' And who was that stricken one? He was not one of profligate habits; he had been for some years a recognised member of a Christian church, and a teacher in the Sabbath School. But he was led to the deep and awful conviction that he was a formalist and a self-deceiver." On one occasion in Ireland there came to a revival meeting two of the most abandoned characters of the place, the ringleaders in every violence. Their object was to disturb the meeting; but God met them, and changed the lion into a lamb. One of them was struck with such agony, that, springing at Mr. D——, the minister, he held him as with a death grasp. "Darling D——, darling D——," he said, "you know what a wretch I am; is there mercy for me?" Mr. D—— said to him quietly, "There is mercy, as God is true; there is mercy for you." "Then show it me in the book, darling D——; show it me now." Mr. D—— took the Bible in his hands, and said, "Now hear this, 'The blood of Jesus Christ his Son cleanseth us from all sin.'" "Ah," said he, "Darling D——, that is you and not me, your sins and not mine; all your sins are taken away, I dare say. It does not mean such a wretch as I." Mr. D——, turning to another text, as the man lay trembling at his feet, said, "Look at this: 'God so loved the world, that He gave His only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.'" The man rose up at these words, and said, "Whosoever! is that there? Then there is mercy for me," and this simple exposition of the gospel was enough. Turning round to the meeting, he threw up his arms, and said, "Blessed be God, there is mercy for 'whosoever,' and there is mercy for me!" And he fell on his knees, and poured out his soul in praise to God!"

In the days of President Edwards people were smitten to the ground. We read, for example, of "some instances of persons that had as great a sense of their danger and misery as their nature could well subside under, so that a little more would have destroyed them;" "that they have been overborne, and made to cry out under an astonishing sense of their guilt;" their consciences being suddenly smitten, as if their hearts were pierced through with a dart. We read again that great numbers *cried aloud* in the anguish of their souls. Several stout men fell as though a cannon had been discharged, and a ball had made its way

through their hearts. A considerable number, in the anguish of their souls, trembled as though they had heard the thunderings and seen the lightnings from the thick cloud, whilst many more began to put on immortality almost in the look of their faces."

Sinners, falling from their seats, in the time of Wesley, was not an uncommon thing, and Whitfield occasionally witnessed similar scenes, and the same physical phenomena manifested itself on the first revival of religion in Ulster over two hundred and fifty years ago. "They were stricken into a swoon with a word; yea, a dozen in one day were carried out as dead, so marvellous was the power of God striking their hearts for sin, condemning and quickening, and of these were none of the weaker sex or spirit, but some of the boldest spirits." The same bodily agitations were exhibited during a revival, which took place among the Scotch-Irish in Kentucky at the beginning of the present century. Prof. C. G. Finney, after having described a meeting, in which he himself officiated, says: "I cannot describe the sensation that I felt, nor that which was apparent to the congregation; but the word seemed *literally* to cut like a sword. The power from on High came down upon them in such a torrent, that *they fell from their seats* in every direction. In less than a minute nearly the whole congregation were either down on their knees, or on their faces, or in *some* position prostrate before God. Everyone was crying or groaning for mercy upon his own soul. They paid no further attention to me or to my preaching. I tried to *get* their attention, but I could not. I observed the aged man who had invited me there still retaining his seat near the centre of the house. He was *staring* around him with a look of unutterable astonishment. Pointing to him, I cried at the top of my voice: "Can't you pray?" He knelt down, and roared out a short prayer, about as loud as he could halloo; but they paid no attention to him. After looking round for a few moments, I knelt down, and put my hand on the head of a young man, who afterwards became a minister, and engaged in prayer for mercy on his soul. I got his attention, and preached Jesus in his ear. In a few moments he seized Jesus by faith, and then broke out in prayer for those around him. I then turned to another in the same way, and with the same results; and then another, and another, till I know not how many had laid hold of Christ, and were full of prayer for others. After continuing in this way till nearly sunset—for it was an afternoon service—I was obliged to commit the meeting to the charge of the old gentleman who had invited me, and go to fulfil an appointment in another place for the evening. In the afternoon of the next day I was sent for to go down to this place, as they had not been able to break up the meeting. They had been obliged to leave the school-house to give place to the school, *but had removed* to a private house near by, where I found a number of

persons still, too anxious and too much loaded down with conviction to go to their houses. These were soon subdued by the Word of God, and I believe all obtained a hope before they went home." And it was not an uncommon thing, during the services of the venerable Clowes, and his devoted contemporaries, to see the stout-hearted sinner smitten to the ground, and to hear his piteous cry for mercy and salvation. And we, in these "conventional" days, have seen such sights, and heard such music; yet God is not limited in his resources, nor in His modes of operation. In creation, whether animate or inanimate, and in His present operations in nature, there is an endless diversity, and yet a marked unity; and as in the kingdom of nature, so in the kingdom of grace, every new spiritual creation may differ somewhat from each and every other, and the manifestations of its divine life may, like light passing through different degrees of glass, differ in its clearness and force, and yet the essence and source are the same. In the recent "Revival services" held in Birmingham, and we know but little of those held in other towns, except by report, there was a felt lack of that special unction which characterized the great revivals of the past, and to institute a comparison between these services, and those of John Wesley, George Whitfield, President Edwards, Prof. Finney, James Caughey, or William Clowes, or the great revivals in which they were the special agents, would be an insult to history. In speaking thus, we do not wish to depreciate the real worth of these modern services, or to say they have done no good. This would be to question the written word of honorary ministers, and to deny some blessed facts known to ourselves. But where the reports say hundreds were converted, we should say scores. We visited the "enquirer's meeting," and not once only, and were disappointed and grieved, in common with other ministers, to find that out of thirty to forty so-called penitents, only a modicum manifested any special sorrow; and when they, according to their instructors, were converted, exhibited none of the new-born joy. The conversions were too mechanical—too much human manipulation. It is not believing in an abstract truth, however as a means it may have been blessed to tens of thousands, that brings purity and life to the impure and lifeless heart, but an unreserved trust in a *living Saviour*.

When some men, in the days of Jesus, were healed of a bodily infirmity, they went "leaping and praising God;" and even David, in former times, praised God aloud, and danced before the "Ark." But if in our days, a man cured of a moral malady, the virulence of which is not known, should "glorify God aloud," or "leap and praise God," it is called "Rant," it is "hysterical," and ought to be relegated to the pot-house. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad (*Ἀγαλλασθε*, leap for joy), for great is

your reward in heaven." And thank God for the grace bestowed to several of the English martyrs, who, in the days of Queen Mary, literally fulfilled his command—they leaped for joy, and considered it an honour to suffer for Christ's sake. We do not wish all modern Christians to turn *Shakers*, and violate all propriety by their gesticulations, which profit nothing for the soul. But if a man be filled with the fulness of God," and he "shout aloud," or "praise God with a loud voice," or "leap for joy," or in other ways manifest his divine pleasure, is he to be counted as "weak-minded," and are his extraordinary soul-manifestations to be styled 'Rant,' and called "hysterical." The unenlightened crowd, on the day of Pentecost, when they heard, what was *to them*, the gibberish of the Apostles, and saw the marvellous outcomings of the Spirit in other ways, they mockingly said, "These men are full of new wine." But Peter replied, by saying, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel : And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams ; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophecy." And when Paul was pouring forth his defence, and giving the details of his conversion, and interpenetrating them under God with an unction unknown to judges, Festus excitedly cried out with a loud voice, "Paul, thou art beside thyself ; much learning doth make thee mad." "I am not mad, most noble Festus, but speak the words of truth and soberness." If a man of blameless life were to shout "Glory be to God" in some State churches or Non-conforming chapels, the minister would be disconcerted, and to the congregation it would be the signal for a ridiculous titter. You may shout, clap your hands, or in any other way show your pleasure and appreciation in a political gathering ; but if you praise God aloud in the great congregation, you are "hysterical," and otherwise than respectable. Church and chapel etiquette has materially hindered the Work of God, and accelerated, if not caused, the damnation of not a few. We do not wish to encourage the shout that irritates, that wind-shout of divine praise, which is only the result of a mere habit, and not an irrepressible gush of gratitude or joy—the one is more than hateful, while the other is an inspiration—the shout of one who feels a present God. In our Birmingham services the holy shout was vetoed, and the loud cry of a convicted sinner was labelled contraband. A few Methodists ventured occasionally, and in a timid manner to ejaculate. Many times, when looking on the congregations gathered to hear Mr. Moody or Mr. Sankey, or both, we heartily longed for the mighty power that came upon the people at Pentecost, or, in later times, upon the hearers of Wesley and Whitfield. We could have wished in the meetings

greater freedom for godly men. There was little prayer, excepting that which went up to God, secretly, from saintly hearts; and even in the prayer meetings themselves the "door of utterance" was shut against all who did not gather around the speaker's table. Mr. Moody's mode of procedure may have been uncommon, and somewhat suitable to many clergymen and some Congregationalists; but to Methodists, who were born in a grand Revival, and who have done much to perpetuate them, there were many things to admire, but none particularly to learn. What they extolled in his *modus operandi* as most conducive to bring about the desired result, we, as Methodists, have been practising for more than a hundred years. We admired his untiring zeal, his indefatigable efforts day after day; his evident anxiety to win souls, and his general self-abnegation. His preaching was plain and earnest, never speculative, sometimes a little too fanciful; his anecdotes were *apropos* and forcible, and, we trust, that through his pointed addresses many were incited to seek Jesus as their Saviour. The ministers and people of some churches had, prior to Mr. Moody's coming, shaken "themselves from the dust," and the glory of the Lord had appeared unto Israel. Yet, one effect of his coming, is a greater earnestness and a closer bond of unity among ministers and members of the various Christian denominations. Mr. Sankey, of whose efforts all must judge who hear him, and who, if his face be an image of his nature, is a sweet spirit, has thrown a greater measure of soul into our singing, and taken us back to the days of Methodist simplicity, when the heart of Christian experience had more to do than the intellect in the composing and singing of religious hymns. But our duty in relation to "revivalists" is not always plain, for reasons well known to ministers, and our duty in reference to some "modern revivalistic developments" is not in every case too obvious. The movings of physical electricity are not the operations of the Holy Ghost, and animal fire is not Christian zeal, neither is it necessarily akin to that which came upon the disciples at Pentecost, and it is sometimes difficult to distinguish the one from the other.

The chief developments of this age are to be appreciated and made subservient to the interests of the church. To every revivalistic development that has a Godward tendency, we must endeavour to give momentum; many ministers and godly laymen are longing for, and some are blessedly enjoying and earnestly preaching, "the higher life," and, thank God, not in vain. We, who gave this blessed doctrine a resurrection and a prominence, by the preaching of Wesley and our "fathers," must not ignore this "development," but preach with greater clearness, and in stronger faith, "the full salvation." Exhort our people to seek to be cleansed from *all sin*, and to be "filled with the Spirit."

Oh, blessed privilege! obtainable heritage! We must guard our

people against the "do nothing" policy of some modern revivalists, who, with a laudable earnestness, but an antinomian tendency, tell the people that they must do nothing for justification or sanctification, but simply wait. Certainly not a lazy, inactive waiting, but a waiting like that of the apostles in the upper room—"in prayer and supplication." We must, in our addresses, distinguish the difference between a man praying for salvation, according to divine command, and trusting in those prayers, and not in Christ, for what he prays, and what his soul needs. It is our duty to work, while God evidently is working with us. The nation is somewhat awakened; the quickening breath of God has passed over the Valley of Death; let us fill the ranks with the army God is raising. As *Primitive Methodists*, we have the well-trying means; we have the encouraging example of successful "fathers;" we have the Gospel; we have the Holy Ghost. None, humanly speaking, are better able to reach the masses than ourselves. God has already put special honour upon our instrumentality, as our churches with their history testify. Let the people of our charge pray for us; cease the soul-robbing habit of picking out bad grammar, and the most salient points of the sermon over the dinner-table. Let them desist speaking of the ministers' weaknesses and foibles in the presence of their children, whose salvation they desire. Be, at least, as ready to appreciate your minister, whose fidelity and Christian character has been tested for ten, twenty, or more years, as you are the doings and *published* character of men of whom you know nothing. Strangers are not necessarily saints or sinners. Let us individually arise to meet God in this day of visitation; personally consecrate ourselves to his service, and still seek a fuller Christian experience, and a richer baptism of the Holy Ghost. May Jehovah send it upon our ministers—local and itinerant—our leaders, members, and schools, and may the next connexional year be the most fruitful of all. Let all who read these observations say, Amen!

Discipline of the Jesuits.

• THE method elaborated by Loyola and his immediate companions, for securing the organization of a rigidly disciplined and yet admirably pliant body of ecclesiastical warriors, is a theme on which many writers have dilated. It is indeed impossible to consider the series of "Regulations" and "Constitutions," of minute injunctions and astute exemptions, which make up the code of the Society, without becoming greatly im-

pressed with the forethought and sagacity which could devise provisions so intricate and so nicely dove-tailed. The law-makers of the Society have framed a set of ordinances and of privileges with skill that is perfectly marvellous. On the one hand, they supply every conceivable guarantee for crushing out any germ of independent impulse that could by possibility allow momentary play in an individual member to some movement of dissent, however suppressed and strictly mental, from any order emanating from his superior. On the other hand, they are studiously adapted to instil into those entrusted with the supreme direction of the society a sense of discretion so vast, so ample, and so completely freed from all ordinary limitations, that they may become absolutely imbued with the consciousness of duty being wholly centered in the keen observance of whatever at any particular moment might recommend itself as specially expedient for making particular minds acquiesce more readily in their ascendancy. To this end Faculties are lodged with the supreme authority of the Order, which have no parallel in their range; while the whole plan of the extraordinarily protracted training, to which every member is subjected, has been carefully thought out with a view to the particular end of making him a thoroughly supple instrument, ready at an instant to the hand of his Superior for any purpose. That powers of so vast a range might possibly be diverted by some Superior to other purposes, under dictates of personal ambition, was a danger which did not escape Loyola. No part of his organization is more noteworthy than the chain of checks and counter-checks for keeping each organ of the system, including the highest, to the precise mark of its intended functions, so as to let it neither lag behind nor yet exceed the measure thereof. A mechanism has thus been contrived, which, while exceptionally complicated, has yet worked with noiseless smoothness—setting in action a body of forces elaborately disciplined for the attainment of distinctly specified results, under the guidance of motive powers at once steeled into inflexible rigidity as regards ultimate aims, and yet capable of Protean suppleness in the adoption of forms of procedure at the dictate of policy. It will be found that, while the general professedly figured as a mere lieutenant, holding a commission from the Pope, he was invested with certain faculties in virtue whereof, in particular contingencies, he might consider himself the depository of powers that rendered the Order exempt from the authority of the principles of the Society against a General who might perchance be infected with ideas not conformable to its spirit. Though invested with absolute power in everything relating to the administration of the Society, the general is yet under perpetual supervision, and, by the rules, he would forfeit his powers in certain specified contingencies. It is this chain of self-acting provisions which makes the "Constitutions" so wonderful. The system combines in most subtle proportions the elements of Despotism, of Monarchy, of Oligarchy;

and of Democracy. The fully-professed Father—who is so closely bound to obedience that he must perforce bow without murmur to any command, no matter what, which he may receive from the General—is yet quite justified in reckoning on attainment, in due course, to a position that will give him influence in the administration of the Order, provided only his capacities are adapted to the character of its labours.

The General, again, who is enabled to issue at discretion instructions that must be acquiesced in implicitly by every individual member, finds himself yet perforce surrounded by persons imposed upon him by the Society, of whose presence it is not in his power to divest himself, and who are forever by his side like shadows—inconstant spectres of admonition—that never forsake him for even the shortest interval. Finally, the Pope, who at first sight would appear to be exalted on the pinnacle of the absolute Commander of the Faithful—Lord over a host of myrmidons sworn to un murmuring obedience to his whispered word—will be discovered, in the case of certain critical emergencies, to be hampered by limitations not very ostensible but very singular, which, whenever they should come into play, must invest the General of the Jesuits towards him, with the character rather of a great feudal magnate, strong in chartered rights, than of a mere captain in command of a body-guard in the pay of an absolute prince.—*London Quarterly Review*.

The Doctrine of Future Punishment ; and its proper place in the Christian Ministry.

BY THOMAS WINTER, D.D.

(Concluded from page 294.)

THE Rev. Cream Cheese, of Grace Church, a representative divine, figured conspicuously in the *satires* which were rife in the light periodicals of New York some twenty or more years ago. Neither his name nor his fame has entirely died out. The story is, or was—for substance—that, in the most mellifluous and honied tones he admonished his admiring auditors, among whom the *fair* abounded, to live, as he could not doubt but they were living, innocent, virtuous, worthy lives. Doing so they might confidently hope, in due time, to be rewarded with all the beatitudes and felicities of the bright celestial regions ; clothed in the resplendent robes, with crowns and harps of purest gold, brilliant with costliest gems. And in faithfulness he would venture to take so much

liberty to suggest the opinion that if, unwisely, any lived otherwise, they might possibly sometime find themselves in a different locality; which locality, before so genteel and refined an audience, politeness did not permit him to name, as in so doing he might shock the sensibilities of his auditors. The Rev. Cream Cheese is supposed to have at this time quite a number of brothers and first cousins.

True, the doctrine of future punishment in hell is not ignored, is not disavowed as an article of the orthodox creed; far from it. What then? Why, it is overlooked, is held in abeyance, or is slurred over, and only as a sort of side-issue, and one of suspicious character, is timorously adverted to in soft and dainty phrase? It is not generally allowed, as formerly, to stand out by itself in bold relief, rightly named, with its terrible features distinctly visible, and its awful reality laying hold on and heavily pressing on the conscience of the obdurate sinner. Seldom is it the case, we fear, with the sinner's doom vividly portrayed, and that terrible finger of justice pointed towards him with, "THOU ART THE MAN" thundering in his conscience, that he is made to feel his condition. Hence the infrequency of the heart-felt cry, "Lord, save, or I perish." "What must I do to be saved?"

To account for the remarkable reticence of the pulpit on the subject before us, if not fully to justify it, it is said, the people know all about it; and further, that they dislike to have the doctrine discussed in their hearing. It is too harrowing to the sensibilities—too frightful, too repulsive. This is probably true. It is natural that it should be so. Few criminals under charge of felony would care to be told that they were sure to be hung. They would prefer to hear of the power of money, and of executive clemency, and such like. So, few impenitent sinners care to be told that persistence in their present life of sin and unbelief will certainly end in everlasting woe. They say, Prophecy to us smooth things; prophecy deceits; which only false prophets can do. Only such can say, Ye shall have peace, though ye walk in the way of your own hearts, "Ye shall not surely die."

Now, admitting, as one must, the almost universal prejudice of the day against "preaching terror," or faithfully declaring all the counsel of God, it is fair to ask, why it should be so now more than in past ages? which is assumed as the fact. Is it not that sinners now so seldom hear it—so seldom have the truth set before them?—so seldom—that is, distinctly, pointedly, impressively, topically, as truth which they should distinctly understand, and by which they should be persuaded to escape for their lives? Bear with us in asking, Is there not a too apparent anxiety in the preacher to *please* rather than to profit? To consult the taste and desire, rather than the *needs* of the people? To draw the friendship of the people towards himself and the church, more than to make them the friends of God? Is there not a pusillanimous fear lest

some be driven away by having their serenity and self complacency too much disturbed? This is a day of great stirring competition, not in business and politics only, but also in church and denominational life. An absorbing question is—What will best pay? What is most likely to secure a desired result? What will most attract the multitude, and secure their adherence to us? A thirst for professional popularity is a broad feature of the day. A man's stability as a Christian pastor often and greatly depends on that. Can he draw the multitude around him? Does he make a figure in the public prints? If not, however able, or however faithful in declaring the counsel of God, "he is not the man for us."

Evangelical congregations know very well that the future and eternal punishment of the impenitent wicked is a pronounced article of faith in all church creeds; and that there is, at least a tacit assent to the article in all who are admitted to church membership. They know that pastors avow the article as expressing their own full belief. The people, therefore, do not expect a disavowal of the article, or its erasure from the written creed. Hence but few find any serious fault if at times the dogma be alluded to in a brief and casual way. They may admit the consistency of so doing. Beyond this, their temper is not very generally tried. But that to which very many do object is, having the matter made a topic, and fully brought out, and argumentatively and practically treated, and solemnly applied. It is this which is the rock of offence, awakening ill-feeling. It is as the preacher reasons on a judgment to come, that many are ready to say, "Go thy way."

Now what we fear, and what we assume as true to a wide extent is, that this aversion to the unwelcome truth on the part of the people, has an undue and mischievous influence on the ministrations of the preacher. We say "mischievous influence" thoughtfully. The mischief is, that so far as it operates, it greatly impairs the power of the public conscience—a power which needs strengthening rather than weakening. It lessens that salutary fear as to the future, which God's truth is adapted and designed to awaken and intensify in the sinner's heart. It begets scepticism in the public mind as to the truth of the doctrine; a scepticism, we opine, widely prevalent and increasing, even where it is not expressly avowed. The result is, indifference to the claims of the Gospel. A personal Devil is now with many a *myth*, and hell a *bugbear* of monkish origin to frighten people. Hence the ludicrous pleasantries, and the low wit in free discourse when either may be referred to.

Is it not to the background, and lower position of the doctrine of future punishment in pulpit ministrations, that one may ascribe the changed type in most modern conversions? Formerly, there was, very generally, what was not inappropriately called, "the law work;" understood to mean, a deep, often a distressful sense of personal guilt in being

a sinner against God, and justly exposed to his righteous displeasure. Then the inquiry was often heard, "What must I do to be saved?"—a state of mind sooner or later followed by peace and joy in the Holy Ghost, as Christ the Lamb of God was apprehended in his power to save. Such experiences may not be unknown now; but they are seldom heard of. For some reason or other, getting into the invisible kingdom seems much easier now than formerly. The gate seems less "strait;" the way less "narrow."

It is admitted that the motives which may very properly be insisted on why sinners should repent and believe the Gospel are various. One motive will operate on one class of minds more than on others, leading to the desired result. Some are more impressible by love than by terror—by Calvary more than by Sinai. Others need to be saved by fear, pulling them as out of the fire. They need the God-revealed truth that persistence in sin will certainly end in the lake which burneth with fire and brimstone. However this may be, it is made the solemn duty of those to whom the ministration of God's truth is committed, to say to the wicked, "It shall be ill with him;" not by faint and casual allusions, but by an open, explicit declaration, as to what God himself has revealed. We have a full conviction that, did every Christian pulpit in the land and in the world, dwell more frequently, more fully, and more feelingly on the Scripture doctrine of the future conscious life, and the certain misery of the finally impenitent, it would vastly improve the tone and the power of the public conscience, and of the public morals, too. It might lead many now sceptical and careless, to cry out, "Sirs, what must we do to be saved."

The Assurance of Faith.

WHILE St. Paul was a prisoner at Rome, chained and guarded, with few, if any, of his friends to stand by him, knowing that some had proven to be "false brethren," and many had given up all hope of the success of Christianity in the hands of his enemies, with the sentence of death upon him, and only waiting for the awful dissolution which the caprice of a wicked and dissolute king might devise, he calmly writes: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He rises sublimely above all fear of suffering and death; he felt no consciousness of evil and consequently feared none. Sin had lost its power and death its sting, the grave its gloom and the future its uncertainties. "I am

ready to be offered." "I am not ashamed." Of noble blood, of large intellectual endowments and great culture in knowledge, with the honours and emoluments of the world offering themselves to him, he might with others have trusted in these and been satisfied. But he says, "What things were gain to me I count but loss, for the excellency of the knowledge of Christ Jesus my Lord."

There is nothing to equal this sublime conscious assurance. He needs no stupifying potion, as heathen philosophers, to enable him to endure the suffering of his last hour. He had seen Jesus Christ on his way to Damascus, and that sight forever cured him of his pride and bigotry. From henceforth he is dead to the world and all its honours, and through all the years of his eventful life he carried this consciousness of Divine acceptance with him. He is now not ashamed of his record, nor of the cause, for he has not run in vain, nor laboured in vain, nor trusted in vain. He is sure that the Divine Father has solemnly engaged to be the portion of his inheritance and his "exceeding great reward," and to sustain him in the fire and in the water.

With him, Jesus Christ is "All in All." His soul was in the full enjoyment of that love of God in Christ Jesus from which no possible powers or circumstances could separate him. His body was "a living sacrifice, holy, acceptable to God." His time, his talents, his worldly goods and his nearest and dearest friends—all, absolutely all—was consecrated to God, and this entire consecration to God enables him to say, "Christ liveth in me."

In this state of assurance all our restless anxiety for the present and all solicitude for the future disappears. Doubt which chills and paralyzes all our energies, and fear which apprehends the punishment due to our transgressions, all those fearful forebodings, and those moods of restless discontent, give place to the spirit of quietness and assurance forever.

He is now in possession of powers which he never had before. He sees now what he never saw before, that the spirit of meekness is the key to the richest possessions, and that humility is exaltation to true honours and lasting glory. That his weakness is his strength, that his life consisteth not in the abundance of the things which he possesseth. He can even take joyfully the spoiling of goods, and glory in tribulation. To him the philosopher of the world is a hollow mockery and a vain deceit that can render him no assistance in the difficulties of the present, and shed no ray of light on the mysterious future. While others are striving to satisfy themselves with but a reasonable conjecture, or mournfully entertaining grave doubts as to the existence of a future state and their own continued and conscious existence in that state, it is peculiarly refreshing to hear the clear utterances of assurance :

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day."

And after the lapse of nineteen centuries we find that his ability to keep that which we commit unto him, has not weakness with age nor with the extent of its application. He is the same satisfying portion, and the treasure which we commit unto Him is ever precious in his sight because the purchase of his own blood. Let no one be deceived by the thought that this assurance was only for the apostles and martyrs, it is the common inheritance of all believers, of which there are many living witnesses amongst us to-day.

The Dying of the Lord Jesus.

BY HENRY WARD BEECHER.

It is noteworthy that of all the disciples who consorted with Christ, who knew him personally, and who wrote of him, not one is so full, so various, so affectionate and so enthusiastic in respect to the Saviour, as that late-called apostle who never saw him except by miracle, who never walked with him, nor listened to his discourses, nor knew him in the flesh—Paul. Of all the scriptures that speak of the death of Christ in the most affecting terms, and of the expressions of his relations to us, nine-tenths, I think, will be found in the epistles of Paul.

In writing to the Corinthians, he says :

"Always bearing about in the body the dying of the Lord Jesus."

I cannot understand that in any other sense than this : that every motion of weakness, every infliction of pain, every hindrance, every limitation which he felt, every mortification which he underwent, that which he lacked, the hunger, the thirst, the heat, the shipwreck, the peril, the stones, the stripes, all the varied experiences which he had, besides the struggle which belonged to the natural passions of his body, had in them a continual suggestion of "the dying of the Lord Jesus." They were so associated in his mind with Christ, that by reason of his thought of the suffering and death of the Saviour he was able to endure that which was to be borne and to overcome that which was to be repressed.

But, to the words, "Always bearing in the body the dying of the Lord Jesus," he adds, "that the life also of Jesus Christ might be made manifest in our body."

I have been much struck with that. How seldom the apostles indulged in any kind of morbid, physical delight ! How seldom they had broodings over the various thoughts of the suffering of Christ such

as belonged to the mediæval and ascetic school of experience, such as have characterized much of modern preaching, and such as some naturally seem to need (they crave it, at any rate.) But Paul, while he constantly makes use of the suffering and death of Christ, never broods over it. He never seems to have a morbid relish for external features of the suffering of Christ and the dying of Christ.

When you come to think of it, what is dying but weakness? Paul in speaking of dying, describes the body as "sown in weakness" and "raised in power;" as "sown in dishonour" and "raised in glory." Death is the overthrow of the body. If, therefore, you contemplate our blessed Saviour simply as one dying; if you follow the steps of his suffering: if you watch his agony: if you see his life slipping away in the midst of cruel torture and torment, you are in danger of losing the whole blessedness of the truth of his suffering and death. For, it is the *life* of Christ that is illustrated by the death of Christ; and his death must be so looked upon as that his life shall be made to appear more strikingly.

Now, there was no need, humanly speaking, of Christ's death. It was not needful, certainly, by reason of age, or sickness, or weakness. There was no necessity for his dying except that he preferred to die rather than to yield up any great end or principle. He was the most popular man that lived in Galilee in his time. The throngs that followed him for his wisdom, for his personal sweetness, for his power, for his sympathy for his instruction—no place could contain them. The very highways were choked up by them. They became a matter of apprehension to the government. His own countrymen were proud of him; and they were ready, even down to his last entrance into Jerusalem to acclaim, "*Hosanna, hosanna! Blessed is he that cometh in the name of the Lord!*" They thought there was nothing too good for him.

How was it, then, that he came to suffer? Why did he go through suffering? If he would gain favour, he had nothing to do but to fall in with the prejudices of his people; he had nothing to do but to accept their philosophy and religion; he had nothing to do but to join the most religious of the men by whom he was surrounded. Had he given the familiars of the temple the least indication that he was on their side, and that he belonged to them, he would have led the whole crowd, and would have been exalted to the highest position to which they could raise him. They tried to make him king; again and again they would have been glad to have made him king and general, but he refused to be the one or the other. It was because he would not do wrong; it was because in doing right he was willing to suffer everything which was required in doing right; it was because, having loved his own, he loved them to the end, and even unto death; it was because his love was higher than simple bodily love or mere society love; it was because he *had regard to man's immortality as his highest and noblest estate, and*

was seeking it by his love—it was for these reasons that he went through suffering. He would not forsake his great mission, and he went on knowingly toward his discrowning—for he knew, when going to Jerusalem, what was before him. The cloud overhung him. So was his spirit wrought upon, that his disciples, on the way to Jerusalem, looked upon him, and were amazed at his augustness, and fell behind him, and did not dare to speak to him. He knew all that was to befall him, and entered into it, and suffered, cheerfully. He took suffering upon him for a moral reason. He did not die because he was weak. He did not die because the blood could no longer circulate in his veins. He did not die because sickness had overwhelmed him. He died for a purpose; he died for a principle, for truth, for fidelity, for love, for self-sacrifice and for the highest form of self-sacrifice. He died not for himself, not to vindicate his own consistency, nor even to vindicate his own teachings as a systematic teacher (such he was not); but to vindicate that love which would suffer rather than inflict suffering; which would stand in the place of those who otherwise could not bear the pressure that would be brought upon them; which would carry their burdens and their sorrows for them. That was what he died for. Not that there were not other relations of Christ of which we know but little, and of which we speak too much; but mainly it was the revelation of the divine nature in its love and suffering and substitution for others.

Now, Paul says, "It is not that Christ suffered ache, or pain, or anguish, but that he stood as representing that noble nature, the Divine; and that that nature, stooping to incarnation, to circumstances of humiliation, represented the nature of God clear through; and that in suffering unto death he did that which, to the universal imagination, is an index of love; it is that Christ represented, in the flesh, and in the act of dying, the strength and supremacy of God's love to us—it is that I carry with me." This is doubtless what he meant, when he says, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." It is as if he had said, "What I am thinking of in connection with his death, is, that I may be as noble as he was, as self-sacrificing as he was, as disinterested in love as he was, and that I may give my whole life for the weak, for the undeserving, and for my enemies, as he did."

Now the custom which obtains in Christendom, of celebrating the last day and the last stages of Christ's suffering, is a custom which has in it many features which are dramatic and striking. That in this great careless, troublous world, there should be one day in which universal Christendom, as it were, bows its head and enters into the communion of sorrow, and into sympathy with grief (the grief and sorrow of the Highest)—this is eminently impressive to the imaginations of men, and to some it is very fruitful in benefit. But, while we may perhaps indulge in look-

ing at the lower aspects of the Saviour's suffering, the true point at which to view it it is that which leads us to say, "The death of Christ makes manifest to me how I ought to live—that I ought to live a noble, royal life."

Now, the dying of the Lord Jesus should make itself manifest in our life. It is not enough for us, once a year, on a stated anniversary, to merely stop and drop a tear: we ought to manifest the qualities which were manifested by the dying of the Lord Jesus, and which made him what he is—the hero of ages and of eternity.

How is it, then, that you manifest those qualities? You cannot weep with Christ in Gethsemane: can you follow him one single hour in his gentleness? You would not have forsaken him and fled if you had been among the disciples when he was arrested—no, you would not have done that: can you follow him one single day in the sweetness of utter forgiveness of those who have wronged you where you feel the wrong to the very quick? You would have gone with him to his trial, and stood by him, and never denied him there: can you take your bodily strength and reason and put them under the beggarly, the poor and the needy, and say to them, "Step on these: use me; take the best that I have in me for your want and for your need"? Can you stand by Christ in these ways? In the great conflicts through which he went, how sweet, how gentle, how true, how courageous without any violence, was he! How did he stand the very embodiment of a nobler manhood than was ever known in the world before! And can you stand in the midst of trials and temptations as he did? Are you doing it? I do not ask you whether you have the orthodox belief that through the death of Christ a way has been opened by which you are to be saved: I ask you, "Can you enact that life which in Christ led him through suffering to death, and by which his death has been made a memorial or witness to you?"

We are living in a time when there is a gradual diffusion of Christianity; when there is also the diffusion of the arts of civilisation; when we are surrounded by ten thousand helps; and we are like a cathedral, built broad and strong, with buttresses on either side, and all the way up. There are multitudes of Christians who are so strongly built that they hardly think of God except at prayer-time, or in the church! Then they do because it is a part of their religion. How many of you bear about in you the life and the death of Jesus Christ as the companion of your life? How many of you have him constantly in your thoughts?

Paul in one place speaks of putting on the Lord Jesus—that is, of wearing him as you would wear a garment close-fitting over every limb, thus representing its universality and its necessity. How many of us are so wedded to Christ as that he is needful to us at all times—needful in the earlier hours; needful in the family gathering; needful throughout all the business of the day; needful in every joy that it may not be-

wilder ; needful in every trouble, that it may not distract or distress ; needful in every trial and temptation ?

So celebrate the dying of the Lord Jesus Christ in you day by day that the life of Jesus shall be made manifest in your temper, in your sympathy, in the depth of your disinterested friendship, in your tongue, in your charitable judgment of others, in your justice, and in your thought of justice toward those who cannot defend themselves in the council chamber of your mind. Do you feel that others are to serve you ? Do you feel that they are to throw in their service, their wealth, their co-operation and labour, to promote your interests ? Or do you feel that you are the servant of men, as Christ declared himself to be when he said : " The Son of Man came not to be ministered unto, but to minister ; to give himself a ransom for many ? "

Is this Christ that you worship the Christ of your daily life and of your need ? If so, then the " bearing about in the body the dying of the Lord Jesus " will work in you the life of Christ ; and its relations to you with its moral meanings will be infinitely full of profit to you.

" If we suffer with him we shall also reign with him. "

Most folks think that they suffer with Christ when their business goes badly, and they lose something or other ; and when sickness befalls them, and they are laid aside, and trouble comes into the family, they hope that these are a part of their suffering. Well, yes, all these things are a part of our suffering ; but the most of us, I think, do not suffer a great deal with Christ in the sense in which it was meant that we should reign with him. How many of you go through suffering because you would break down your pride, which is so strong that you cannot do it without suffering ? How many of you, being selfish, set yourselves against selfishness, and say, " If it cost me my right hand I will cut it off : I will not be selfish " ? How many of you that are revengeful have found it out, and say, " By the help of God, if it plucks my very eyes out, I will correct that fault, " and, when an opportunity comes, and you are boiling over, hold in, and put down the infernal feeling ? How many of you say, " I will be generous : avarice tells me to keep what I have got and to get what I can ; but I will be generous—I will. " How many of you say this when it hurts—when you suffer ? How many of you can say of your rebellious appetites and passions, " I wage a continual war with them, in which I receive many wounds and endure much suffering ? How many of you have this witness of the Spirit : " If ye suffer with Christ in subduing the lusts and passions of the old man, and put on the spirit of the Lord Jesus Christ, then shall ye reign with him " ?

Dearly beloved, I have in my life had about as good a time as any man ever had in this world ; I had glorious parents ; I had, in the main, a very happy childhood ; I had all the advantages that my day and

generation gave for education ; I have always, for the most part, been a healthy, strong, buoyant, cheerful man ; I have had a good disposition as the world goes ; I have been very much enlightened and instructed by the developments and progress of knowledge, both in philosophy and in science ; I have had a good deal of help from what was transmitted to me from my ancestors, from the institutions which surrounded me, and from the advance which has been made in every department of life ; but I bear witness that the strength of my life, that the ideal on which I have constructed my ministry, that the pattern of that manhood after which I strive, and that the incessant and perpetual motive which has helped me to live, has been the thought of Jesus as the manifestation of God. Above the household, above the church, above providence, above all human learning, has been the silent spiritual influence of Jesus dis-crowned that he might be crowned again. He that ever liveth to make intercession for me has been more to me, and is more to me, than father or mother. He is the secret of my life, and the secret of any little power which I have had among you. The faith of Christ, the ideal that I have of God in him—this is worth more than all the world ; for with a living, loving faith in Christ, take everything away and the man is rich ; but without it, give him everything, and he is poor. You are rich in him. In him ye are complete, and only in him.

Last days of Thomas Paine.

AN authentic account of the last days of the notorious Thomas Paine, was published by Stephen Grellet, a minister in the Society of Friends. He says: "I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him and found him in a wretched state ; for he had been so neglected and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure he sent for me, and on being told that I was gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family and continued in Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbour. Once when she was there, three of

his deistical associates came to the door, and in a loud, unfeeling manner said, 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived;' and then went away. On which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are.'

"Once he asked her if she had ever read any of his writings, and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'From such a one as you I expect a correct answer.'" She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read in it the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied; 'for if the devil had ever had any agency in any work, he has had it my writing that book.'" When going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord! Lord God!' or, 'Lord Jesus! have mercy upon me.'

"It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Roscoe repeatedly saw him writing. If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total secrecy as to what has become of these writings."—Extracted from the "*Memoirs of the Life and Gospel Labours of Stephen Grellet.*"

Miscellanies.

COUNTERFEITS.—Some persons maintain that since there are so many kinds of religion, all claiming to be best, it is impossible to determine which is the right one, and therefore it is just as well to do without any. But these persons never refuse to negotiate business because there are so many counterfeit bills afloat, but rather on this account put forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of pure diamonds, because there are many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the pure coin. It was foretold that false Christs should arise, but the same test, viz., time, has put beyond doubt

which is the true one. We must try them and know them by their fruits. Love is the Spirit's test. Whichever religion produces and requires most love, peace, good-will and final happiness, we can safely follow.

RELIGION.—Religion has three elements—*faith, hope, charity*. Faith, the belief of Christ's teaching; hope, the confident expectation of enjoying all the blessings Christ promises; charity or love, which is the fulfilling of the whole law of Christ. And how eminently adapted to our wants and capacities is religion, as thus containing these three elements. They address themselves to our intellectual, sensitive and moral nature—our understanding, heart, and will.

Religion is not one-sided, it is not all intellect, nor all emotion, nor all action, but it is all three, and all three at once: it is the intelligent, hearty doing of the will of God. All the mind, all the heart, all the will is in it, for the objects of faith, hope, and love are large enough to fill and employ the soul and all its powers, though these were expanded and raised up to an equality with those of an archangel.

And what is there so well fitted as religion to draw men away from sinful principles and practices? What is there which can so bless us as religion, when it wholly possesses the soul? Heaven, in no small degree, comes from one's own soul; that is, religion in the soul is one of the factors without which there can be for us no heaven. It would not be heaven, though one were in the locality, unless there was a relish for heaven. This we get from religion. Its discipline, its processes are all designed to make one capable of the supreme happiness which God promises. And indeed the capability of the happiness becomes, in no inconsiderable degree, itself the happiness.

And how supremely good is our heavenly Father in so fitting us or our future home, and fitting that home for us, that our capacities of happiness, how muchsoever expanded, can never exhaust the realities of heaven. A lady once educated highly a servant, made her a companion and confidant in the nursery, educated her to be a lady like herself. And when the education told upon the servant, and capacity had grown into a desire to occupy the position for which she had been trained, her mistress harshly cast her back to be wretched in the old condition, whence she had been taken, and for which she was no longer suited. But God's ways are not thus. He has adopted us into his family, he has made us his sons, and now by the exercise of the three-fold duties of religion is preparing us for the heavenly home, into which we shall very soon be admitted.

HISTORY OF A SUNDAY-SCHOOL HYMN.—Miss Frances Ridley Havergal has written many sweet and touching Christian poems and songs, and published a collection of them a few years ago. None of them are more popular than the one we give below. It has been sung by thousands of Sunday-schools throughout the Christian world, few of whom knew its author and none its history; and it will doubtless continue to be a favourite in all the coming centuries. The hymn is as follows:—

WHAT HAST THOU DONE FOR ME?

I gave my life for thee,
My precious blood I shed,
That thou might'st ransom'd be,
And quickened from the dead.
I gave, I gave my life for thee:
What hast thou given for me?

My Father's house of light,
My glory circled throne,
I left for earthly night,
For wanderings sad and lone;
I left, I left it all for thee:
Hast thou left *ought* for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee:
What hast thou borne for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring, I bring rich gifts to thee:
What hast thou brought to me?

O, let thy life be given,
Thy tears that yet remain,
World fetters all be riven,
Give me thy joy and pain;
Give thou, give thou thyself to me,
And I will welcome thee!

The origin of this simple and touching song is very interesting, and, as in the case of many other popular hymns, it was written without the remotest design or idea of its subsequent extended use in the service of song in the sanctuaries of Christendom.

In answer to inquiries made by a certain lady, Miss Havergal recently gave the history of this hymn in a private letter, from which

we give the following extract. It will doubtless be read with much interest by Sunday-school workers everywhere:—

"Pymont Villa, Leamington, 1874.

"My dear Unknown Friend in Jesus,

"Mrs. S. asked me to write and answer myself your question about the hymn, 'I gave my life for thee.' Yes it is mine, and perhaps it may interest you to hear how nearly it went into the fire, instead of nearly all over the world.

"It was, I think, the very first thing I ever wrote which could be called a hymn, written when I was quite a young girl (1859). I did not half realize what I was writing about. I was following very far off, always doubting and fearing. I think I *had* come to Jesus with a trembling, hem-touching faith, but it was a coming in the press, and behind, never seeing his face or feeling sure that he loved me, though I was sure that I could not do without him, and wanted to serve and follow him.

"I don't know how I came to write. I scribbled it in pencil on the back of a circular, in a few minutes, and then read it over and thought, 'Well, this is not poetry, anyhow! I won't trouble to copy *this* out.' So I reached out my hand to put it in the fire! A sudden impulse made me draw it back; I put it, crumpled and singed, into my pocket. Soon after I went out to see a dear old woman in an almshouse. She began talking to me, as she always did, about her dear Saviour, and I thought I would see if she, a simple old woman, would care for these verses, which I felt sure nobody else would ever care to read. So I read them to her, and she was *so* delighted with them that when I went back, I copied them out, and kept them, and now the Master has sent them out in all directions. I have seen tears while they have been sung at mission services, and have heard of their being really blessed to many."

DOCTRINE.—The doctrines of religion nourish faith. In proportion to our faith will be our desire for the increase of knowledge. No doctrines will be unimportant, though some will be closer to our bosom than others. It is lamentable that the Christianity of our day desires it not. There is a craving for what is a contradiction in terms—teaching which is not doctrinal. The cry is for literature, for illustration, for exhortation, for imagination, for eloquence, for anything but truth. If faith ever rise to manly vigour, it must be by enlarging the mind's acquaintance with the whole extent of saving truth.

And to say, as had been said, that "doctrine is the skin of truth, stripped off, dried, and set up empty," is to prate ignorantly for the

sake of momentary effect, if not to be treacherous to the high majesty of truth itself. Doctrine is the form of sacred truth, adapted to inculcation and transmission. Doctrinal preaching is supposed by some to be controversial or polemical. If any so err, they need the schoolmaster more than the preacher. Doctrine is, above all, needed at a period of general awakening. A man convinced of his sins, asks how a sinner can be pardoned, in consistency with God's justice; the answer to his question is doctrine. He asks what that work of Christ is, on account of which he may be admitted to favour; the answer to his question, whether true or false, is doctrine. He further asks, by what means the benefits of redemption may be made his own; the answer to this, is doctrine.—*J. W. Alexander.*

THE BUILDING OF CHARACTER.—There is not a thought that is not striking a blow; there is not an impulse that is not doing mason-work; there is not a passion thrust this way or that, that is not a workman's thrust. The imagination in all directions is building. You think that you are throwing out the net for game; you think that you are laying plans for your accomplishment; but behind all the conscious work that is going on in you, behind your visible attainments, there is another work going on.

There are as many master-workmen in you as there are separate faculties; and there are as many blows struck as there are separate acts of emotion or volition. Every single day these myriad forces are building, building, building. Here is a great structure going up point by point, story by story, although you are not conscious of it. It is a building of character. It is a building that must stand, and the word of inspiration warns you to take heed how you build it, to see to it that you have a foundation that shall endure; to make sure that you are building on it, not for the hour in which you live, but for that hour of revelation, when you shall be seen just as you are.

MR. SPURGEON'S COW.—My grandfather was a very poor minister, and kept a cow, which was a very great help in the support of his children—he had ten of them;—and the cow took the “staggers” and died.

“What will you do now?” said my grandmother.

“I cannot tell what we shall do now,” he said, but I know what God will do; God will provide for us. We must have milk for the children.”

The next morning there came £20 to him. He had never made application to the fund for the relief of ministers; but on that day there were £5 left when they had divided the money, and one said, “There

is poor Mr. Spurgeon down in Essex, suppose we send it to him." The chairman—a Mr. Morley of his day—said: "We had better make it £10, and I'll give £5. Another £5 was offered by another member, if a like amount could be raised to make up £20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered.—*Spurgeon.*

THE HAND THAT SAVES US.—Two painters were employed to fresco the walls of a cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty or fifty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back, slowly surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and almost paralysed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated on the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the picture with unsightly blotches of colouring.

The painter flew forward, and turned upon his friend with fierce upbraidings; but, startled at his ghastly face, he listened to his recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backward, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

MORE OF CHRIST.—Those who call themselves Christians need more of Christ. How few comparatively who believe upon him, grow up to a symmetrical manhood in his service! How few feel that they are called saints—their vision filled with his exceeding beauty—self and sin crucified—like a hymn melodious with joy even amid dark and rugged ways! More of Christ is needed by preacher and people, by the lofty and the lowly, the wise and the unwise. The multitudes who grope in spiritual ignorance, who stagger under their burdens, who shudder with

their fears and woes, who are gliding toward terrible vortices in the giddy whirl of business and pleasure, need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that mourning heart glad, that burdened conscience light—would impel to merciful labours that selfish nature, and make those who stand apart in enmity clasp forgiving hands. More of Christ would smite down sectarian walls, strip the covering from the ecclesiastical shams, hush the whine of cant, blow soft winds of refreshment to weary wanderers, win outcasts to the fold, wipe stigmas of exclusiveness and mammon from the church, lead the joyous flock by still waters, and make the desert blossom as the rose. More of Christ is what we all want in our hearts, our homes, our churches, our business, our politics, our schools, our literature, our art, our government—more of his sweet, holy, courageous, sacrificing spirit—more of his patience, his love, his tender appreciation of man. Yea, we want him as our own precious Redeemer, whose blood cleanseth from all sin.—*H. N. Powers.*

SOURCE OF CIVIL LIBERTY.—At a Sunday-school institute in Toronto, Canada, Professor Goldwin Smith gave an address, in the course of which he urged that the community has a vital interest in Sunday-schools, because they are the principal agency for popular training in religious truth, in a day distinguished for the decay of religious belief and of public spirit. As to the historic dependence of sound political liberty on Christianity, he said, "The political energy of the fathers of British freedom appears to me to have found a last asylum in the same hearts with their religion. The framers of the Great Charter—Stephen Langton and William, Earl of Pembroke—were religious men. Simon De Montfort, the founder of the House of Commons, was a religious man and the friend of the most religious men of his day. Edward I., the generous foster-father of parliamentary liberty, was a religious man. The political efforts of the great Puritans were sustained by that lofty self-devotion to the public good which had its vent in their religion. Now there is coming on in Europe, with renunciation of allegiance to God, a relapse into political superstition and servility which reminds one of the Roman Empire, when the people had no God, but worshipped Cæsar as the earthly divinity of material order and sensual enjoyment; and when patriotism, as well as religion, found a last refuge among the Stoics, a part of whose creed bore a marked resemblance to Christianity.

OF THE SAME MIND.—Pope Pius IX. of Rome, and Vicar Tomkins of Gorleston, England, seem to have drunk into the same spirit. The former, in a late speech, thus poured out his griefs over the degeneracy

of Rome since he ceased to be its temporal ruler :—"There is no temple to Mercury, but who can tell how horribly the thieves, his adorers, have multiplied? There is no temple in honour of Venus, but there are hundreds upon hundreds of houses of sin, where numbers of souls precipitate themselves to eternal death. But this is not all. There are Protestant churches which, if it may be said they are less perilous, constitute also a great cause of sadness!" And then he goes on to rail against Protestant chapels, tabernacles and schools. Thus the Pope-The Gorleston vicar, in a recent sermon, told his audience "that he was grieved very much in walking up Gorleston streets to see so many chapels (dissenting), knowing how much evil these places had done." "The Established Church is *the* Church; and if you want to go to heaven, you must live a strict Churchman!" Truly, such High Churchism is very low Christianity.

PRETTY COMFORTABLE.—The Pope bitterly complains of his "captivity" in the Vatican; but, for a "prisoner," he is pretty comfortably off. His palace is certainly a very commodious jail, and the sorrows of his bondage must be considerably alleviated by an annual income—so it was last year—of some \$10,000,000. For a successor of Saint Peter, who had neither silver nor gold, this is a very fair exhibit. The jubilee, which he has decreed for the coming year, will banish all fear he may have of dying poor.

Poetry.

"DE PROFUNDIS," A NEW VERSION;
OR, A VOICE FROM THE DUNGEON OF INFALLIBILITY.

Pity the sorrows of a poor old man,
Close prisoner kept within the Vatican;
What if 'tis a fair palace, If I don't
Go free abroad—that is because I won't?
Dry bread and water, such the prison food—
Unless I choose to order all that's good.
And then so poor—with Peter's Pence in pocket,
And treasury with friends and foes to stock it.
Besides, these felon's garments forced to wear,
Of softest silk and costliest mohair;
And forced to brook, by rulers harsh and proud,
Th' obsequious service of a servile crowd;
Crowding my halls, my cruel jailers, see,
Waiting my orders upon bended knee!
And last, not least,—for the severest blow,—
My visitors are free to come and go,
To crave my blessing, and to kiss my toe!—*Punch.*

Connexional Intelligence.

NOTTINGHAM DISTRICT.—The Nottingham District Meeting was held at Loughborough. The public services were commenced by an open-air service, on Thursday evening, April 30, when the Rev. T. Fletcher gave an address. The Rev. C. H. Boden preached to a good congregation in Swan Street Chapel, at 7.30.

On Friday morning the District Meeting Chapel Committee met at 9. It was found that with one or two unimportant exceptions the trusts of the district were in a good condition, and that considerable success had been realised, both in raising funds for new erections and in reducing the debts on chapels built in former years. In every case where it was reported that the number of trustees of a chapel were reduced to three, a letter was written requesting that a new trust be formed. In the afternoon the business of the Preachers' Friendly Society was transacted. At 7 the Rev. W. Sharman preached a short sermon in the Market Place, and the friends then processioned to the chapel, where a temperance meeting was held, under the presidency of Mr. John Bailey. Addresses were delivered by the Revs. A. Clayton, R. Robinson, J. C. Antliff, and Messrs. W. Llewellyn and B. Baldwin (President of the Loughborough Temperance Society). On Saturday, the District Meeting proper opened at 9. It was found that in every case the principal delegate elected by each circuit was present. The Rev. S. Parkin was chosen President, and the Rev. T. Baron, Secretary. The circuit reports were examined carefully, and it was found that the increase for the district was 445.

In the evening the Rev. S. Parkin preached a thoughtful sermon on the "Ordinance of the Lord's Supper," and afterwards the Ordinance was administered by the Revs. R. Robinson and T. Roberts.

On Sunday there was a great influx of visitors to the town, and the religious services were very effective. Large numbers flocked round both stands on the camp ground, and a gracious influence accompanied the preaching of the word. The pulpits of all the Evangelical Nonconformists were supplied for the day by ministerial delegates. At 6 p.m., in addition to the love-feasts held in our chapel, and that of the Free Methodists, a large meeting was addressed in the Corn Exchange by several ministers.

On Monday the stationing of the ministers was attended to, and considerable interest was manifested, both by delegates and hearers, in this part of the business. Though one or two cases occupied considerable time, on the whole this business was done with dispatch and satisfaction.

In the evening a public tea meeting was held in the Town Hall, and afterwards the friends adjourned to the Baptist Chapel, Baxter Gate, when addresses were given on the "Higher Life," by the Revs. R. Robinson, C. H. Boden, and J. C. Antliff, B.D. The chair was occupied by Mr. J. Prince. Afterwards, an illuminated address and a purse containing sixty guineas, were presented to the Rev. J. Dickenson, on the occasion of his leaving the district to undertake the duties of General Book Steward. In this part of the proceedings of the evening the following brethren took part:—The Revs. W. Cutts, J. Wenn, and Messrs. W. Newton, and W. Billinge.

On Tuesday, committees were appointed, and several pieces of legislation were considered. The legislation forwarded by the Sunday School Union Committee was thrown out. Several pieces of legislation were recommended to Conference. It was found from the returns of the Circuits that 17 were in favour of a connexional system of stationing, 21 were opposed, and 2 neutral. In the evening the Revs. S. S. Henshaw, W. Cooke, W. Suttle, and H. Peach, having related their experience and call to

the ministry, were ordained. The charge was given by the Rev. S. Parkin, and prayer was offered by the Rev. W. Watts and T. Roberts.

On Wednesday morning missionary deputations were appointed, and miscellaneous matters were attended to, and then the meeting closed.

During the sessions a minute was passed expressing sympathy with the Revs. J. Haigh, P. Daykin, and T. Roberts, who are seeking superannuation on account of failing health; and special mention was made of the successful and protracted labours of the Rev. T. Roberts, who has been in the active work of the ministry for forty years.

The business meetings have been marked by courtesy and harmony. The public services have been large and effective, and the delegates have been hospitably entertained. The district meeting next year is to be held at Traffic Street Chapel, Derby, first circuit.

J. C. ANTLIFF.

HULL DISTRICT MEETING.—The opening sermon connected with the religious services of the District Meeting was preached in Hainton-street Chapel, Great Grimsby, 1st circuit on Thursday evening, April 29, by the Rev. J.T. Shepherd. The subject was the prayer of Jabez, and being ably treated and suitably applied, was well-timed and precious. On Friday morning the District Meeting Chapel Committee met, when it appeared that the state of the chapels was satisfactory, and that in a number of cases systematic efforts are in operation entirely to pay off the debts, in order that surplus pew rents may be applied to the more rapid extension of the kingdom of Jesus.

The following statistics of the district were furnished:—Number 9, chapels, 342; sittings, 68,761; cost, £171,893; present debt, £76,626; paid off this year, £5,582 9s. 5d. Built this year, 7 chapels; cost, £18,373 9s. 6d.; amount raised, £9,154. In the afternoon the District Assembly of the Itinerant Preachers' Friendly Society was held, when a letter of sympathy was written to Mrs. Surfleet, widow of the late Mr. Richard Surfleet, of Tetney, and grateful recognition made of his legacy of £100 to the society. In the evening a temperance meeting was held in Victoria-street chapel. The Rev. C. Kendall presided, and addresses were delivered by Messrs. H. Tyas and J. W. Garton, and Revs. R. Cheeseman, T. Whittaker, and T. Storr. The racy anecdotes, cogent arguments, thrilling facts, and terrible statistics, given by the various speakers with humour and pathos, solemnity and earnestness, as the occasion required, told powerfully on the audience against those destructive and licensed instrumentalities of hell—strong drink and its traffic.

On Saturday morning, in going through the circuit reports, the four cases of decrease were duly considered and accounted for satisfactorily. The district barrier question excited a great deal of interest. Twenty-one stations were found to be against the removal of them (in stationing), ten for the removal, and two neutral. The minority of the brethren for, and the large majority against such removal were perhaps equally confident and hopeful as to the prevalence of their own views in future. The legislation relating to the Sunday schools was closely considered and sifted. Much solicitude was evinced for their improvement, for their salvation from sin, and for the total abstinence from strong drink of the thirty myriads of our Sunday scholars.

In the evening the Sacrament of the Lord's Supper was administered to a large number of delegates and friends by the Revs. C. Kendall and D. Ingham. The Holy Spirit applied the blood of "Christ our passover," and precious was the assurance of deliverance from wrath. While feeding on him by faith, there were no bitters. His peace and love were sweet to the soul. If tears were shed, they were tears which told of sins forgiven. How sweetly were felt the facts: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." This commemoration-service produced

tears and smiles, shouts and songs, and grateful vows of life-long devotion to the crowned Redeemer!

Love so amazing, so divine,
Demands my soul, my life, my all.

On Sunday morning, at half-past eight, the friends met at Victoria-street Chapel. After a short prayer meeting and a suitable address by the Rev. D. Ingham, two processions formed and took directly opposite routes. They were both very strong, and as they marched in the triumph of salvation and the excitement of holy song, it was joyfully felt that the God of our fathers was with us. In connection with No. 1 procession, the Rev. T. Whittaker, at the Corn Exchange, delivered a very able and heart-searching discourse for fifteen minutes. And the Rev. D. Ingham gave a powerful address, in connection with No. 2 procession, at Clethorpe-road. After marching a mile each, the two processions met in majestic strength in Freeman Street, and thence moved along for a quarter of a mile—a glory-covered host—to the camp ground. The people sang aloud, "Unto God our strength;" and holy words and hallowed tones floated on the Sabbath air through open windows and doors, down streets and alleys, into ears and hearts; and in some instances tears were seen to start from the eyes of listeners. What emotions were stirred! What memories of bye-gone days and experiences incited! and—not improbably—resolutions formed to join or rejoin the army of Jesus. "The day will declare it." Truly heaven gloriously owns these processions! Truly hell dreads them! May they increase in number and power until "the prince of this world shall be cast out."

When the processions started it seemed scarcely certain that the preaching could be in the open air. Saturday night was very wet, and the temperature almost wintery; and this morning the face of the heavens was gloomy, and threatened to weep. But as God's great light giver ascended the sky, the temperature rose in degree, the gloom was gradually dispelled, and the heavens smiled in splendour of sunshine and beauty of blue. It seemed as if God "commanded the clouds above" that his word might be preached in the open air. And if God, in answer to the prayers of one saint, sent rain, and withheld it nearly three thousand years ago (James v. 17, 18.), it is not unreasonable to believe that the prayers of a number of saints had influence on the weather this morning.

Sermons were preached by Mr. J. Peatfield, and the Revs. G. Shaw and T. Lowe; and, *such* sermons! No language can express their unction and influence. Hundreds of persons were in tears, and the service was a heaven below.

At half past one another procession, conducted by the Rev. G. Shaw and C. G. Honor, was led through about a mile of streets, not processioned in the morning, and the divine presence accompanied the missionary host.

On the camp ground were two preaching stands. The services at No. 1. were conducted by the Rev. John Stephenson, and powerful sermons delivered by Mr. H. Tyas, and the Revs. T. Whittaker, J. T. Shepherd, and C. Kendall. At No. 2. stand, the conductor was the Rev. P. Milson; and heart-moving sermons and addresses were given by Mr. W. H. Porter, and the Revs. T. Storr, R. Cheeseman and D. Ingham.

The green sward around contrasted delightfully with the blue heaven above; the air was calm and warm and bright; some 2,500 persons stood listening at each stand: and the services presented a spectacle for solemn thoughts and stirring emotions.

The prayer-meetings were well sustained, and many a heart was filled to the brim with bliss. At six o'clock a good lovefeast, led by the Revs. R. Cheeseman and J. T. Shepherd, was held in Victoria St. Chapel. One soul found peace. At the same hour, the Rev. Danzy Sheen preached in Hainton St. Chapel to about 1,100 persons. This dear brother has found the secret of useful preaching. His only evident, and steadfast aim is to win souls to Christ, and bring up believers into a state of full salvation from sin. This was an instructive and very profitable service; and in the prayer meeting about half a score persons professed to find Jesus.

On Monday, the application of two brethren for superannuation was very affecting to the meeting. One case was that of the Rev. W. Smith, a very acceptable, useful and highly esteemed young minister, who through affliction was compelled to seek retirement from the regular ministry. The meeting accepted his resignation with sympathy, yet with some degree of hope that his disability might not be permanent. The other case was that of the Rev. H. Knowles, who had travelled 42 years : a very devoted, hard-working and successful minister, beloved on all his stations, and by all his brethren. In addressing the meeting Mr. Knowles was deeply affected ; and stated how much he loved his brethren and his work ; and how he would if able, begin again, on fourteen shillings per week, if necessary. But he must withdraw though he had invitations from several circuits. The brethren then sang, "Work, for the night is coming," &c. This was very affecting. In a few years, however, these weeping workers may meet in the tearless realms of eternal rest ! Before noon an hour was devoted to conversation on the work of God : when it was said that more attention should be paid to the development and improvement of the singing talent ; to out-door processioning ; to the employment of female agency, both in the pulpit and out of it ; to increased consecration of property ; to some alteration and improvements in the mode of conducting class-meetings ; to a better adaptation of tunes for congregational singing, and for helping preacher and people into faith ; the discontinuance in some places of voluntaries while congregations are leaving chapels by which performances the present saving effect of sermons may often be prevented ; and the promotion of increased spirituality in official meetings. The Rev. T. Lowe said, the venerable W. Clowes once said to him, "If you want to save souls, you must put salvation on." Another brother said "we must be willing and ready to work with God." For although we cannot help God, he condescending allows us to be workers together with him.

This was a sweet hour, and may yield vast results in eternity. From half past four, to half past six, about 1000 persons partook of a sumptuous tea in the Town Hall, kindly lent by the Mayor, John Winteringham, Esq. The tea was gratuitously provided by thirty ladies. At half past six, a public meeting, under the presidency of J. Hardy, Esq. was held at Hainton St. Chapel, which was densely crowded. The Revs. T. W. Haw and W. Pigott, candidates for the annual list, (and who had preached excellent sermons at six o'clock in the mornings of Saturday and Sunday) related their conversion, and call to the ministry. They each "witnessed a good confession ;" and the crowd was interested and benefited. The Rev. T. Whittaker delivered to them a charge fraught with the most momentous counsels. The Rev. J. T. Shepherd then addressed an equally faithful and important one to the hearers. The usual vote of thanks to the friends for their great hospitality to the delegates and others, was carried at the request of the chairman, by members rising from their seats.

On Tuesday, the stationing of ministers, appointment of Missionary deputations, and different committees was attended to with Christian kindness and candour, though occasionally perhaps, with some trial of love, patience or resignation.

At seven a service of song, presided over by P. Milson, was held in Victoria St. Chapel. About 800 persons were present, and addresses on holiness were delivered at intervals by the Revs. J. Stephenson, D. Sheen, G. Shaw and R. Cheeseman. Different brethren stated how, after God had adopted them into His family, they were led to seek, and by faith found entire sanctification. This was a rich and effective service.

It may not be superfluous to say that the Rev. J. T. Shepherd was the president, and the Rev. T. Whittaker, the secretary of the district meeting ; and that the Christian candour, geniality and gentleness of the Rev. D. Ing-ham, the General Committee Delegate, were appreciated by all the brethren. "Behold how good and how pleasant it is for brethren to dwell together in unity !" Yes ; blessed be God, how good and pleasant is unity upon earth !

But O! how much more so will it be to "dwell together" in "glory"—in Heaven!

"And if our fellowship below,
In Jesus be so sweet;
What heights of rapture shall we know,
When round his Throne we meet."

PARKINSON MILSON.

SUNDERLAND DISTRICT MEETING. OLD SHILDON.—Dear Mr. Editor,—One of the largest and most harmonious District Meetings ever held in the north of England concluded its sittings on Tuesday, the 4th of May. The Rev. R. Fenwick was the General Committee Delegate, and received "the cordial thanks of the District Meeting" for his great and untiring application in preparing the business, and for his wisdom, patience, and kindness during the proceedings. The preparatory committees for examining the candidates for the Approved List, the Preacher's Friendly Society, and the chapel affairs, occupied the most of two days prior to the opening of the District Meeting. The elaborate and well-digested report of the Chapel Estates, submitted by the Secretary, the Rev. J. Atkinson, indicating the number, size, and value of the chapels erected, or sanctioned to be built, was a plain proof that the good work of God is rapidly extending in this district. The financial improvement on the year exceeded £9000. The state of the Sunday Schools also indicated substantial progress, and the Discussion on the Sunday School Union, and the improvement contemplated in the hymnology of the schools, lead us to think that their best days are yet to come.

The Rev. T. Southron was appointed the Chairman, and the Rev. J. Atkinson the Secretary of the District Meeting, and regulated the immense business with their usual aptitude and celerity. The Rev. J. Greenfield led the devotions of the assembly, morning by morning, and prayer was offered at stated intervals during each session. As the meeting proceeded with the examination of the Station reports, ample evidence was supplied that in almost all the departments of circuit work progress was clearly marked, the numerical increase for the year being 670 church members.

Whilst decisively against the Open Invitation proposal, it was clearly manifest that the Ministerial Invitations given and received in the district greatly simplified and reduced the difficulties of stationing, for there were only two or three young ministers to station when that business began.

The loss to the active ministry by illness of the Rev. R. Shields and the Rev. J. Jackson was deeply felt, especially as both are distinguished for many excellent qualities of mind and heart, and will long live in the affectionate remembrance of many of those spiritual children whom they were the means of bringing to Christ, to say nothing of their cordially appreciated business abilities.

The religious services, both in our own chapels and those of other denominations, were very largely attended, and in the gracious and soul-saving results will doubtless be long remembered; especially will this be the case with the Ordination Service, conducted by the Rev. Mr. Fenwick, and who, after the five candidates had related their religious experience, gave them a Charge which set before them the qualifications they required and the weighty responsibility attaching to the sacred office and work to which they were set apart.

Prominent and striking as the characteristics of the assembly have been to members and spectators (of whom there were 500) alike, it should be expressly included that the rites of hospitality were of the most abundant and liberal order; and that it was no wonder that the Rev. W. Graham, his colleague, and the officials, received a very hearty and unanimous vote of thanks for their share in the transactions connected with the accommodation received and enjoyed. On behalf, and by order of the District Meeting,

WM. SAUL.

NORWICH DISTRICT MEETING.—The religious services in connection with the sittings of the above meeting were held at Norwich, commencing on Thursday, April 29, 1875, when appropriate sermons were preached in the Queen's Road and Dereham Road Chapels. The preparatory business commenced on April 30, with the examination of the finishing probationers, viz., Revs. J. Graham and A. Morter. The examiners, the Revs. R. Church and G. Seaman, were glad at being able in both cases to present a favourable report to the District meeting. On Friday morning, at 6 a.m., profitable discourses were delivered at Queen's Road and Cowgate St. Chapels. During the morning the District Chapel committee met for business, and after carefully examining the reports it was found that during the year six new chapels had been erected at a cost of £2,268 14s. 5d.; also during the year the debt on the chapels in the District had been reduced £1797, which was gratifying. At 2 30 p.m. the delegates assembled to do the business of the Itinerant Preachers' Friendly Society, and the funds were found to be in a healthy condition. On Saturday morning, at six a.m., an impressive sermon was preached in the Queen's Road Chapel, to an appreciative audience. At nine a.m. the sittings of the District meeting proper commenced, the delegates were received, and the Rev. E. Blake was voted to the chair, and the Rev. B. Bell was appointed as secretary. The Circuit reports were received and carefully examined. A few stations report decreases, which decreases were treated deliberatively, and faithfully dealt with. The meeting expressed its gratitude to the Giver of all good at being able to report an increase of 108 members for the year. In the evening a ministerial recognition service was held at the Dereham Road Chapel, conducted by Rev. J. Sculpher, who gave the introductory address; the probationers, viz., the Revs. J. Graham and A. Morter, related their conversion, Christian experience and call to the ministry in a satisfactory manner. The Rev. G. Seaman delivered the charge, which was characterised by its pithiness, force, fervour and adaptation. The Rev. J. Jackson addressed the church and congregation in his usual humorous and impressive style. A gracious influence pervaded the service and all felt it good to be there. The candidates were recommended for the approved list. On Lord's day morning at six a.m., sermons were preached in the city Chapels—at Queen's Road, by Rev. J. Jackson, G.C.D., at Cowgate street, by Rev. W. Yeadon, and at Dereham Road, by Rev. B. Bell, at the close of which the sacrament of the Lord's supper was administered. At nine o'clock processions started from the three Chapels, and met at the Market place, where the Rev. R. Church delivered an address which was powerful and impressive. The vast assembly then processioned to the Camp ground, where upwards of 20,000 persons were present. The preaching, praying and singing was in the good old primitive style and full of unction from on high. Three lovefeasts were held in the evening, and about 20 souls found peace through a crucified and risen Saviour: to God be all the glory. On Monday morning at five a.m., the Rev. J. Graham preached a thoughtful and argumentative discourse. At six a.m., the delegates met. The stationing occupied more time than was expected. In the afternoon about 300 persons sat down to tea, after which a platform meeting was held in the Queen's Road Chapel, under the able presidency of Mr. W. Lift of Lynn. Stirring addresses were given by many of the delegates. The Chapel was well filled. On Tuesday night, the temperance meeting brought the public services to a close, and votes of thanks were passed to the friends who had so kindly entertained the delegates.

N. GUNNS.

LEEDS DISTRICT MEETING.—The Leeds District Meeting was held at Halifax, in the West Riding of Yorkshire. For some years past, feelings of very lively interest have been awakened by these annual gatherings in this part of the Connexion; and this year has been no exception. If anything the enthusiasm and attendance of the people have exceeded any former year.

Religious Services.—The public services commenced on Thursday, April

29, 1875, in Ebenezer chapel, at half-past 7 o'clock, when the Rev. A. McKechnie, of Leeds 2nd (G.C.D.), delivered a characteristic and practical discourse from Isaiah lxi. 1—3. On Friday evening a temperance meeting was held in the spacious new schools, Gibbet Road. Mr. W. Walker, of Bradford 1st, presided with admirable taste, and stirring speeches were given by several of the delegates. At the close of the meeting a petition, praying the House of Commons to stop the sale of intoxicating drink on the Sabbath day, was numerously signed, and has been forwarded to John Crossley, Esq., M.P., for presentation. On Saturday morning, at 6 o'clock, a sermon, based on Rom. viii. 18, and abounding with Gospel comfort, was preached at Gibbet Road by the Rev. M. Sullivan, of Leeds. In the evening, the sacrament of the Lord's Supper was administered to nearly 300 communicants, in Ebenezer chapel, by the Revs. H. Leigh, (Malton), and T. Newell (Burnley). This was truly a "time of refreshing from the presence of the Lord," and a most suitable preparation for the Sabbath. Sunday, May 2, dawned with no great promise as to weather. However, the "watery aspect" of the morning gradually disappeared, and by noon the kissing sunbeams licked up nearly all the moisture, and as the afternoon advanced, the air became quite soft and balmy. Four processions starting from different points, at 8.30 a.m., arrived at the Market Hall about nine o'clock, where an appropriate address was given by the Rev. J. S. Stanwell, of Dewsbury. Thence the united procession marched off to Saville Park, where two preaching stands, conducted throughout the day by the Rev. H. Leigh and A. McKechnie respectively, were efficiently sustained by ministerial and lay delegates. At 1.15, p. m., Mr. S. Sladen, of Otley Circuit, (G.C.D.), gave a short address on the "Cow Green," whence to the camp ground we went a-singing—*now* making the hills around this town, which give to it a wild and romantic aspect, ring with the sound of a good, solid, old English tune; then with quickened step, "fugueing," as did the "pilgrims" when, wearied with their long and tedious journeys, they sang to cheer each other by the way. Arrived once more on the expansive plot of table-land above named, the scene was truly fascinating. It is supposed that from 15,000 to 20,000 persons were present. A range of lofty, craggy hills formed the back ground of one of the stands, while, from its rear, the "Orphanage" (a magnificent pile of masonry), cast its graceful shadow on the other stand. The congregations were closely attentive, the preaching throughout exceedingly good, the "praying rings" were well sustained, and we doubt not that great spiritual results will follow. Five love-feasts were held in the evening, and several souls were converted. While the love-feast at Gibbet Road was being held, a young man from the country fell from his seat, and died in a moment! "Many fall as sudden!" "Be ye also ready." On Monday morning, at six o'clock, an excellent sermon was preached in Ebenezer chapel, by the Rev. J. Keightley (Heckmondwike), founded on Hebrews iv. 14—16. In the evening at 5.30, about 300 sat down to tea provided in the Gibbet Road schools; and at 7, a crowded meeting was held in Ebenezer chapel. Mr. C. J. Wilson, of Bradford 2nd, occupied the chair, and graced it with his usual ability and liberality. The Revs. J. C. Livesey (Wakefield), J. C. Lawrence (Pontefract), M. Sullivan, and J. Keightley, gave an account of their conversion and call to the Christian ministry, after which a very elaborate and impressive "charge" was delivered to them by the Rev. T. Newell. It was intended that the Revs. J. Wood (Leeds), R. Brooke (Colne), and J. Rumfit, (Huddersfield), should speak, but for want of time they did not. The Rev. W. B. Luddington, who landed at Liverpool on the previous Saturday from St. George's Bay, and who, along with his noble-minded wife, had been already welcomed back to this country by a telegram from district meeting, said a few words, and with a hearty vote of thanks to the chairman, and another to the friends who had so generously entertained the delegates, this *the last, but not the least*, interesting service of the series came to a close.

Business Sitzings.—The business sittings, on the whole, were distinguished for good temper and Christian charity; while almost unbounded freedom of

discussion prevailed. The president's chair was given to our highly esteemed friend, the Rev. T. Newell; and the Rev. T. Smith (Leeds), was elected Secretary. The examination of the Circuit reports showed the net increase of members for the year to be 593; and that most of the stations had contributed to this result. It was a matter of deep regret that two brethren in the ministerial ranks (Revs. J. Maylard and H. Hatherley), were compelled to seek, and therefore were recommended for, superannuation; while three others, namely, the Rev. G. Normandale, (in the regular work), and the Revs. J. Flesher and J. Blackburn (supernumeraries), had departed this life. The Reports of the various Committees, in the main, gave evidence of a good, healthy, and peaceable state of things in the district. The Chapel Trust Estates were found to be in a prosperous condition. The Connexional Trust property in this district is valued at £197,176 0s. 0d., with an ordinary revenue of £15,847 10s. 7d. for the year. The principal debts have been reduced by about £5,000. During the year, nine new chapels and schools have been erected, at a cost of £14,255 19s. 11d., towards which the sum of £8,021 1s. 5d. has been raised by voluntary efforts. The Sunday School interests look very promising this year, there being an increase of 119 teachers, and 1,313 scholars. The "Connexional Union" scheme has met with very general support in this district, and the following resolution was unanimously passed by the meeting, viz., "That we hear with pleasure of the success which has attended the efforts of the General Sunday School Committee, in the organisation of a Connexional Sunday School Union; and that 150 schools in this district have connected themselves with the Union, and that believing, as we do, that when established, this will prove to be one of our most valuable institutions, and will be the means of great good to our schools, and the Connexion at large, we hope that the ministers and teachers throughout the district will use their influence in inducing the remainder of the schools to join the Union." Several pieces of legislation were presented to the meeting, some of which were rejected, and others recommended to the Conference for approval. The interest of the delegates, however, and of the 300 "hearers" present, appeared to centre in the question of "Invitations to Ministers irrespective of district boundaries." It was found that 13 stations, representing 5,444 members, said "Aye," 22 stations, representing 8,880 members, said "Nay," and 3 stations, representing 1,526 members, were "neutral." If other districts, or a majority of them, follow this example, what then? We all know, while not a few will be deeply sorry that this change in our connexional arrangements, which by many is believed to be inseparably bound up with the general good, should have been once more, and of course, indefinitely postponed. After a very sharp contest, in which were many competitors, the next district meeting was put down for Pickering, and the Rev. T. Dearlove appointed G. C. Delegate. Commending the delegates and friends to the God of all grace and consolation, we bid them farewell.

THOS. DEARLOVE.

BRISTOL DISTRICT.—The District Meeting for this district was held at Kingswood, near Bristol, in the Bourne new chapel, which has been built at a cost of £1,200, and the schools at a cost of £500, and which afford the most spacious and convenient platform for Christian work in the whole district. These premises have been erected under the superintendence of the present minister, the Rev. G. Dobson, whom we are sorry to say is seeking superannuation, on the ground of failing health, and is settling down in Kingswood, where we hope he will long be spared to render to the church there that help which his failing and declining years will permit. The district meeting recorded its appreciation of Mr. Dobson's efforts in chapel-building in this district by giving him a vote of thanks, which was carried by acclamation by the delegates.

The chapels in the district were found to be in a satisfactory and prosperous state. Five new chapels have been built during the year, and the debts on the others reduced £1,371 3s. 2d. The meeting regretted having to

report a decrease of members in the district of twenty-eight for the year, but accounts for the decrease on the ground of the strike that has prevailed in South Wales for the last seventeen weeks, and which has considerably affected the circuits there, whole families having removed in search of employment.

The public services were well sustained by the delegates and visitors, and were, we hope, productive of lasting good.

On Saturday evening the ordination service was held, when the Revs. J. W. Coad, J. Whittock, and W. L. Spooner related their conversion to God and call to the ministry, and an earnest practical charge was given by the Rev. J. P. Bellingham, which we hope the young men will remember for years to come.

On Sunday the camp-meeting was held, and the weather being fine large processions came in from Bristol, White Hall, Staple Hill, Air Balloon Hill, and Warmley, wending their way to the camp ground near to the chapel, and where a large concourse of people had assembled to hear the word of life. The sermons in the morning were earnest and telling, and were preached by Mr. Harry, Rev. — Whittock, Mr. Quintrell, and Mr. Ricks. The word was with power, and many were the shouts of glory which rose from the audience while the preachers endeavoured to press on the consciences of the people the value of true religion. In the afternoon the services were more numerously attended, there being present not less than 5,000 people, and it became necessary, after powerful sermons from Mr. Hacker and the Rev. G. Bromley, to have two preaching-stands, where the word of eternal life was efficiently proclaimed by the Revs. S. J. Southwood, A. Beavan, J. H. Best, and Mr. C. B. Butter. In the evening love-feasts were held in Bourne, Air Balloon Hill, and Warmley Chapels, and were numerously attended. Three souls were saved at Bourne Chapel in the prayer-meeting that followed the love-feast.

The pulpits of the other churches in the neighbourhood were supplied by the delegates and visitors, and their services were highly appreciated. The services were brought to a close by a tea and public meeting on the Monday evening, when earnest and telling speeches were delivered by Mr. J. Whitford, Revs. C. Shergold, J. P. Bellingham, G. Bromley, and C. T. Harris. Mr. J. Lambert presided. E. BALL.

LONDON DISTRICT.—The London District Meeting was held this year in the beautiful town of Bedford, rendered famous as the scene of the life and labours of the immortal John Bunyan. The Chapel Committee met in Hassett-street chapel on Friday morning, April 30, at 9 a.m., and were glad to find that the chapels were financially prosperous. A temperance meeting was held in the evening, in the Assembly Rooms. The mayor occupied the chair, and several of the delegates spoke on the evils of intemperance and the advantages of total abstinence. The district meeting proper commenced on Saturday morning. The Rev. C. Smith was elected to preside, and the Rev. R. Baxter was chosen secretary. The meeting was pleased to find from the reports an increase of 243 members for the year. The business of the district was gone through with dispatch and harmony. A small decrease in the number of scholars and teachers in the Sunday schools was a matter of regret, and a resolution was passed, urging the respective stations to give increased attention to this important department of Christian work. The Revs. R. Richman, W. E. Crombie, and H. J. Stanton, candidates for the annual list, passed their examination satisfactorily, and were recommended to the Conference. On Saturday evening these brethren related their Christian experience and call to the ministry. The Rev. W. Lister gave the ordination charge, from 1 Tim. iv. 16, after which the sacrament of the Lord's Supper was administered. Sermons were preached at six o'clock in the morning, and open-air services held each evening during the sittings. These services were well attended by the delegates and friends, and were indeed times of refreshing.

On Sunday the streets of Bedford were processioned in true, primitive

style. The camp meeting was well sustained, the ministers and laymen appointed to speak were graciously assisted, and thousands listened to the word of life.

The various pulpits of Nonconformist churches were occupied by the delegates, both morning and evening, whose services were highly appreciated by the respective congregations.

A public tea was provided on Monday afternoon, in the Bunyan school-room, after which a public meeting was held in Bunyan chapel. Captain H. J. M'Culloch occupied the chair with his usual ability, and earnest addresses on the work of God were given by the Revs. J. Ashworth, J. Toulson, H. Clark, and C. Smith. At this meeting a vote of thanks was heartily accorded to the friends who had entertained the delegates. A second public meeting was held in our own chapel on Tuesday night, presided over by Mr. T. Williams, and addressed by the Revs. G. H. Fowler, R. H. Horrocks, and C. Jupe. A gracious influence pervaded all the religious services. To God be all the praise. May the coming year be one of still greater prosperity. Amen.

J. TURLEY.

WEST MIDLAND DISTRICT MEETING was held at Old Hill. On the Thursday, brothers Davies and Perry were examined for the Annual List, and both passed the ordeal creditably. In the evening at the ordination service, the Rev. J. Heath gave the address, which was sound, practical, and full of suggestiveness. There was a large appreciative congregation, in the commodious, substantial temple, and a considerable amount of interest was manifested during the service. On Friday the chapel committee found that, in most instances, our sanctuaries are in a good condition, new structures have been reared, and the debts on old ones have been reduced.

The District Meeting proper began on Saturday, May 1, at 9 o'clock. The entire portion devoted to business was characterised by gentleness, urbanity, and brotherly kindness; nothing whatever disturbed the peace and harmony of the proceedings. There was a majority of one circuit, for the destruction of the barriers.

The religious services were of a highly devotional and deeply interesting nature. The opening sermon was preached by the Bilston delegate, who pointed at the luminous testimony of the fourth gospel to the divine Sonship of the Lord Jesus. The Sunday services clearly manifested the strong leaning which the people have for District camp-meetings, as not less than 15,000 processioned the streets and placed themselves in closest proximity to the three preaching stands. The sermons were such as ought to come from Primitive Methodist preachers, warmhearted, condensed, pointed, practical. The Tabernacle was crammed at night. The love-feast was a fine specimen of living, positive, experimental Christianity. In the prayer-meeting about twenty persons professed to find Jesus. On the whole this has been a splendid District Meeting, greatly beneficial to the hearts of both delegates and people. It was closed with benedictions and votes of thanks to the principal parties concerned, with special reference to the president, the Rev. J. Porter.

E. ILLINGWORTH.

BELFAST.—Our District Meeting was held at Melbourn-street, Belfast, April 17—20. Rev. Wm. Rowe, the General Committee Secretary, was unanimously invited to the chair, and Rev. J. Lee, of Dublin, was appointed Secretary. During the past year God has graciously favoured this district with progress in every department, and we have reasons for anticipating a better state of things for the connexion in Ireland. We report 75 additional members, being an increase of 16 per cent. for the year. The Chapel Committee reported a reduction of debts on old property, the erection of two new churches, and the improvement of others. Altogether the state of our connexional property in this district shows progress. The meeting was pleased to find that no station reported a decrease in members, scholars, teachers, or school finances, and that the state of our Sabbath schools was

very encouraging. During the past year new ground has been taken up, and arrangements made for further aggressive work. The district has expressed itself in favour of the removal of district barriers in the stationing of preachers. Our brethren on probation have met their yearly examinations with credit, and brother C. Burgess, who has completed his probation, was unanimously recommended to Conference for full connexion. At this stage of the meeting, Mr. Rowe delivered a very earnest and affecting address, by which all were deeply moved.

The public services were well attended, and of a very high order. On Saturday a temperance meeting was held in Melbourne-street church, presided over by Rev. S. Harding, and addressed by Revs. W. Rowe, J. Lee, E. Storr, and W. Whitfield, Esq. On Sunday a prayer meeting at 8 o'clock was largely attended, and blessedly favoured with much spiritual power. Morning and evening services were conducted in the Melbourne-street, Shankhill-road, and Blackstaff-road churches, by brothers William Rowe, C. Burgess, W. Whitfield, L. Stafford, and J. Lee. In the afternoon a large procession, conducted by brothers Burnett, Harding, and Harrison, started from Melbourne-street to the camp ground, near the Shankhill-road church. Many were attracted to the service, and probably not less than 5,000 listened to the word of life as it was faithfully and earnestly preached by several brethren. On Monday evening the Rev. W. Rowe delivered, by special request, his popular lecture, "Warning lessons from a misspent life." St. Enoch's Presbyterian church—one of the finest in this town—was kindly lent for the occasion. The Mayor of Belfast presided. The lecture, which was highly instructive, was listened to with rapt attention by a large audience. The business closed on Tuesday, and in the evening a very enthusiastic missionary meeting was held in the Blackstaff-road church. William Whitfield, Esq., of Dublin, occupied the chair, and Revs. J. Taylor, T. Haver, L. Stafford, J. Lee, and C. Burgess, with the ministers of the station, took part. Thus closed the district meeting of 1875. We believe the services have done good to our cause in this town, and that the brethren have returned to their stations refreshed in spirit and quickened in zeal by their short, but very pleasant and harmonious intercourse with each other.

R. W. BURNETT.

MISSIONS DISTRICT.—The missions district meeting was held this year in "Mount Tabor" chapel, Cardiff. The chapel, which is a beautiful one, is in every respect convenient for the business deliberations, and suitable for the public gatherings, which were large and of a deeply interesting and profitable character. At half-past seven o'clock on Thursday night, April 29, a very good congregation listened to a sermon delivered by the Rev. W. Rowe, the General Missionary Committee Secretary. The service was commenced by singing the well-known hymn by Doddridge, "O happy day that fixed my choice," &c. The text was selected from John iii. 3. On Friday morning at six o'clock, the Rev. J. Garrett preached an excellent sermon from Rom. viii. 16. On Friday morning the Building Committee met and gave a report of the chapels, which was of a satisfactory nature. Several new chapels have been built during the year at a cost of £12,080 8s. 10d. The debt on the various chapels in the missions district has been reduced £6,322 10s. 7d during the year. In the afternoon there was a meeting of the members of the Preachers' Friendly Society. Two open air services were held in the evening at half-past six o'clock, one in System-street, at which an address was delivered by the Rev. E. W. Matthews, the other in Picton-place at which the Rev. G. Hughes preached a short sermon. At half-past seven o'clock a very enthusiastic temperance meeting was held in Mount Tabor chapel, presided over by John Cory, Esq., J.P. The Revs. J. Farr, W. R. Widdowson, Joseph Odell, and W. Rowe addressed the meeting. On Saturday morning, at six o'clock, the Rev. F. Harbourn preached from John iii. 16. In the evening the sacrament of the Lord's Supper was administered at half-past six o'clock. An appropriate address was delivered by the Rev. G. Lamb. All who were present felt it

was good to be there. At half-past seven the ordination service was commenced. There was an excellent congregation. The Rev. G. Lamb led in prayer, after which the hymn commencing, "How beauteous are their feet, who stand on Zion's hill," was sung with great earnestness. The candidates spoke in the following order:—The Rev. J. Garrett, Rev. F. Harbourn, Rev. W. H. Matthews, and the Rev. H. Carden. The Rev. W. Rowe gave the ordination charge. All the candidates were converted when very young. They all spoke concerning the value of the influence which was exerted upon them by the piety of their parents, and also of the good they realised when they were scholars in the Sunday school. In at least two cases the candidates traced their conversion to the personal effort made by good men. The charge was excellent in matter and well delivered. Mr. Rowe gave each candidate a beautifully bound copy of the Holy Scriptures. The services of the Sabbath commenced at a quarter before nine in the morning, when two processions were formed; the first from the Pier Head at the Docks, and the other from Severn-Road chapel. The respective processions sang through the various streets on the way to the old circus in S. Mary's-street. The hymns were selected from Messrs. Moody and Sankey's selection, and the singing was earnest, attractive, and good. In front of the old Circus the Rev. J. Odell gave an address, which made a deep impression upon many who heard it. After this, one grand procession was formed, which went along the various streets, and arrived on "The Ten Acres," where the camp meeting was held. In the morning Mr. Roberts preached from Zech. iii. 2, Rev. H. Carden, 1st Peter iii. 18, Rev. G. Hughes, Isaiah lxiii. 1, Rev. W. Birks, Acts xiii. 38, 39. In the afternoon there were two stands. First stand, Mr. Morris, Mark v. 2, Rev. N. Broadway, Rom. vii. 24, 25, Rev. J. Pilling, Rom. i. 16, Rev. J. Odell, 1st Kings, xviii. 14. Second stand, Rev. W. H. Matthews, Gen. vii. 1, Rev. J. D. Dinnick, Heb. iv. 7, Rev. J. Medland, Matthew, xx. 28. The Rev. G. Lamb preached an eloquent sermon in the evening, in Mount Tabor chapel, and a love-feast was held in the Severn Road chapel, at which there were several inquirers in the prayer meeting. Much good seed was sown during the day; eternity alone will show the good that was accomplished. At six o'clock on Monday morning the Rev. W. H. Matthews preached a powerful sermon. After the tea meeting there was a public meeting in the chapel, presided over by the worshipful the Mayor of Cardiff, D. Jones, Esq. The meeting was addressed by the Revs. J. Pilling, W. Dinnick, J. Odell, G. Lamb, and W. Rowe. On Tuesday morning, at six o'clock, the Rev. H. Carden preached from Psalm xci. 4. In the evening a public meeting was held in the Severn Road chapel. Addresses were delivered by the Revs. J. Farr, E. Millechamp, J. Odell, B. Dinnick, and J. D. Dinnick. G. Armstrong, Esq., presided. The Rev. R. Smith preached at the same time in Mount Tabor chapel. Before the delegates separated cordial votes of thanks were accorded according to usage. We report a net increase for the year, 696.

J. WILKMAN.

LASKAY CIRCUIT, CANADA.—The annual Missionary Meetings were held on the above station the last three weeks in January, and were quite a success. The weather was mostly favourable, the evenings were moonlight, the roads excepting during the last week were in good sleighing condition.

The first week we were favoured with the Revs. J. Garner and S. Sims as deputation, who served us well, both of whom had previously travelled on this station, and were welcomed by many old friends. The sympathy of the friends was excited towards the Rev. J. Garner in the recent severe loss he has sustained in the death of his wife. At the first meeting (Salem) our old local preacher and staunch friend Mr. Reynolds presided, who distinctly remembers, and often speaks of, the visit to his house of the Venerable Hugh Bourne, when on a visiting tour to the churches in Canada. At Laskay the finances were about 7 dollars over last year. Bro. Joseph Lund took the chair, but it was the last meeting he attended. On his return home he caught cold from which he did not recover, but went home to God as

February, 18. "He was a good man, and feared God above many." He had been a local preacher 34 years. He travelled a short time. His death is a loss to the station.

The second week one of the Deputation failed, but the Rev. T. W. Jolliffe from Brampton was on hand, and his speeches were well received. At Thompson's we had a crowded church. Rev. W. Reed read the report, and speeches were given by Messrs. T. W. Jolliffe, G. J. Reeve, and Mr. Waites of Chicago. The whole amount raised, by subscriptions, cards and collections being about 96 dollars and 50 cents which exceeded last year by 34 dollars. At Patterson we took up a collection of 47 dollars and 18 cents which was more than double the collection of last year. This was the more remarkable as the friends connected with "The Methodist Church of Canada," held their missionary meeting in the same church not a week before. W. Patterson, Esq. Reeve, of the Township of Vaughan presided and gave a very appropriate speech. At Carrville we had a very full church, and the Rev. W. Nixon who went on to travel from this station, being home, gave us a speech. The amount raised was over 96 dollars which was nearly 40 dollars in advance. Until last year, when Thompson's headed the list, Carrville stood first in the amount of missionary money raised on this circuit, and this year praise-worthy attempts were made by the Carrville friends to regain their former position, but they failed. At Ebenezer the amount raised was about double that of last year.

The third week the Rev. J. Goodman from Markham did us good service, the other deputation did not come. Although the weather was rough, and the roads badly drifted, yet the meetings passed off well.

The whole amount raised on the station borders on 500 dollars, which is at least 130 dollars in advance of last year, and is the most missionary money ever raised on Laakay Circuit. The meetings on the whole were well attended, and excellent spiritual influence attended them. The missionary spirit seems largely possessed by some; one young woman hired out, who received five dollars per month, gave ten dollars as her subscription to the mission cause. The votes of thanks accorded to the young lady collectors, to the young man who drove them, and to the juveniles who had cards, were well-merited, as they travelled many miles. One little girl at Thompson's collected with her card the noble sum of nine dollars and fifty cents. Many said these were the best meetings the station has ever had.

G. J. REEVE.

Connexional Biography.

REV THOMAS DOODY.

THE following is a sketch of the life and labours of the late Rev Thomas Doody, written substantially by himself, a short time previous to his death: "My father William Doody was in the British army nearly 22 years, during which time I was born at Leith, Edinburgh, on August 16, 1825. We went to various parts of the United Kingdom with the regiment till in 1829 my father was discharged with a pension at Woolwich, Kent. We then came to reside in his native village, Lillehall, near Newport in Shropshire in the Wrockwardine Wood circuit; we afterwards removed to the next village, Church Aston. Here my dear departed parents were induced to open their cottage for preaching services, prayer-meetings, and class-meetings; and eternity alone will fully reveal what our family owes to God's very gracious Providence for taking this step. Previous to my parents taking this step they went to the Established Church, but were strangers to saving grace. Through opening their cottage for religious worship, and by the instrument-

ality of our people, they were, however, led to Christ, and to cast in their lot with us as members of our connexion. After this our cottage became a home for our ministers and friends, and my parents felt and manifested a deep concern for the salvation of their children. When my father was at his employment, my mother would read to me from the word of God, explain my lost condition, endeavour with prayers and tears to lead me to Christ, and her touchingly tender manner would often melt me to tears while I was between seven and eleven years of age. Before I was eleven years old I was apprenticed for seven years in the neighbouring village of Edgmond to learn to be a tailor, the trade of my choice. My parents thought that the family into which I was sent, were of good morals, but too soon I found that swearing, Sabbath desecration and drunkenness were very common. At first these things shocked me, but at length I got hardened, and promised to equal the worst. Being overworked, and at times shamefully beaten I was led to think much of the home I had left. When I went home on a visit, prayers, tears, the best advice, and parental love in its many forms were my portion : and hence when I was from home, and remembered these things I was at times very sad. Fearing that after all my mother's prayers and tears I might miss heaven, I used to wish I had never been born, or that I had only been a bird, or beast, a tree, or stone. All the time I believed that religion was right, and often wished I had it, but was unwilling to give myself entirely to Jesus. While thus resisting the Holy Spirit, my dear mother's last illness set in, and as she had a presentiment of its tendency, she said to me one day, "My boy, I feel I shall die soon, but if after my death you grow up in your sin and die a wicked man, and at the last day I see you on the left hand, it will be very sad!" At this time I was a little more than fourteen years of age. My mother died in triumph on December 7, 1839, and the day following her death I went home and found myself deprived of one of the best of mothers. Then I felt more than ever the value of religion, and on that day December 8, 1839, I resolved that my mother's God and people, should be mine ; and by faith in the merits of Christ Jesus I obtained pardon and was reconciled to God. I joined our little society at Edgmond the following Sabbath, became a scholar in the Sunday-school, and afterwards a teacher, and I became strongly attached to both society and school. I also read the Holy Scriptures much and especially my favourite chapter, Proverbs iii. For some time I was persecuted by my fellow workmen and by my master. My fellow workmen often called me nicknames and my master would scornfully say that I was too young at fourteen to be religious, and that I should backslide. As months and years however, rolled away and I did not fall, he altered his opinion of me. He gave me credit for being a faithful servant, allowed me to attend any religious services I pleased, and said he expected the day would come when I should be a "parson." In the year 1843 I finished my seven years apprenticeship, and for improvement I went to several large towns, and also to London. Wherever I went to stay any length of time I joined our people without delay.

"While in London, I joined our people at Elim chapel Fetter Lane, and to them I was much attached. When I left London, I went home, commenced business, and having good health and a mind to work, I soon acquired a good connection, and to all appearance, I only needed larger premises to become wealthy. My name was put on the Wrockwardine Wood circuit plan, and in the capacity of a local preacher I laboured some time. From the time of my conversion however, I had an impression on my mind, that it was my duty to enter the regular work of the ministry, if I had a call to do so. Fearing to take a wrong course I made it a matter of special prayer, and the more I prayed the more deeply it was impressed upon my mind.

"At the Wrockwardine Wood, March Quarterly meeting 1850, I was asked if I was willing to be a travelling preacher, and I answered, *yes*. I was duly examined, furnished with testimonials, and pledged by the general missionary committee, at the Nottingham Conference in 1850. The circuits in which I have successively laboured, are Bedford, Deal and Dover,

Bedford, (a 2nd time) Settle, Chatham, Staleybridge, Bradwell, Birkenhead, Bacup, Oldham 2nd. Preston, and Manchester 1st." Thus far the autobiography. His next and last station was Southport.

In this circuit our departed brother had much personal and family affliction. He entered the station in July 1873, and on the 30th of the September following, he ruptured a small blood-vessel, and on that account, he was ordered by his medical adviser to refrain from public services for a few days. Early in the following month he resumed work, preached several times, and helped at missionary meetings, but feeling his old pains return, and often returning home unwell, he was obliged to rest, and have recourse to medical treatment. About this time the members of his family were suffering from gastric fever.

On the 26th of November he was laid up with bronchitis, and was confined to his bed-chamber for several days. On account of failing health the December Quarterly meeting decided that he should rest for a while. During this time he visited his native place in Shropshire, and also Bedford, and with the blessing of God and the kindness of his relatives, he returned home somewhat better.

On the 8th of February he resumed his work, but he often felt so unwell and such dizziness in his head that it was with difficulty he got through the services. On the 4th of June, while helping at a tea-meeting at Holmes, in the Southport circuit, he had a stroke of paralysis which took away his speech and the use of his right arm and leg. For several weeks he was confined to bed, and unfit to be taken home to Southport.

In course of time he somewhat improved, was taken home, and with assistance was able to get up and go about a little, but he did not recover his speech, or the use of his arm or leg.

Early in October he had a second stroke of paralysis, was seized with several fits and powerful convulsions, and at times was rendered quite unconscious. But though his affliction was very severe, he was found when visited by myself and others, trusting in God, resigned to his will, and very happy. His sufferings were borne with the patience that becomes a Christian, his confidence in the prospect of death was strong, and his prospects of heaven were very bright. About half past seven on Thursday morning October 15, 1874, he sweetly fell asleep in Jesus, having been a member of our connexion 34 years, and a travelling preacher 24 years.

His remains were interred at Churchtown on Saturday, October 17, 1874. Previous to the departure of the family on their melancholy errand, a large number of ministers and friends from different circuits met, formed themselves into procession, and accompanied the hearse and coaches to the place of interment; thereby testifying the high appreciation which they entertained of the deceased. The following estimates of the character and ability of our departed brother by his ministerial acquaintances will be highly appreciated by his sorrowing family and friends.

The Rev. T. Bennett of Buckley, says, "Perhaps I have known the late Rev. Thomas Doody for a longer period than any other minister in the Manchester District has. I always regarded him as a very pious man, and a devoted minister of the gospel. His aim was to do good, and his whole soul seemed to be in the work to which he was called. He was loyal to the church of his choice, and diligent in his efforts to promote the prosperity of his stations, and the weal of the connexion, which in his death has lost a useful minister."

The Rev. W. Inman of Liverpool writes, "I have a vivid recollection of his many excellencies. He was a fine, genial, happy spirit, so much so that none could be gloomy or sad in his company. Moreover he always seemed to be hopeful of the most doubtful events. When once relating to him my fears for the suffering operatives of Lancashire, in the late cotton distress, he said in reply, 'My brother, but there is a bright side to that picture.'

"The sympathy in his nature too ran deep, and often overflowed in tears and practical help for the sorrowing and suffering. We have known him

weep over the fall of a child, and have seen him often go out of his way to help the poor in their distress. I am but one amongst many who have been struck with his power in prayer, and with the great grandeur of his simple style.

"With these gifts and many others combined which we could name, he was eminently fitted both by nature and grace for the work of an evangelist, to which he was called, and in which he took great pleasure. As a colleague I found him ever faithful, willing and obliging. He was a true yoke-fellow in gospel bonds. Indeed I may say of him very truly, he was an Israelite in whom was no guile, I hope to meet him before the throne of God in heaven."

We cannot close this memoir without giving an estimate ourselves of our departed friend's character. A journal of his labours being in our possession, and having travelled with him two years in Bradwell circuit, and two in Oldham 2nd, we can speak with confidence of his character.

There were several traits in him worthy of our imitation. Among these we may mention his humbleness of mind—his uprightness of conduct—his love for the means of grace—his attachment to the connexion—his cheerful disposition—his liberality of soul—his power in prayer, and his diligence and punctuality in business matters.

In his study, public labours, family visiting, and circuit management he displayed industry and method, diligence and order. Duty was his delight, and he was always employed. He was highly esteemed as a man of worth by those who knew him best. He was a good man, an eminent Christian—a sincere Primitive Methodist—a devoted minister and an excellent colleague. He was also a true hearted friend, a loving husband, and a most affectionate father.

His departure is a felt loss, especially to his dear family, but their loss is his gain. The Lord comfort and bless them, and may they meet him in heaven.

EDWARD KERSHAW.

Memoirs and Obituaries.

SUSAN SMITH, the faithful and affectionate wife of the Rev. J. Smith, of Great Yarmouth, exchanged mortal pain for eternal felicity on the 18th of October 1873. Her life-story is brief and soon told, for she died in the twenty-eighth year of her age. She was the second child of the late John and Mary Ann Collen, of Soham, Cambridgeshire. Her father died after a long and painful affliction, when she was about twelve years old, leaving her with three brothers and sisters to the care of a widowed mother. Two brothers and a sister were called before her to rejoin their father in the promised land. Having completed a good education at school, she was early entrusted with a principal share in the management of her mother's home and thus she became thoroughly domesticated. In August 1863 she was married, and came to live with her husband at Yarmouth, where she spent two years of joyous experience and happy associations. After the lapse of seven years she returned to Yarmouth, in the same buoyant spirit, but with the indelible marks of a gradual decline upon her feeble frame, and she came to find a grave.

Her character was simple and genuine. Naturally she was frank, genial and generous, but the grace of God strengthened, expanded, and perfected her natural endowments. She was converted to God at the tender age of fourteen, and at once joined our society. Her attachment to the church of her early choice was not blind and bigoted, and yet it was warm and

sincere. Soon after her conversion she became a Sabbath school teacher, a work for which a liberal education, an affectionate heart, and unassuming manners eminently fitted her. As far as failing health and the claims of home would permit she was ready to visit the sick, relieve the poor, distribute the tract, or collect for the cause of Missions. Her piety was calm and even but efficacious and practical. She was absolutely free from a canting and whining disposition; and was as unworldly, unenvious and ungrasping as the light. Her breast was the temple of honour where nothing mean or false could ever dwell. In a crooked path she could not walk, in a foul atmosphere she could not breathe. More than once she felt compelled to separate from those whom she had loved and trusted because she could not accompany them in meanness and cunning. Her anger when excited might be sharp but it was transient. Speaking broadly her life was a quiet, unobtrusive adornment of the Gospel of Christ, not much volient action, not many unexpected outbursts of feeling,—not much glave, but something to feel—a steady, calm, cheerful religious life and enjoyment flowing from patient trust in God. We cannot command the courage to chronicle the long, painful, and changing affliction which closed her earthly life. The moral and spiritual aspects of the closing scene were in beautiful harmony with her previous character and experience. A few days before her death, she settled all the affairs of her home, decided as far as possible, the future of her children, and arranged the details of her funeral with all the calmness and order of one about to take a familiar journey.

Her last night on earth was one of extreme suffering, deepening at times into intense agony. But in the midst of the bitterest pains her soul kept the calm expectant attitude. To questions touching the state of her mind in the near prospect of eternity her repeated reply was, "I am waiting for the coming of the Lord." In feeble accents she frequently ejaculated, "Father, take thy child." She was perfectly conscious to almost the last moment. Amid the wasting and decaying of the body, we could discern no symptoms of the decay of the soul, or of its ultimate extinction. But in the actual dissolution of the physical system there was an evident, though unnameable, yearning of soul for a freer, wider, sphere in which to develop and expand for ever. What a grand protest against the materialistic philosophy of our day. The outward man perishes but the inward man struggles with and conquers the laws of mortality and rises from the wreck and ruin of nature into a beautiful triumphant maturity. If the materialist would but examine his atheistic theories in the light and under the influence of a Christian's death, he might learn that in philosophy as in pain and sorrow, and death, we must come back to God at last. The subject of this brief record in very early life learned to claim God as her portion, and the last words she uttered on earth were, "Come, Lord Jesus, and come quickly." In a few moments after, her heart slackened to a full stop, and her redeemed spirit passed through death triumphant home. We shall plod on in the ministry of the "holy word" for a few years at most, in the solid strength of the firm hope of eternal reunion in the mansions of our Father's house.

J. SMITH.

MARY ANDREWS was born February 1, 1823, at Kirton Lindsey, in Scotter circuit. In early years she used to attend the Primitive Methodist chapel, in consequence of which she formed an acquaintance with Samuel Andrews, and in the year 1848 was married to him. Samuel had a few months previously joined in church membership with our people, so that after marriage Mary still continued to attend our chapel. She soon became impressed with the truth, and in the month of November, 1848, she fully gave herself to the service of God. She was converted under the preaching of Rev. D. Ingham, and received her first quarterly ticket at his hands, in Feb. 1849. From that time she continued steadfast in the faith, never again inclining to the pursuits and practices of an ungodly world. Her house at Winterton, and afterwards at Martin, in Lincoln 1st circuit, was a home for our

ministers, where they were kindly entertained. Her praise as a Christian, is in all the church. It was her delight to minister to the suffering, and as far as she could, to help the poor. She was regular in attendance at the means of grace, except when affliction prevented. She was a lover of the courts of the Lord's house, and though quiet and retiring in disposition, she yet fully enjoyed the various religious meetings. The word of God was indeed good to her soul, and Jesus Christ was to her all and in all. She was the mother of four children, whom she endeavoured to train for the Lord, and succeeded to some extent. The eldest died believing in Jesus, on December 19, 1872, having been married but one year. The next in years is also a member with us; and for the two youngest, who are boys, we cherish hopes of future goodness. For the last six years of her life she was called to suffer often and long, which was the occasion of increased weakness. Upon being re-visited with affliction in the winter of 1872-73, she expressed strong desires to go to her everlasting home; and a speedy removal from our midst seemed sure. She was fully prepared for such removal, and even longed for it. On hearing her husband praying for her at the family altar, she told him not to pray for her recovery; he had done that before, but this time she wanted to go. She even wondered why the Lord delayed his coming, and repeatedly prayed that he might draw near, and fetch her away. On the Sabbath of Oct. 20, 1873, she appeared to be tempted of the devil for a time, but her faith failed not. She conquered, and exclaimed again, "Why doesn't He come." On the following day she peacefully passed away. Closing her eyes on all that is vain and uncertain, transient and trying, she opened them in the land of light and love, where she will "abide for ever."

N. J.

Mrs. R. H. SHEPPERSON, whose maiden name was Birchall, was born at Wiggin in 1820, and exchanged mortality for life, at Nottingham, on October 21, 1873. Her parents feared the Lord, and trained their children in the paths of piety. The subject of our sketch was converted when a scholar in our school at the place of her birth. She at once joined the church and remained a consistent member to the end of her life, amid trials, temptations, and difficulties of no ordinary character. Yet I have heard her repeatedly say that she ever found the grace of God sufficient for every time of need. She married young, and with her husband emigrated to America; here they were prosperous in business; yet, even prosperity, which wrecks so many, did not draw away her heart from God and his people; nor did she forget her poorer relations whom she had left behind her. While in America she sent home not less than £400 to be distributed amongst them. This we regard as a rare instance of beneficence. She was called to pass through a severe trial in the loss of her husband in that far-off land. We have often heard her praise God for sustaining her and bringing her safe to the land of her nativity.

Soon after her arrival she located at Nottingham, joined the church, and became a diligent Sabbath-school teacher. About ten years ago she was married to Mr. F. Shepperson, a leader connected with our Hockley society in that town. At that time Mr. S. was a widower, with four children, he found in her a help meet for himself and one of the best of mothers for his children; she cared, most anxiously, both for him and them. She was wise in counsel and prudent in all her movements.

I became acquainted with the family more than five years ago, when appointed to Nottingham second station. I ever found Mrs. S. kind and willing to help. She has often said to me, "I wish I had more leisure that I could help you more in the good work of God." She loved prayer. She believed in the power of prayer. If any of the children did wrong she would take the transgressor to her room and pray for them. This was her uniform conduct. I have often called in the busiest hours of the whole week, but she would call the family together for prayer. I wish this was more general; with many I find there is a growing objection to have a break in their headlong rush after the world, for a few minutes prayer.

Business is often a pretext for pushing the minister off without prayer. Not so Mrs. Shepperson.

About four years ago she was seized with a cancer in her breast; that invidious foe sent its fangs unchecked into the vital organ, gradually wearing down her robust constitution. Her sufferings during the last four years of her life were intense, yet I never heard her murmur. I have seen a tear in her eye when her pain was almost past enduring. She bore up with Christian fortitude to the last. I always found her with an unshaken confidence in God, and earnestly longing to be with him. The last interview I had with her I received a most satisfactory answer to every question proposed to her. She frequently exclaimed, "I shall triumph through the blood of the Lamb!" To all around her she said, "Farewell, I am going home!"

R. ROBINSON.

JOHN SPOORS was born at Percy Main, February 28, 1810. Under the pious influence of his mother, a Wesleyan Methodist, he received impressions which did not entirely fade away with the progress of years. In his early life he was careless of the means of grace, full of spirit and quick in retaliating on those who annoyed him. He was destined, however to come under the renewing power of the grace of God. It was an accident in the mine which enabled him to realise the importance of the truths taught him in childhood. A fall of stone crushed a fellow workman. His cries for help and his prayers to God rang in the ears of our friend all the way home and through the week. When Sunday morning came, he was ready as soon as his wife to go to the class meeting. There in the midst of sympathetic friends he sought the Lord whom no one seeks in vain. This was about the end of 1831 and from then to his death he has been a member with us, except during four years which he spent with the Wesleyans through disagreement in the Society at Percy Main. Nearly the whole of this time he has resided either at Percy Main or North Shields, and was widely known and, we safely affirm, respected most where he was best known.

He filled respectively the offices of assistant leader, local preacher and leader. Although always a worker in the Master's harvestfield yet it was more especially of late years, when exempt from the cares of business, that he distinguished himself in the Methodist pastorate and class-leading. While he was a creditable ambassador for Christ in the pulpit still his *forte* was in the class. His long Christian experience, his spirituality, his earnest but gently-flowing manner of address, his sympathy with the doubtful and erring and his readiness to visit and help his members eminently fitted him to discharge the duties of under shepherd over Christ's flock. I have heard several of his members say that they never had a leader like him.

He was strongly attached to the Church of his choice; to her doctrine, her earnest spirit and to the old landmarks. His strong desire was to see the church prosper.

As a man he never entirely lost the hasty spirit of his youth, but he was thoroughly good and his was goodness without cant. He was too good for many men who care not for religious conversation and restraint.

I remember seeing him on October 17, as I was passing to the station. I asked him if he would attend the prayer meeting that night for me. In a quiet but ready way he said, "Yes, I will do that for you." It was his last church effort. The following Sunday he was unable to take his appointment at Percy Main, the place of his birth, and on the Tuesday I was told that he might not get better. Twice I saw him and he was trusting in his Saviour. As I left him he said, "All's right; my prospects good." To some of his old friends and official brethren, with whom he had stood shoulder to shoulder in the work of God he expressed himself as "quite resigned to the will of God," as having his "anchor cast within the veil" and as not being "far from home." On Friday, October 24, 1873, he gave his dear wife the parting kiss, and after a week's suffering from inflammation and bronchitis he fell asleep in Jesus, and a passage which he often quoted became to him

reality—"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

J. HAYHAM.

ANN WARDLE, whose maiden name was Fell, was converted to God amongst the Primitive Methodists at Carlisle, about thirteen years ago, when she was twenty years of age, and from that period until the day of her death she walked worthy of her high calling of God in Christ Jesus.

She was open-minded, and fearless in speaking and in doing what she believed to be right; she courted no smiles and she feared no frowns. She had a great aversion to backbiting and evil speaking: she would not tolerate it in her presence, but if anyone attempted to speak disrespectfully of an absent person she would immediately check them and begin to speak of the good qualities of the person or persons thus maligned. She had a happy way of placing the best construction upon everything, and where many other people would only find gloom and darkness and be haunted by the grim phantoms of doubts and fears, she would rise into the calm regions of peace, catch hold of the sunbeams of cheerfulness, and scatter upon her path and the path of those around her the genial light of smiles, and as she blithely passed along she would sing and make melody in her heart to the Lord. She was strongly attached to God's house and ordinances, and regular in her attendance at the means of grace, both private and public, unless prevented by circumstances that she could not control. She liberally and cheerfully supported the cause of God from pure love to God without any ostentation. She was a diligent missionary collector and a thorough lover of the missionary cause. She highly respected the ministers of the gospel, and esteemed them for their works sake, and nothing gave her greater pleasure than to entertain them at her table, minister to their earthly comforts and cheer them on in their life of toil. She took great delight in the work of Sabbath-school teaching, and was anxious to see the children brought to Jesus in early life, and trained up in the way that they should go.

She was a total abstainer from all intoxicants and a warm adherent to Good Templarism and to Temperance principles and pledges. She believed that a preventive was better than a cure. In fact, she was zealously affected in every good cause, and the end of her life was to get good, do good, and glorify God who had created her, redeemed her, renewed and saved her.

She was a hard-working, careful, loving wife, and a consistent, zealous Christian, and in her death her sorrowing husband and the church have sustained a serious loss; but our loss is her infinite and eternal gain.

The day before she died it was evident that she knew her end was near. She asked the doctor what he thought of her case; he said "You are very ill," she said "I shall die." He wished her not to entertain such gloomy thoughts. She said, "They are not gloomy thoughts to me; I am not afraid to die." She was as calm and cheerful in the prospect of death as a summer evening when the sun is going down. The sting of death was gone, and she had obtained the victory over her last enemy through the blood of the Lamb. She was calm, patient and submissive in the midst of all her sufferings. During her severe affliction, which lasted rather over three weeks, she spent much time in prayer, and she ceased not faithfully to warn the unconverted members of her family, and to exhort them to meet her in heaven. Having been consistent in life, she was triumphant in death. The causes of her death were heart disease and dropsy, accelerated by confinement with a still-born child. She exchanged the sorrows of earth for the joys of heaven, aged thirty-three years, October 28, 1873. Her death was improved on the evening of Sabbath, November 16, to a deeply affected and crowded audience, by the Rev. John Reed.

WILLIAM NATION.

ELIZABETH the beloved wife of E. W. MATTHEWS, exchanged this vale of tears for heaven on November 21, 1873, at Glastonbury, aged forty-seven. She was born near St. Agnes, Cornwall. She was blessed with a pious mother; who trained her up in the fear of the Lord. From a child she was the subject of deep impressions; and when in the Primitive Methodist Sabbath-school at Crosscombe the Holy Spirit often strove with her; and at the age of fourteen she was converted to God in her own house. She knew the plank on which she was kneeling when the Lord pardoned her sins; she often spoke of the time and place with great pleasure and delight. She was a teacher in the Sabbath-school for many years, and was very successful in that sphere of usefulness; her father was converted to God under her instrumentality, and died in the Lord. She was deeply pious and her experience of God's goodness often was inexpressible; she frequently praised the Lord. She was an unostentatious Christian, her delight was private devotion, she was frequently found in her closet; therefore she was an example for the young people in her neighbourhood. She was married to her bereaved and sorrowful husband in the year 1856. The union was a very happy one. She was a good, clean, industrious, and careful wife; and a very affectionate mother; and worked hard for God's cause on every station we were on: she was generally respected. Her affection was very painful and protracted, but she bore it with exemplary patience, and never murmured during her illness of God's dealings to her; she was cheerfully resigned to the will of the Lord, and often spoke of death with pleasure, and longed to be with Christ.

From the period of her conversion to her death she endeavoured to maintain a consistent and uniform course of conduct, and never lost confidence in God. When I and my daughter were weeping, she said, "Why do you cry for me? I am going to heaven, to be with Christ, my child sainted mother, sisters, and brothers." She said to her daughter, a little before her death, "Play on the harmonium Hymn 799, and I will sing,

"Vital spark of heavenly flame,
Quit, O quit, this mortal frame;
Trembling, hoping, ling'ring, flying,
O, the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life," &c.

She then remarked, If this is death it is sweet, "exclaiming," I have got the victory through the blood of the Lamb. She took hold of my hand and the nurse's and said "Shout victory!" not aware of trouble rolls across my peaceful breast: I have nothing to do now but to die! O how happy I am; "lift me upon my feet that I may praise the Lord". She called her daughter to her and asked her to meet her in heaven, which she promised to do. She said "I have no earthly ties now, for Jesus has broken them all, I cannot feel to leave you now, we shall soon meet again in heaven. To her husband she said, "When I am in heaven I will do you good, if I am permitted, perhaps I shall be your ministering spirit. "Bright angels are from glory come; they are round my bed and in my room." She was full of divine love; and loved everybody. I and my daughter kissed her and she then bade us farewell until we meet in heaven. Some of her last words were, "My Jesus, my Lord, praise him." Her death was triumphant and she fell asleep in Jesus, after a membership with the Primitive Methodists for 32 years.

Our loss is her gain. May we meet her in heaven. Her funeral sermon was preached by the Rev. W. Bickerdike in the P. M. Chape, Glastonbury, to a deeply affected congregation.
E. W. MATTHEWS.

Literary Notices.

Life of the Rev. W. Sanderson, By C. KENDALL, author of "God's hand in the Storm," "Strange Footsteps," &c., &c. London: G. Lamb, Sutton Street, Commercial Road, E. Pp. 165.

IN the preface to this life, Mr. Kendall remarks:—"The materials left for our use, and the written statements of friends, were comparatively scanty, especially considering the active life he (Mr. Sanderson) led for many years." To a biographer, such a scantiness as this is not at all gratifying. Biographers, like another class of men, like to have plenty of capital or material to fall back upon. He that is born with a silver spoon in his mouth can claim but little credit for success should he afterwards prove to be a wealthy man. But he who rises from poverty, conquers its attendant difficulties, and wins for himself a position of affluence, sustaining at the same time the character of an honest and generous man, commands our admiration. Mr. Kendall, as a biographer, in this instance, is something like the latter. He has had but few written documents of Mr. Sanderson's which he could utilize; nor does he appear to have been very liberally supplied with written communications from others. Despite these difficulties he has managed to produce a respectable little volume—respectable for its bulk—these circumstances considered, and unquestionably respectable for the quality of the matter which he has introduced into it. But the garland he has plaited, and which he here presents as a "tribute of affection to the life and memory" of his friend, is, by no means, the product of mere imagination. Mr. Sanderson was long, intimately, and well known by Mr. Kendall and a large circle of his acquaintances, and indisputable facts, living in the memories of many, have largely supplied the lack of a written diary. For our own parts our personal acquaintance with Mr. Sanderson was very limited, and we could not pretend to give an opinion as to the verisimilitude of this portraiture. Those who knew Mr. Sanderson well, and who are moreover competent to give an opinion on this point, affirm that it is not too highly coloured. Our own impressions, which scarcely take the form of opinions, would certainly lead us to accept the testimony of such witnesses. We, however, know a great deal more of the biographer, and feel no misgivings in allowing ourselves to be carried away with his judgment and description.

This volume, which Mr. Kendall has given us, consists of nine chapters, in which we have brought before us Mr. Sanderson's early days, his entrance into the ministry, his character as an itinerant minister, as an orator, his prayerfulness, the social traits of his character, his conduct as an invalid, his last affliction and death, and lastly a review of his life.

The perusal of this volume will revive the recollections of many respecting the early workings, customs and usages of the Connexion; but the number of those who can call to mind these things is being rapidly reduced, and soon they will pass away from our midst. Our ranks are now being filled by those who have no personal knowledge of those early days. We recommend this biography to them. It is an unfortunate thing for children if there is nothing in their parentage to exercise a beneficial influence upon them; but it is a more lamentable thing when worthy parents are succeeded by children who despise them, or who are so indifferent to their virtues that they don't care to imitate them. The history of a nation which has sustained great struggles to secure for itself liberty, and to establish for its citizens equitable and righteous laws and institutions, cannot fail to inflame their hearts with a hearty ambition. Hence the importance of history. But history may be described as condensed biography. The biographies that pass into national history are very varied, and greatly differ in respective value. But no biography surpasses in importance religious biography—hence the wisdom of making it a special branch of study.

Although Mr. Kendall has to complain of the scanty amount of material at his command, he has, however, made good use of that with which he was supplied. The work contains incidents amusing, interesting, and instructive. Without quoting any of these, we give the following as illustrative of Mr. Kendall's style, simply premising that the late Rev. John Flesher and the subject of this biography entertained the highest personal esteem for each other:—"Sanderson and Flesher had much in common; they were also very cordial friends. Hence we have in their families Flesher Sanderson, and we had, till a few years ago, Sanderson Flesher. Each of these men was much favoured by nature; of commanding presence, cheerful, attractive countenances, curly black hair, deep broad chests, full musical voices, lively imaginations, with a complete mastery over words. Yet they were, in many respects, different men. Flesher had more of the polish of logical strength and literary precision; his eloquence was softer, and there was more in it of the pathetic, and on great or rare occasions he reached a sublimity, and a perfection of subdued and chastened power of utterance which Sanderson would have essayed in vain. But it was only on very special occasions that Flesher did this; or when discussing certain genial themes, the widow of Nain to wit, Mr. Sanderson was not so occasional in his successful efforts; his eloquence was more of a piece; there was more uniformity in his pulpit efforts; and his eloquence, though not equally chastened as that of his compeers, was more vigorous and awakening in its character. Under favourable circumstances, which with him seemed the rule, his words were all aglow. There was no hesitancy or redundancy; as you listened, it seemed as though the right word was always ready to come when its turn arrived. Indeed, so fluent and stirring was his gift of expression that, at times, his eloquence might be said to blaze; and it was at such seasons that his claim for the Master whom he served appeared irresistible."

In reading this book our attention has been occasionally arrested by some of those vagrancies for which printers are notorious, and for which offences they ought to be placed under the eye of a keen detective force. Possibly, also, it may occur to some that a few emendations might have been made in revision, and that a pruning-knife might have been used to advantage. But these are matters which cannot affect general readers; they will look at the spirit by which the man was animated, and we most sincerely trust that many of them will be lead to emulate his noble example.

Islam: Its History, Character, and Relations to Christianity. By JOHN MUEHLEISEN ARNOLD, D.D. London: Longmans, Green, and Co., 1874. Demy 8vo. Pp. xii., 414.

WE had no knowledge whatever of this work until recently, when the copy of it now before us was placed in our hands. This is the third edition, revised and condensed, with a modified and more appropriate title than that of the two previous editions—*Ishmael*, or the *Bible and Koran*. The former first chapter is altogether omitted in this edition, and the last is perfectly new.

The object of the work is to revive the work of Missions among Mohammedans by extensively diffusing the information respecting Moslems contained in this volume. To aid in the support of Christian missions among the followers of Mohammed, Dr. Arnold devotes the proceeds of the sale of this volume.

The former editions have awakened a considerable amount of sympathy for the doctor's object; one result is the founding of the Moslem Mission Society, designed for evangelizing the Mohammedans. Furthermore, so successful is the pleading of Dr. Arnold that the Theological Faculty of Cambridge, under the leadership of the Regius Professor, Dr. Westcott, has nobly resolved to offer literary co-operation in the great controversy between Islam and Christianity.

A book of such claims as "*Islam and Christianity*" requires for its

author a gentleman of high scholastic type ; and such a gentleman is Dr. Arnold. Moreover, having resided for a considerable time in the East in the midst of a Mohammedan population, whose religion he had carefully studied, and having devoted special attention to the study of the language of the Koran, he has acquired such extensive and minute information on the subject of which he treats as few can claim to possess.

The table of contents places before us an introduction and twelve subsequent chapters. In the first chapter a variety of particulars are detailed concerning the land in which Mohammedanism had its birth, presenting the religious characteristics of its people historically up to the time when Mohammed commenced his career. The second chapter reviews the age and character of Mohammed with an analytical power that cannot fail to excite the admiration of the intelligent reader. That a man not gifted with genius and power, should succeed as Mohammed has done, to impress his religious thoughts and political conceptions upon millions of the human race, is a most surprising event ; but we can easily understand how, in such a country as this, so little should be known of his character and history ; that, however, is not creditable to us, for were Christians generally better informed on this subject Christianity would be more aggressive in Mohammedan lands than it has been hitherto. The third chapter states the history and describes the dogmas of the Koran. The two following chapters indicate respectively what Mohammed borrowed from Judaism and what from Christianity. The sixth chapter describes the sudden spread and success of Islam ; the seventh, its character and influence. The two following chapters discuss the integrity of the Old and New Testament scriptures, and display great research and ability. In the tenth chapter the Bible and the Koran are compared. Given the character of God and the moral constitution of man, the probability of a Divine revelation may be reasonably inferred. Apart from the Bible, there is no book which so nearly approaches this probability as the Koran, but when the Koran of Mohammed is compared with the Old and New Testament Scriptures, the difference is as obvious as the difference between a galvanized corpse and a living man. The eleventh chapter gives a general comparison of Islam and Christianity, and the twelfth, the last, is designated the "Counter Aggression of the Church." This is a most valuable chapter. The thorough evangelical character of the principles which pervade it will be seen from the following extract :—"What is commonly called missionary work, is none other than the carrying out of this great *commission* of Christ, by preaching His Name and planting His Church among all nations ; and if the first great commandment to every creature be this, that we receive the message from God, the second is like unto it, that we strive to render it possible for all nations to believe in the name of the Lord Jesus Christ. Whenever the Church fails to be missionary in its character, suppressing the sacred instinct to expand, to propagate, to multiply, and to fill the earth, she *ipso facto* ceases to exercise one of her most natural and necessary functions as a living body, surrenders her very highest privilege, and what is still worse, she absolutely forfeits her claim to exist. This was precisely the case with certain churches in Asia and Africa, which Islam was suffered to exterminate and supplant."

Dr. Arnold divides the mission field of the world into three divisions, namely—Jews, numbering about 5,000,000 ; Pagans, 800,000,000 ; and Moslems about 200,000,000. The distribution of missionary agency among these three sections may be approximately inferred from the following. In Europe and America there are no fewer than thirty-three missionary societies devoted exclusively to the Jews ; about forty whose agents are labouring in the various parts of heathendom, but until the establishment of the "Moslem Mission Society," which, as we have before stated, is due to the pleading of Dr. Arnold, there was not one *special association* for the purpose of preaching the Gospel to the descendants of Hagar.

Until lately we had no idea that Mohammedans were animated by a missionary spirit, but we are now informed that a proselyting spirit still *burns* in their bosoms, and that to spread their faith is felt to be a sacred duty

not merely by those who are officially connected with their religion, but by all in every class of society, whether governor, soldier, merchant, or mariner.

It is an important fact, and favourable to missionary efforts among Moslems, that a spirit of enquiry is awakened among them. As a class, they are fatalists, and avoid discussion, still there are many who are rising to a height far above this Dead Sea level. Moreover, there is an ever-growing conviction that the sun of Islamism has passed its culmination, and among the Turks the anticipation is becoming more and more prevalent of their political power passing for ever into other hands. It may be, therefore, reasonably inferred that in the mysterious providence of God these facts are designed to operate on the minds of Moslems to prepare them for the reception of Christianity. Dr. Arnold considers that Christian Missions, as at present conducted, seem to be on their trial, and that it behoves the conductors of these missions to seriously consider whether *the good they are doing is being done in the best way.*

We have no hesitation in affirming that if Great Britain were influenced by Christian principle and feeling as she ought to be, a hundred times more missionary work would be accomplished by her. But while many Englishmen are Christians the great majority of them are not.

We all need a deeper baptism of the Holy Ghost, a fuller consecration of ourselves to God. This volume by Dr. Arnold will amply repay perusal. We sincerely pray that it may be a means in the hands of Divine Providence of leading the Church of Christ in the aggregate to something worthy of that Gospel which they profess in relation to that long neglected race whose claims are so ably advocated in this book.

Holiness: Scriptural and Practical: with Prefatory Note by the Rev. J. TINSON WRENFORD, Ph. Dr., Vicar of St. Paul's Mon. London: Hodder and Stoughton. 1875.

THIS little book is by a lady, whose name does not appear. She, however, informs us that for several years she had had earnest longings for blessing, which she occasionally heard of, but could not understand. She ultimately searched the scriptures prayerfully, and then, very soon her eyes were opened to see the provision made for the abundant supply of every need, and for a brighter, closer walk with God. This book is a summary of the Scripture teaching which has brought light and blessing to herself, and is now sent forth with the hope that others may be led direct to the fountain-head of Truth. Our authoress gives a plain but lucid exposition of this doctrine—shows what is God's will in the matter, what are the main hindrances to the attainment of this blessing, what are the means by which believers are sanctified, and then closes with a chapter on the life of faith and its results. The various teachings of Scripture on this great work of grace are not dogmatically asserted, but abundantly sustained by numerous textual references given as foot notes. We commend this little book to our friends. The subject is one in which there is an increasing interest throughout Christendom.

The Friend of China, the Organ of the Anglo Oriental Society for the suppression of the opium trade. London: P. S. King, Canada Buildings, King Street Westminster. No II. April 1875.

THIS periodical is sold monthly at twopence. The first sentence, in the first article of this number on the question, "What the opium monopoly is," is thus expressed, The British Government holds a monopoly of the preparation and sale of opium throughout all its territories in India." In an article headed objections to the opium trade we learn the following. "In India the educated natives begin to criticize our motives. In China we (the British) are generally looked upon as a people strong in war, clever in mechanics, but destitute of the first principles of morality." It would be well if the African trade presented the only instance in which the British government upheld immorality, or proved for its indulgence, but it is not, and of late years the advance of our government in the way of catering to the grossest impurities is humiliating and alarming. Those who take an interest in the opium question will find ample information in this periodical.

The Kernel of Truth stripped of the Husk; or the soul and the spirit of man, and their conscious existence in the intermediate state, by Silas Henn. London, Elliot Stock, 68, Paternoster Row. Price 7d. 1875.

WE have no knowledge of Mr. Constable's work any further than it appears here in quotations; but assuming that these quotations fairly represent Mr. Constable, and we cannot reasonably suppose otherwise, our author has decidedly the advantage. Mr. Henn clearly establishes the conscious existence of the soul of man after death, whatever be his moral character; from which we would infer that he holds the doctrine of the eternity of future punishment; for to punish, or as some would say torture a human being, for a limited time and then annihilate him seems to us contrary not only to humanity but every principle of justice. "*The Kernel of Truth*" is a helpful contribution to correct views on the subject.

The Lay Preacher, a Miscellany of Helps for the Study, Pulpit, Platform, and School, edited by Rev. JAMES E. HARGREAVES and Rev. JOSEPH S. EXELL. Vol. II Nos. 13-17. London: Elliot Stock, Paternoster Row, E. C.

THE *Lay Preacher* is an ably conducted periodical, and justly merits its designation, a miscellany of helps for the study, pulpit, platform and school. Preachers of all classes and grades are in these days amply supplied with preaching material. Everything but brains now teems through the press and if they do not come in this exudation their ripest fruits do; these we may legitimately buy; to attempt to purchase those would suggest we had none of our own. He must, however, have a very small quantity of them who cannot utilize the contents of the "*Lay Preacher*" to the advantage both of himself and his hearers. Other faculties than memory are required for a profitable use of the "*Lay Preacher*." When the understanding appropriate what appears in its pages, and the imagination reconstructs the material thus acquired so as to fit in to the self that uses it, there is nothing of which any man need be ashamed.

A Night with Moody and Sankey:

A Service of Christian Song, by the Rev. WILLIAM FRANCIS. With musical illustrations of hymns sung at their meetings. Appropriate readings accompany each piece. Two editions are published, one in the old notation, the other in Tonic Sol-fa. They are sold respectively at fourpence, and with music only at twopence. These works may be had from Mr. Symons direct post-free on receipt of price, or through our own book room.

We have also received from John Haddon and Co., 3, Bouverie St. Fleet Street, London, E. C., Part I. of the following musical publication, *Hymns and Tunes for school and sanctuary*, being a collection of the most popular Hymns, Chants and Anthems suitable for public worship, Sunday Schools, Anniversaries, and the Family Circle, price four pence.

We also call attention to—A Map of the Primitive Methodist Connexion showing the circuits and missions in Great Britain and Ireland, 1875. This is a neatly prepared map, instead of dividing England into counties, it is divided into what we technically call districts. The boundaries are distinctly marked and coloured. Those of our friends who are opposed to denominationalism in education will, we hope, not feel shocked at this piece of denominational geography. Unless a person is more than ordinarily acquainted with the geography of England, he can only form a confused idea of the relative position of our connexional stations; but he will have no difficulty in determining their location from this map, for our circuits, branches, and missions are severally indicated by appropriate signs. Many of our stations do not appear on an ordinary map of England, and there are some which we query whether they appear in our most elaborate ordnance survey maps. For this map we are indebted to the Rev. J. A. Noble, of Driffield, of whom it may be obtained.



F. Mott 182

Dennis Hendall

Born March 4, 182

THE
Primitive Methodist Magazine

JULY, 1875.

Christ Jesus.

BY REV. JOHN SHARPE, RETURNED MISSIONARY FROM AUSTRALIA.

WE ask the attention of our readers for a short period to-day, while we attempt to give a brief, and of necessity a very imperfect summary of the history and character of Jesus. If it be true, that this history and character is now before the minds of men, as nothing else has ever been or can be before them, and if it be still further true, that the history and character of Jesus are the best, the only full and complete illustration of Christianity on the one hand, and the most satisfactory evidence of the divine origin of that Christianity on the other,—that faith in Christ, and faith in Christianity must co-exist, or else perish together; in that case the subject we are about to consider must commend itself to every serious thoughtful mind. In looking at Christ, and in trying to form an estimate of him, it may be well, sometimes at least, to regard him more as he appeared to the pious of his own time than as he appears to ourselves. We do not mean by this, that the testimony of eighteen Christian centuries is to be ignored or forgotten; nor that this testimony does not supply a vast mass of the most powerful evidence in support of his claims; but we think, that if we can succeed in placing before our minds anything like a true image of the *real Christ*, as he appeared to the men of his own time in general, and to his own chosen apostles in particular, we shall be better able to understand this testimony. It will be needful for us to remember, at least, some of the circumstances which preceded the advent of Jesus. We cannot forget how long and how earnestly the Jewish people expected the Christ. Nor can we forget that this expectation was based upon a divine promise, clearly stated and often repeated—a promise which became “a precious inheritance, and which they handed down from generation to generation.” This expectation had been fanned and fed by an uninterrupted stream of prophecy. Beside Judaism itself was a preparatory dispensation—“It points to an end beyond itself, suggests a grander

thought than any in itself; its glory precisely consisting in its constant looking forward to a glorious future which was destined to surpass it. An immense hope permeates its institutions, its sacred books, its history—a hope confined not to itself, but the universal hope of man.” Of this hope Christ was the centre, the substance. Hence the Jews had expected him, had hoped for, and looked on to his advent as they had never expected anything else. For three thousand years and more, his coming had been to them of all hopes the highest, the one most tenaciously and intensely cherished; it lay deep in the nation’s heart, and took a firm hold upon its life; so that to them, as it has been well said, “Each victory, each deliverance, prefigured Messiah’s work; each saint, each hero, foreshadowed some separate ray of his personal glory; each disaster gave strength to the mighty cry for his intervention: he was the true soul of history, as well as the poetry and prophecy of Israel.” Nor was this all, those hopes were in some measure shared by the heathen themselves. Both Heathenism and Judaism had long been awakening, and stimulating hopes in men’s hearts of some great Restorer. After the voice of prophecy had been hushed for the long space of *four hundred years*, after ages of the most intense expectation, Jesus was born! His birth was altogether different from that of other men. Differently brought about, and attended by many strange and supernatural circumstances. At the age of twelve years he was found to possess superhuman wisdom. He spake of his Divine Father, and claimed to be related to him in such a way as no human being had ever before attempted, and he used language when speaking of himself, which would have been blasphemy on the lips of the greatest prophet that had ever lived. When little more than thirty years of age, he asserted that “He was before Abraham,” that “Abraham desired to see his day, saw it and was glad.” “With his hand upon the Jewish canon, he could look opponents or disciples in the face, and bid them ‘search the Scriptures,’ declaring ‘they are they which testify of Me.’” His life was in perfect harmony with his miraculous birth, and his not less extraordinary claims, it did not belie the promises of which his birth had been so full. His life, therefore, was one of unearthly beauty, perfect purity, unwearied activity, vast power, uncommon tenderness, and of unprecedented love and benevolence. As a *teacher* he stood alone, as far above all human teachers, as the heavens are high above the earth. He taught as never man taught. His lessons, both for the truths which they contained, and for the way in which those truths were illustrated and enforced, stand without a rival. He claimed to be “*the truth*,” and to have come from heaven to teach it. Those who came in contact with him felt how superior he was to all others. In his teaching there is no attempt at display, no straining after effect, no pandering to the public taste. His words were clear, simple, self-luminous, and down, to the level of the most ordinary capacity, and yet, notwithstanding this,

they ranged through earth and heaven at once, going down to the deepest mysteries of man's moral being, and up to the thoughts and purposes which revolved in the heart of God himself. "His doctrine was beautiful as the light, sublime as heaven, and true as God." What all other teachers had laboured after, and failed to reach—what they had taught as opinion, as conjecture, as uncertain ; or what they had reached only by long and painful methods of investigation, he understood, intuitively understood, without effort, and that the most perfectly, and at once declared it without doubt or hesitation. His manner was calm, quiet, self-reliant, natural, and dignified. His words and thoughts met the deepest yearnings, of human souls, as nothing else had ever been able to meet them ; they lit up many of the most solemn and awful mysteries with which man had ever found himself in contact. "He took up" (using the words of Liddon). "instructively a higher position than he assigns to any who had preceded him in Israel. He passes in review, and accepts or abrogates, not merely the traditional doctrines of the Jewish schools, but the Mosaic law itself." Still, many of his practical lessons, grew up, and were derived from the circumstances by which himself, and those to be instructed, were at the moment surrounded, and were fresh, beautiful, and potent, to an extent which has never been equalled. He demanded for his own teaching, the attention and reception of all who should ever become acquainted with it, and declared in the most solemn and emphatic manner, that salvation or damnation would be the inevitable consequence of receiving or of rejecting his words ! He was the greatest *worker*, as well as the greatest teacher. Many of his works were as uncommon as his words, and most clearly indicated that he was possessed of a vast and awful power, the like of which no human being had ever wielded. "He went about doing good." He mixed with men, held intercourse with them, invited and encouraged them to approach him. Sat with them in their homes, eat with them at their tables, talked with them by the wayside, and on the sea shore, wept when they wept, and rejoiced when they rejoiced, and took the most deep and lively interest in everything which really concerned them. Yet he was altogether separate from them, and maintained an undisputed superiority over them. He sought out the afflicted, the ignorant, and the miserable, in order that he might carry to them health, instruction, and happiness. He was the Good Shepherd, who went after the lost sheep. "He came not to destroy men's lives but to save them." "Not to call the righteous but sinners to repentance." "Not to be ministered unto but to minister and to give his life a ransom for many." He healed the sick ! The worst forms of leprosy, palsy, and fever disappeared at his touch. He spake and light streamed in upon eye-balls which up to that moment had been sightless. He unstopped ears which had been sealed up in life-long silence. He expelled demons from human souls, which they had made their den, and which

they had polluted and cursed by their presence. He raised the dead, proving that he held "the keys of *Hades* and *Death*." He read men's thoughts, and in the most direct and authoritative way, forgave their sins. He described in unequivocal language, and with unerring exactness the circumstances of his own death and resurrection; the terrible calamities about to overtake the Jewish nation in consequence of their rejection of him; the certain progress and the ultimate success of his kingdom among men. He declared that the "hour should come when all who were in their graves should hear his voice and come forth." That "He should come in his glory and all his holy angels with him." That "He should sit upon the throne of his glory" and judge all nations. So that, looking at his works, and looking at his own claims, it really appears, that he had in a word, all the forces of nature under his control, while at the same time, all the secrets and all the solemnities of the great future were spread out before him. And yet this most awful power was never employed except for the benefit of men. Once, and only once did he curse, and that curse blasted the fruitless tree down to the very root. The patience, fortitude, self-sacrificing love, and calm compassion which he displayed at his death; all the circumstances attending his resurrection and ascension; the way in which his apostles were qualified for and rendered successful in their work; the progress of his cause in the world; the way in which it has taken hold upon nations, raised them, enlightened them, blessed them; the influence it has exerted upon their characters, laws, literature, morals, and upon all their public and social intercourse; its standing in the world to-day, the agencies it is employing, the institutions to which it has given rise, the various works of mercy and benevolence in which it is engaged; the magnitude and grandeur of its enterprise, viz., the redemption and happiness of an entire earth; this, all this, and much beside, are but so many parts of one sublime and harmonious whole. Admit that Jesus is the Christ, and all is clear, all is intelligible. In his birth, life, character, and works we have the key to the whole. But deny he is the Christ; and gospel and history become alike a tangled, inexplicable maze. Looking then at the life of Jesus so far as it is unfolded in the Gospels, looking at his character, at his claims, at his teaching, and at his works, we feel in our heart of hearts, what Peter did when he said, "*Thou art the Christ, the Son of the living God.*"

Divinity.

A SERMON BY H. BRINING.

How shall we escape if we neglect so great salvation.—Heb. ii. 3.

(*Concluded from page 326.*)

II. *The Neglecters of this Salvation.*

From what has been said, we might be led to think that this salvation had only to be offered to awaken desire; but this, we are sorry to say, is not the case, for there are thousands who hear, and, in some sense, understand the word, that do not obey the invitations of the gospel, they are apathetic or hostile. "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." For "the whole world lieth in wickedness." Such, we apprehend, is, with few exceptions, the real state of things, and hence men neglect their souls and disregard the sovereign authority of their Maker. But let us specify certain classes who neglect this salvation. We observe that the thoughtless and indifferent hearer of the gospel is a neglecter of this salvation. For if it be true, as the apostle affirms, that "faith cometh by hearing, and hearing by the word of God," then it follows that the gospel is announced, and that it should be heard and received, not as the word of man, but, as it is in truth, the word of God, and hence it is a matter of the greatest importance how we hear. Many hear the word unprofitably, because they enter the house of God without either a proper motive or a suitable disposition. They neither love God nor have they any desire to honour his name, nor any special wish to be benefited by what they hear. They come for the sake of change, or that they may have an opportunity of extending their knowledge of persons and things for mere worldly advantage. I once knew a man that regularly sent some of his family to church and others to different chapels that he might extend his commercial relations and increase his wealth. The careless and the indifferent hearer is so intensely occupied with the frivolous, the quaint, and the foolish, or with certain peculiar notions of his friends, himself, and others, that he cannot, although he is in the house of prayer, perform those duties which he professes to respect. If his eyes are not in every part of the chapel, his thoughts and his imagination are at large, and so diverted from their proper objects, that he hears but little of the sermon, and what he does hear is instantly dismissed, unless it should be some brilliant passage which pleases his fancy, or some powerful declamation that is suited to his neighbours. We speak to this hearer of his soul and of its vast connec-

tions with eternity. We tell him of his state, and remind him of his fearful condition as a guilty, polluted, hell-deserving sinner. We humbly entreat him to repent, and to ask for pardon through the atonement. We urge the necessity of an immediate application to the Saviour ; but, ah, we often leave him careless of his state and unwilling to be saved, regarding the announcement of the gospel, if true, as a subject that may be conveniently postponed to another season. Now, we need not tell you that such hearers of the word are neglecters of this salvation, for were they anxious about their souls they would pay attention to the word of truth, they would hear it with an inquiring mind. They would be teachable and often be found at the feet of Jesus, listening with a staid and earnest mind, hearing in faith with proper attention, with self-application, and with that humble devotion which is essential to a clear and good understanding.

And then we have the lukewarm professor. This individual does not actively oppose, openly despise, nor yet inwardly scoff at the Word. He knows that the gospel is a truth, but it is a truth that he does not properly value, justly appreciate, nor humbly obey. His heart is cold and indifferent, and hence he carefully avoids the offence of the cross and purposely shuns that which the world calls the extravagant and the ridiculous in religion. If you speak to him about the way of life, you will find that he has no sympathy with the humble, self-denying followers of the Lamb. He never joins with the energetic, the constant, the resolute. When he approaches the throne of grace, his aspirations are neither long, warm, nor earnest. You cannot charge him with open or violent acts of transgression. Still the holy precepts and the ever-enduring treasures of the kingdom are neglected by him, and yet he would be thought a wise and prudent Christian, and would probably regard with indignation any man who should dare to question either the sincerity or the genuineness of his religion, or that viewed him as a neglecter of this salvation, although his best and most earnest attempts to serve his Maker are evidently too cold and insipid to justify the slightest hope of anything like a suitable preparation for a better world ; and where this is wanting there must be an omission and a culpable neglect of divine and holy things.

But we have another, and, we fear, a more numerous class of neglecters among those whom we would designate the loquacious or talking Christians. Wherever you meet with these apparently pious individuals, you must prepare for a long confabulation about the way to heaven, for the precious things of the kingdom are always on their lips. We by no means say that the Christian should not speak of his Saviour, or the way of life ; this is a part of his duty. When the Almighty gave his law to Israel, it was that they might know it for themselves, and that they might teach it to their children, and hence the divine mandate,

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." "I will bless the Lord," says the Psalmist, "at all times; his praise shall continually be in my mouth." And again he says, "I will go in the strength of the Lord; I will make mention of thy righteousness; I will speak of the glory of thy kingdom, and talk of thy power, and of the honour of thy majesty, for thou hast done great things. My soul and my tongue shall rejoice in thee." It is the duty of the Christian to rejoice in the Lord and to joy in the God of his salvation. We say nothing against this, and hence our remarks are not intended to discourage the proper exercise of praise either in public or private. What we condemn is simply a talking religion, a religion of the tongue, a religion that is all tongue and no heart, praising God with the lips and dishonouring him with the heart. We look upon such a profession as vain, and therefore confidently affirm that there is a wide difference between loving Christ and merely talking of him, or between those that are disciples in profession and those who are Christians in practice. The former says much and does little, the latter says little and does much, and hence very noisy, showy Christians are often the greatest cheats.

And what can be more abominable or wicked in the sight of God than to boast of our attachment to the Saviour and yet wound him by our disobedience in the house of his friends. The great want of our times is a religion of works, resulting from inward life, Christ in you, for when the love of God is shed abroad in the heart, it becomes manifest in the life and conduct of its recipient. Show me a man without the internal and the external evidences of the new birth, and you bring before me a neglecter of this salvation. Well, but, say you, he is a professor, he talks a deal about the love of Christ, he often preaches to others, and is such a one wrong? Jesus says, "If ye love me, keep my commandments." If any man be in Christ he is a new creature. If you have not the life, and truth, and power of divine grace within you, you are neglecting this salvation.

And then, further, we observe that they neglect this salvation who neither practice nor enter into the enjoyment of what they know of it. If the gospel had said nothing about repentance nor of faith in the Lord Jesus; if it had never exhorted us to put away our offences and to turn unto the Lord with full purpose of heart; if it had never invited

us to come to Christ, nor insisted on our efforts to overcome the world ; if pardon had never been offered to the guilty nor holiness to the unclean ; if we had never been told how suitable these blessings are to our state, and how willing the Saviour is to give them to us on our application to him, and how happy and free we should be when we had obtained them : if we had heard nothing whatever about these things, we should not be charged with neglecting them ; but we have heard the invitation which has been given. The good Being has often knocked at the door of our hearts, but we have kept him out until his locks have been wet with the dew of the night ; and what is this but rejecting the overtures of mercy ? what is it but adding insult to insult ? what is it but openly and deliberately rebelling against God ? And be assured, while you thus act, you are neglecting this salvation.

And then we remark that they neglect this salvation who strive to substitute any other means, or who hope to find deliverance in any other way. I sometimes wonder what proud impertinent sinners want. Are they not ignorant, blind, and guilty ? Is there not an utter impotence in their best and highest efforts ? None of them can redeem himself or give a ransom for his brother. They have a Saviour provided for them who is kind, and strong, and merciful, and both able and willing to save them. What did Jesus mean when He said " I am the way, the truth, and the life ? " Did he mean to insinuate that there was another way equal to this ? or did He mean to say that He was the appointed, the approved, the only acceptable, and therefore the proper way, the way which prophets, apostles, and martyrs trod—the high, the holy, the safe, the pleasant, the happy way ? Then what do you want ? If you come here, if you approve and accept this way which the Father has contrived, you will find peace and pardon ; nay, more, you will be blessed with the most alluring prospects of the better world ; but if you stay in the house of bondage, or attempt to make a way of your own, you will remain under the withering sentence of the law, doomed by your own improvidence and folly to the regions of everlasting night. For who can save a sinner that neglects and despises this salvation, and how is such a one to escape ? Hence we notice—

III. The question propounded by the Apostle, " How shall we escape ? " which implies the sin and danger of slighting so great salvation. The question you will observe is not only emphatic in its assumption, but positive in its anticipations. It does not entertain the idea of an escape, but contrariwise points to the utter impossibility of the thing ; and hence we see the folly of neglect. If it had been a matter of no importance, or a subject of less wisdom, then the guilt of neglecting it would have been comparatively small ; but to neglect a salvation that is so great, a salvation contrived by the wisdom of God, a salvation announced in the beginning of time, predicted by the prophets, pro-

claimed by angels, bought with the precious blood of Christ, preached by the Apostles and their successors according to the directions and under the authority of their Master, why to neglect this and then to hope for a way of escape is the most extreme folly. Do you suppose that the Almighty will again sympathize with rebels, or that he will reverse the order of your accountability? Or that he will ultimately recede from his avowed purpose to punish the guilty? He is not a man that he should lie, nor is he the son of man that he should repent. Hath he said and shall he not do it? Hath he spoken, and shall he not make it good? Are you hoping and trusting that you will have strength to endure his vengeful rod, or to be proof against the strength of everlasting burnings? Oh, listen to the question which the Almighty puts to you, and try to comprehend it, "Can thine heart endure or can thine hands be strong in the day that I will deal with thee?"—Ezek. xxii., 14. Do you hope to elude his omniscient eye by flying in the season of your extremity to some unknown or forgotten region of his vast and boundless empire? Ah! whither will you go from his presence? for mountains, and caves, and rocks, and seas hide not from him. But the text has yet a stronger import, as is evident from the comparison which is drawn in the context, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape?" If their offence was high and aggravating, ours is higher! If they were punished for neglecting the opportunities that were afforded them under the law, can we reasonably expect to be freed from the punishment which awaits the impenitent under the gospel? If the Almighty had never offered you the means of deliverance you might have had a hope for the future. But this is not your case, you have both the law and the gospel. And if those that despised the law of Moses died without mercy, of how much sorer punishment shall they be thought worthy of that have despised and neglected the gospel! O, think of the day "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ;" who shall be punished, not with the annihilation of their being, "But with everlasting destruction," or the loss of eternal happiness. O, how solemn and august will be the appearing of Christ! How tremendous the doom of sinners! How happy and transporting the prospect and the reward of the saints, for while He appears as the avenger of unpardoned guilt, "He comes to be glorified in his saints!" Happy souls who believe and obey the divine testimony, and who are found loving the Saviour to the end of their days! May we be of that number.

The Pentecostal Life.

THE subject of the "higher Christian life" is taking hold of all climes in all lands. It is thus that God's "kingdom will come," and his "will be done on earth as it is in heaven." The following is from a paper read by a Rev. Professor of the Dutch Reformed Church in the Cape Colony:—

It devolves upon me on this occasion to commence a brotherly conversation on the "Hidden Life." Will you allow me, by way of approaching this most weighty subject from a definite point of view, to call it the Pentecostal Life? I need scarcely tell you that I mean by this the hidden, inner life, just as it existed among the first believers, when baptised with the Holy Ghost. That which before Pentecost the Apostles and their fellow-believers knew of fellowship with God, was but preparatory to that glorious life which filled their hearts, and streamed into the outer world, with the outpouring of the Holy Ghost.

We live under the highest dispensation of grace, the dispensation of the Spirit. But we cannot possibly know the loftiness of our privilege unless we are partakers of its characteristic blessing. Bearing in mind the purpose which has brought us together, our common up-building in the Lord, I would fain stimulate you by a few simple remarks. Presuming that you have gathered from the Apostolic writings what the Pentecostal life of the first believers was, I invite you to descend with me into the heart, that we may ask ourselves the following questions:—

1. *Is our faith already grown up into "full assurance?"* Is it our testimony likewise, I know that I am passed "from death unto life" (John v. 24); "I am persuaded that no creature shall separate me from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39); "I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1)? Does our faith become ever-increasingly an inward seeing of the things which we believe? Do we "with open face behold the glory of the Lord?" (2 Cor. iii. 18.) Is the truth which we believe so near to us that we walk in its light and power, under the abiding operations of its glorious might? Are we "changed into the same image from glory to glory?" Has the truth become so closely identified with our inward existence as the food on which we live is assimilated with our body?

Where these things are, there, in the apostolic sense, in an ever-growing degree, is the "full assurance of faith."

2. *Have we entered the steadfast rest which an unbroken oneness with Christ brings with it?* There is nothing on earth or in heaven higher

than this oneness. The soul that lives in it has received the loftiest gift that God can bestow, or it can enjoy; it keeps its everlasting Sabbath amid all the storms that may rage around it. Nay, adversities and tempests serve but to reveal more clearly to the soul the rest it enjoys in Christ, and to introduce it more deeply into its fulness. In all circumstances "the peace of God which passeth all understanding" keeps our "hearts and minds through Jesus Christ" (Phil. iv. 7). The soul in compact with Christ knows what it has in God; its possessions do not enlarge indeed, but its capacity to enjoy them ever increases; and hence its growing hunger and thirst after God. How could it, like one unsatisfied, pursue the highest good as if lying at a great distance from it, when in its inner experience that word of Christ is fulfilled:—"If any man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). The soul that realises this has entered its heaven upon earth.

3. *Is our life a course of progressive triumph?* Sin in us is mighty, and transcends all creature power. "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. . . . The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. vii. 24, 25; viii. 2.) Has this triumphant testimony already become ours by happy experience? Do we live, not under the humbling impression of the power of sin within us, but in the joyous conception of the power of the indwelling Spirit? Is our daily life a proof of this great truth, that as Christ is risen "from the dead by the glory of the Father," so also we, by union with him, "walk in newness of life?" Is our personal holiness, in a word, the manifestation of the Saviour's triumph over sin and death?

How entirely different is this Pentecostal life from the sighing state of such as are constantly oppressed with the fear of sin, as too strong for them, and frequently striking them to the earth. Even if they should rejoice in the consciousness of being "accepted in the Beloved," yet they lack the joy and courage of those who "walk in the light as God is in the light." And how sad is their want of necessary power to accomplish the work of God! Alas! with them it is as with the sick soldier, who, instead of vigorously pursuing the campaign, has found his way into hospital, and is under the physician's charge.

4. Yet another question. *Does our inner life flow out like a fountain?* How easily and naturally the spiritual life streams onwards, where Pentecost has come to the soul! In that case the word of the Lord has been fulfilled: "The water that I shall give him shall be in him a well of water springing up into everlasting life." (John iv. 14.) Totally otherwise is it with us when God's Spirit does not dwell in us in Pente-

costal measure. Then our religious life, so far from streaming forth with the force of a fountain, is like a well indeed, but a deep one, out of which the water has to be drawn up with many a broken effort. Take prayer as an illustration : how often has one to urge oneself to it ; and what in too many instances is the result of all this urging ? What but that we utterly exhaust our energies in efforts to realize the power of prayer, only to discover that the gift of prayer has for us degenerated into a dead form !

Not so is the life of Pentecost. In it prayer wells up from the heart with perfect naturalness and with ever expanding fulness,—nay, we pray in the Spirit. Prayer now grows with the growth of the inner union with Christ, and becomes more and more living and blessed ; in short, is the breathing in of what flows from God into us, and the breathing out of the deepest sensibilities of our nature towards the source of all blessing and grace. Happy he, who, in the power of the Spirit, advances from step to step, from degree to degree, in this life of prayer, till at last he breathes out his spirit into the bosom of his heavenly Father.

Thus then I have briefly depicted four out of the many characteristics of the Pentecostal life. I might end here. But I presume that the question has suggested itself to one and another,—What is it that prevents so many believers from attaining this glorious experience ? Let me throw out four thoughts by way of reply.

1. *We lack the necessary earnestness.*—Persons allow themselves to be seduced into a state of contentment with what they *wish* to be ; or, what is worse, they lose their relish for the highest things, through setting their affections, not “on things above,” but “on things on the earth.” Let no one imagine that he will receive this Pentecostal life unless he desire it with unspeakable longing, as the most precious thing that he can imagine for himself. Indeed, he must arrive at a state of mind in which he can no longer rest in any condition, not even in *grace* already received, without that infinite union with Christ which commences with this spiritual condition.

But I know there are those in whom this earnest desire for such an attainment becomes stronger and stronger, and yet they do not realize it. Why not ? Because,

2. *Their ignorance keeps them back from it.*—Of such ignorance they are probably unaware. They understand the word, possibly, according to the letter, but they apply it wrongly ; or they mix it with traditional conceptions which cannot be harmonized with it. As with the forgiveness of sins, so it happens over again in this matter. How many a troubled soul, after learning from youth upward the doctrine that *of grace* sin is forgiven, has, after all, given evidence of having grasped the letter only of this truth, when it came to the question of its actually receiving the forgiveness of sins as God's gift.

3. Then again, most intimately connected with this defect in spiritual knowledge is *want of faith*. There are those who do not believe that this Pentecostal life is possible. They measure divine grace by their own scanty thoughts, even though they thereby come into direct conflict with that word of God which they profess to accept. Or they believe that others may possibly attain to this higher life, but it is impossible for *them*, in consequence of their native character, or the trying circumstances in which they have to move. Or perhaps the faith which they exercised for the laying hold of this great blessing of all, was but in appearance an act of faith; or else their confidence gave way to unbelief at the hour of trial.

4. Do you know, however, why it happens that thoroughly well-intentioned souls sometimes remain long in a state of suspense and uncertainty about this all important matter? *They lack communion with others who experience this Pentecostal blessing*. The Apostle's rule is that we should bear such a relation to each other like that of members of the same body; it is God's order that each should be helped and strengthened by the other, and thus, whilst one strengthens another, he is in his turn confirmed in the grace which he has already received. How short for many a one would the way be to completeness in all the will of God, if he had some friend, who, comprehending his condition, could point him in the right direction!

In conclusion, do you agree with me that our primary need is to walk in the freshness of this Pentecostal life,—before God, before the Church, and before the world? That the Church would be more benefited thereby than by the ablest governmental decisions, without the power of such a life? That, above all, God has in all ages wrought the mightiest results by means, not necessarily of large and influential gatherings, but of men “full of faith and of the Holy Ghost?” If so, then we are of one mind that to this it must come: we must of set purpose meet one another in God's presence, with the loftiest object in view of which we can conceive, namely—to receive the life of God in our souls in its highest form, and constantly increase therein. Are there those among you who are athirst with intensest longing for this realization of the heavenly calling? Brethren, “Quench not the Spirit” of God; allow Him to “lead you into the land of uprightness.” Your ease now, your fruitfulness in time to come, your glory hereafter, are all involved in the attainment of this blessed experience.

Pastoral Visiting.

IN the efficient performance of pastoral duty lies one of the strongest elements of success which a minister of the Gospel can wield, yet with how few is its importance appreciated. The demand for popular preaching, and the impression that it is only in one's study that such preparation can be made as will meet this demand, compresses into the narrowest compass the time given to pastoral work, and ignores its usefulness as a means of accomplishing what should be the great end of every pastor, viz. : the salvation of souls.

That every man who professes a call to the ministry, and occupies a relation to society, so responsible—so powerful for good or ill—should cultivate in the highest possible degree an aptness to teach, in order that he may rightly divide the word of truth, and give to each of his hearers a portion in season, is what no man who realizes the weight of his obligations to Christ will forget; but it is a mistaken idea which supposes that it is only from written books and close application to private study that pulpit preparation can be acquired. Books are helps that should not be despised or neglected, and particularly should the Book of books—that quiver always full of arrows—be taken into the inner chambers of the soul, to be first and most frequently sought as the storehouse where God's treasures of knowledge are kept, and where our brightest armour is hung; yet besides those upon the shelves of libraries there are books abounding with instruction, the study of which is essential to the pastor who would healthfully feed the flock of Christ. Every human life is such a book, and each life a book differing from all others. Upon the pages of no two lives are the same characters written; they differ as widely as do human countenances. How needful is it, since the inscriptions upon those pages may, under God, be so largely determined by him, that the spiritual teacher of men should make them his constant study also. The shepherd must know his flock so well that he can call them by name, which implies a particular apprehension of the individuality of each—if he would preserve the fold intact. The physician, if he would treat his patient intelligently and successfully, must know not only his disease, but something of the constitution upon which it is preying; and so of the pastor: if he would win his people to Christ, and build them up in Christ, he must know them, not in the general sense only, of being able to recognise them by name, but he must get into those chambers of thought, experience and condition that are bolted and curtained against the public gaze. Such is the obstinacy of unbelief, such the fondness of self, that

all the public avenues to men's hearts are so filled in with defensive armour that he who would carry the fortress must discover its secret passages, and through them bear the living truth that will bind the strong man armed, cast him out, and spoil his goods. Such an acquaintance no pastor can make in the brief interviews that the Sabbath and the street or public gatherings of a denominational or general character afford. It is in the home life of a man that he appears what he is. Away from home, most men wear cloaks, and appear not themselves but in disguise. If the disguise becomes familiar, it is because their powers of invention fail, not that they intend to become known. But in the presence of one's family there is too sharp a sense of the hypocrisy of the act to admit a garment found to be so convenient among strangers. Hence, to know men, to understand their wants, to be prepared to direct wisely, to prescribe accurately, we must know their home life, and this knowledge can be acquired only by visiting them in their homes, and becoming acquainted with the conditions by which they are surrounded. It is said that every household has its haunted chamber, by which we suppose is meant that every family has its own secret trouble to bear. From the nature of his office the pastor is more likely than any other to be looked up to as an adviser to direct and a friend to sympathise in such cases, and among the various services he may render to his people those which refer to the sacred privacies of life are not the least important. It is in being ready with the right word of counsel at the right time, or in extending the hand of sympathy to an overburdened pilgrim—as Christ directed the disheartened fisherman, caught the hand of a sinking Peter, or came upon the mourners at Bethany—that the most direct and permanent good is done, and the firmest hold is taken upon the esteem and gratitude of one perhaps just ready to perish. But to be able to do these kindly offices wisely, and to anticipate the individual wants of his congregation, the pastor must give such close and systematic attention to this home work as will introduce him into their inner life and character. It is in this sphere of duty also that the way may be best prepared for revivals in the Church, and awakenings among the unconverted. We think it may be accepted as an axiom that a good pastor is always a good revivalist. He may be but an indifferent sermonizer, neither eloquent nor learned, nor brilliant in any of those points that make up the popular preacher, but he will win souls to Christ, and build up believers. He will succeed where the brilliant man fails, while it is very seldom that a good pastor is found complaining of an insufficient stipend. In this we do not mean to disparage the value of pulpit eloquence and oratory, or to depreciate the work of studied preparation in the sense in which this phrase is generally understood; but we do hold that from the daily experience of men may be gathered the very best material for sermons, and that those grow

most into life, and carry the weightiest inspiration, which are constructed upon a prayerful and observant apprehension of the mental and spiritual necessities of the individuals to whom they are delivered. We care not how talented he be, the minister who neglects or ignores his pastoral work will find his labours comparatively, if not altogether, fruitless. He is preaching to people whose lives he is a stranger to, and whose sympathies he cannot command. No doubt the success of the eloquent and inspired Paul may, in a great measure, be attributed to his preaching of the Gospel, not only to the multitude who gathered to hear him, but also from house to house.

He did it unto Me.

WHAT a solemn, impressive, and affecting scene is that portrayed in the twenty-fifth chapter of Matthew! When life, with its trials, duties, and responsibilities, has closed; and we stand before the Judge of all the earth to give an account of our stewardship, how utterly insignificant will then appear all the annoyances and vexations of our probationary state to which we have given such undue prominence, and about which we have often made ourselves so unhappy. Then the conflict between duty and inclination, which has made the sense of our accountability so burdensome, and occasioned us so much needless perplexity, will be free from the glamour of sophistry that human selfishness has thrown around it; and we shall be amazed that what is so wondrously clear should ever have appeared so nebulously hazy. What more blessed words of commendation could we desire for our works of love and beneficence than these: "Inasmuch as ye did it unto one of the least of these *my brethren*, ye did it unto me?" And this is also a part of the hundred-fold compensation that is promised to those who forsake all for Christ, and serve him with a single eye to his glory. Even in this life is the recompense almost infinite; and we might advocate works of love and mercy upon purely selfish grounds, the feelings of joy and peace resulting from the bestowal of happiness upon the sad and suffering, being ample reward to the pure in heart for any self-denial that may have been practiced. But a higher, nobler motive is presented to the Christian. No matter how poor, obscure, or helpless the human object may be, he is the representative of the world's Saviour; and the smallest deed of kindness shown to one of his feeblest brethren is accepted by him as a personal kindness, and will in no wise lose its reward. Could we wish a greater

stimulus to works of love, patience, and self-denial? What so effectual to repress impatience, repinings and murmurings at the frequent demands upon our time, means, and sympathies?

This world is full of sin and sorrow, and the unfortunate victims of human depravity and man's unkindness and injustice will present their claims to the Christian for sympathy and redress so long as he is a sojourner upon the sin-cursed soil of the earth where the devil yet holds dominion. We are told that the poor will never cease out of the land; that we shall have them always with us, and whensoever we will we may do them good. Why is Satan allowed to exercise his malignity upon so many unfortunate individuals? And why are all their plans thwarted, their efforts in their own behalf futile? Is it not that we out of our abundance—yea, often of our superfluity—may relieve Christ's brethren for whom he has died? And should we do this grudgingly or of necessity? Are we not assured that he loves a cheerful giver? That we are afforded the inestimable privilege of making an infinitesimal return for his innumerable benefits. Surely, the poor have trials and hardships enough to bear without increasing them by any manifestation of niggardliness or ungracious spirit on our part. Is the constant struggle with poverty nothing? Are the taunts, slights, inuendos, and open accusations of those abounding in wealth agreeable ingredients in their cup of bitterness and humiliation? Can we add one feather's weight to such suffering? Suppose we must practice our proportion of self-denial in order to relieve, is that anything compared with the aggravated sorrows of earth's hapless ones? Will we ungraciously slam the door in our Saviour's face, and accuse him of being an imposter? With equal truth and pathos has the poet said :

"Man's inhumanity to man
Makes countless thousands mourn."

Would that we could believe this inhumanity confined to the unregenerate portion of God's human creation, but we are constrained to admit that many who have never experienced redemption's great blessings, often manifest the graces of love and benevolence in a far more beautiful and commendable spirit than do some of those who profess to be recipients of the highest gifts Infinity can bestow. We know there is great diversity in natural character; and that even grace does not *eradicate* the unlovely traits of human nature. It only modifies and keeps them in subjection until we are transformed into the divine image; and we need not be surprised to see occasional manifestations of moral deformity on the part of Christians that are only paralleled by the worst of human beings. But these *are* only occasional; they are not the rule; and these deviations, and the manner in which they are received by the majority of Christians, prove that regeneration does subdue the evil in moral character, even as the promised re-creation will restore this fallen world to

its pristine condition. So, we have a right to expect some evidence of this change. When such an unlovely spirit is displayed, then, we can only attribute it to thoughtlessness or ignorance as to what is duty. Such thoughtlessness and ignorance are themselves criminal.

Many have fallen into a habit of complaining of every demand upon their time, wealth, influence, or sympathies. They do not seem to realize that they are talents bestowed upon them for the general good of mankind, and not for their own exclusive benefit. Could they feel when they relieve every kind of misfortune, that they are ministering succour to him to whom their all has been consecrated, no more would such thoughts fill their hearts, or such utterances soil their lips. How gladly, if our mental vision could see Christ's image in every fellow disciple, would we assist the poor and needy to the extent of our ability! How kindly welcome the homeless wanderer! How gently comfort the afflicted, and administer to the sick and suffering, even if it did cost time and effort! Our own sufferings and disabilities would not be constantly uppermost, but we would listen with soothing patience to every tale of human woe. We would not heartlessly condemn the unfortunate who seek our aid in obtaining employment, but would feel it a duty and a privilege to extend whatever assistance is in our power. Even those who weary us with their pertinacious importunity would wear a different aspect in our eyes. We would no longer pettishly censure the individuals who so incessantly solicit our patronage in their efforts to obtain a livelihood. When we could not encourage, we would at least treat them with kindness and civility, commiserating their disappointments, and commending their laudable attempts to help themselves. Although their zeal and volubility might be almost unendurable, we would yet scarcely think them fit subjects for heartless witticisms, or unqualified condemnation. Of course these remarks have no reference to those unscrupulous persons whose only object is to dispose of their wares, regardless of honesty or the rights of those whom they victimize, but to those unfortunate beings, men and women, whose poverty compels them to resort to this means of obtaining subsistence. We simply mean that when we see Christ in his brethren, the charity which suffereth long and is kind is a necessary consequence.—*Selected.*

Candidates for the Ministry.

THE following letter was written to a young man intending to go into the Primitive Methodist Ministry; and it was published in the *MAGAZINE* of 1823, being the fourth volume from its commencement: it is thought that its reprint, at the present time, may be of service to young men, whose minds are exercised in reference to the Ministry:—

Dear Brother,—Before you undertake so great a work, it will be right for you to consider well the state of your mind; the sacrifice to be made; the trials to be endured; your call to the Ministry and your success in the work.

In respect to your state of mind, you should possess the spirit of the Gospel, which is a humble, faithful, and loving spirit. You should possess a courageous and diligent spirit; and a wise, obedient, and persevering spirit. In a word, the spirit of the Gospel produces inward and outward holiness. The Gospel must be enjoyed in your own soul before you can experimentally preach it to others. This is the salt which must salt the earth; and unless we have it in ourselves, we cannot season others. My brother, take heed to this!

A variety of sacrifices will be called for; you will have to leave your home, give up your ease, and leave the world and its prospects behind you. “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him for a soldier.” The trials you will have to meet, and the burdens you will have to bear, will be many and great. You will have to go forth unto Christ without the camp, bearing his reproach. Your work will not always be in fine chapels, but more frequently in the streets and lanes of the city; in highways and hedges; upon the sands by the seaside, or on the tops of mountains and hills; or, in a word, wherever you can get a congregation. You will meet with wicked and unreasonable men; and devils also will oppose you; you will have to wage war with hell and earth. The storm will face you, and you must face the storm. And after the toils of the day, you must be content, occasionally, to have a poor supper, and sleep in a poor bed, or perhaps no bed at all; wet and weary, beaten and buffeted, and having no certain dwelling-place. This has been the case with preachers of the Gospel in all ages of the world. This was the case with Paul, with Wesley and his helpers, and this is the case with Primitive Methodist preachers in our day.

When you have planted churches, or have laboured in churches which others have planted, then you will have to bear the burdens of the work in those churches, the burdens of the weak, and of the refractory members; to bear the burdens of the ministry of the word; to travail in

birth for children in Zion ; to be in pain, and labour to bring forth. And the care of the work from all quarters coming in upon you will make you feel not a little ; and the winds blowing, the storm rising, and the ship seeming as though it would sink, will lead you to cry out with Paul : " Who is sufficient for these things ? " But even then, you must stand in the faith, stem the torrent and calm the storm. This, my brother, is to bow the shoulder to bear : couching down under two burdens, like Issachar of old. But if you lay all at Christ's feet, he will sustain you.

Use all proper means to be assured of your call to the Ministry as a travelling preacher. If you do not make your foot fast here, you will either fail and go back when trouble comes, or you will be in danger of seeking a people to your own turn, daubed with your own untempered mortar, that they may keep you as the drone bee is kept, without labouring for the flock of Christ. But recollect, if you mislead souls you must account for them at the bar of God. My brother, it is no small matter to preach the Gospel, and have our hands employed in things that concern immortal souls ! The groans of the Son of God, and the concerns of the eternal world are awful ; and we shall one day find it so, if in our going out, our eye be not single to the glory of God. But, on the other hand, if you are assured of your call to the work, then you can stand fast in the trying hour, resisting the devil, and everything that would hinder you in the way of so great and important a work.

Again, being assured of your call, you can preach in faith for the salvation of sinners. And no other preaching is useful to men, or pleasing to God. To preach and not believe that God will give us souls, is to preach at random, and as if the Gospel was not a certain system, or as if the Gospel trumpet gave an uncertain sound ; but if anything under heaven is certain, it is the Gospel of Christ. You must plead with Christ on this point till your faith fully rests. Then as grace descends, and the Spirit testifies you are heard, you must stand, abide, labour, and preach in that same faith. What ! not preach in faith ! when God intends to evangelise the world by preaching ! to drive back the floods of hell ! to sweep the nations and to bring in everlasting righteousness !

Some will say, you must preach, and leave the saving of souls to God. We must beware of this language, lest we should content ourselves with preaching only ; and because we have done our preaching, rest too much unconcerned whether souls are converted or not. I am persuaded there is a great evil among preachers in having a greater anxiety to gain the applause of their hearers than the salvation of souls ; and having a greater zeal about getting on their great coats, and to their pipe and glass, than holding a prayer meeting, after preaching, to get sinners converted. These are they who talk of leaving it to God. But ever recollect, my brother, that if God's will be done, souls must be converted.

God wants such preachers as these ; such as will never hold their peace till his righteousness go forth as brightness, and his salvation as a lamp that burneth. My brother, souls must be converted ; and where there is a preacher whom God has sent, there will be souls converted ; particularly if the preacher himself lives in the spirit and glory of the Gospel. There is in the Gospel a killing and quickening power. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of the strongholds.

Again, if a preacher lives in the spirit of the Gospel, he will feel a satisfaction in his work which will reconcile him to the cross, and to having fellowship with his Master in suffering. He will be enabled to finish his course with joy, and go home with goodly spoil. He will then shine as the brightness of the firmament, and as the stars for ever and ever. This is your reward ; this is your crown of rejoicing in the day of God. So live, brother, so preach, and so die, and you will live for ever. —Farewell, yours, &c., W. C.

Jesus our Tower of Strength.

“How firm a foundation” has the true Christian ! how precious the promises ! how inexpressibly sweet to sit at Jesus’ feet, and learn of Him who spake as never man spake ! Oh, what a place of security is this !

Man builds fortresses and rears mighty bulwarks and strong towers as means of safety and defence, but these are battered down, or fall into ruins, and decay by the lapse of time ; but the soul that is resting on Christ is safe. He is a strong tower, a place of refuge, a never failing helper in the time of troubles.

Men build strong and powerful vessels to go down on the seas, but how often are the finest and best of them dashed in pieces on the rocks, and sink to rise no more ; but that soul that trusts in Jesus is kept from fear of evil and is at peace ! and oh ! how deep that peace ; how utterly incomprehensible to the world is that calmness that supports the Christian through the severest trials of earth, and takes him safely through the vexation and many perplexities of life.

A humble heart is a tower of strength,—trust in God and faith in his word, an impregnable fortress.

It is said that at the bottom of the “great deep” the waters are ever still, storms may rise and burst in all their fury and destructive power over the surface, but disturb not the deep calm underneath. So it is with the humble and willing disciple ; he may go through deep

waters, but the storm passes over him and leaves him more firmly fixed on the Rock of Ages.

When we allow Jesus to do the work, when we are as willing clay in the potter's hands, how easy, how pleasant seems every rough place, and every crooked path becomes straight; the trial of our faith is precious. The bitter cup is sweetened by grace, and what we cannot understand now, that which seems wrong and hard, is left with Him who doeth all things well, having the blessed assurance, that what we knew not now, we shall know hereafter.

But if roots of bitterness spring up, how quickly is our peace fled.

All the armies of evil cannot move us while humbly trusting in God, but if we distrust Him, we open the door of our heart to the ever ready tempter, and our strength is gone as in a moment, the shield of faith is broken, the place of refuge seems far away, the strong tower broken down and gone.

We beat about as a poor caged bird until we are bruised by our own efforts, we imagine ten thousand things are wrong, we are uneasy, impatient, distrustful. We try again and again to get down into the old sweet place, but the more we try the more our evils seem to increase, until we are exhausted, hopeless, helpless. In our extremity we turn from ourselves to Christ, we look away from our own hearts up to Jesus. Oh, why could we not do this before? how near He has been through all of our struggles—and we knew it not—so willing, so able to save, even to the uttermost, so ready to remember our sins no more against us for ever. Blessed be the Lord “who is the same yesterday, to-day, and for ever.” We change, we forget, we wander; but when we turn, we find our blessed Saviour just the same loving, compassionate Jesus. We must have that good portion, and that precious testimony that we do please God. May this unmerited grace keep us humble and trustful, that our peace may abound as the waves of the sea, and that we may have our fruit unto holiness, that the end may be everlasting life.

Mind and Matter.

THERE have been from the earliest antiquity certain uninspired gospels among men. It has been well observed that: “The sober recorders of the events narrated in the sacred writings, events the most astonishing, are never carried away into any pomp of diction, into any use of superlatives. They never digress, are never called away by the solicitations of vanity, or the suggestions of curiosity. No image starts up

to divert attention. There is indeed in the Bible much imagery, much allusion, much allegory, but they proceed from God and are recorded as his. The writers always recognise the holy ground on which they are treading. They preserve the gravity of history and the severity of truth without enlarging the outline or swelling the expression. The result of this noble severity is, that through the limpid current of their narrative we see Christ as grand and Divine as he appeared to the Apostles. Not only his doctrine but his miracles seem to be natural results of his character, and not till we reflect do we remember that they are far above the ordinary laws of the physical world."

A writer in the *British Quarterly* exposes the errors by which Strauss was led astray, and continues thus :

There is something in matter, and there is something also in mind which could have been brought into existence by no changes and combinations of what previously existed. To whatever extent the doctrine of evolution may at some future time be proved true, it could not advance one step so as to make a beginning without these two ultimate elements.

"Were we," says Prof. Muller, "to accept the theory of evolution which traces the human mind back to the inner life of a mollusc, we should even then be compelled to recognize 'the category of causality,' the intellectual root—that works in the mollusc, and makes it extend its tendrils toward the crumb of bread which has touched it, and has evoked in it a reflex action, a grasping after the prey." The force which gives the causes of our sensations, and the intellectual factor, which takes these sensations and weaves them in harmonious order as a whole, are the two constituents of the universe which no analysis can explain away. Give evolution whatever immense periods it asks, it can never account for them. Hence it is clear evolution cannot explain the universe as we see it. It must have its tools to work with ere it can take a step, and these imply in the last resort the existence of Force and Thought are the ultimate of our analysis of what is given in present experience. But it is impossible to conceive of them as self-existent. The essence of thought, if modern philosophy has proved anything, has been shown to be self-consciousness, that is its radical and inmost kernel. And consciousness of course implies personality. From the duality of force and thought in experience we are therefore impelled to ascend to their unity in a person. In God they are one, for in him thought is force, and force in nature and history, by this two-fold gate-way. We are called to know him as he has thus manifested himself. Nature testifies of him, and therefore we seek him in the record of the order of nature's forces. But it is only in history and in the person of Christ, who is the centre of all history, that we find him adequately revealed. The deeper our study of the history and experience of humanity, the more shall we discern of God's ways, and thus more and more obtain

knowledge of his nature and character. Only by the application of the key which we have in the revelation of God in Christ to the mysteries of life, can we find any solution of our difficulties. If men refuse to employ this key, if they prefer their own abstractions and the fitful fancies suggested by their reasoning, to the interpretation of the facts in which we have God's revelation of himself, it is no wonder if they wander into the wilderness, and lose themselves amid its thickets, or sink into its quicksands. Once the authority of God's revelation is contested and denied, the path is entered upon which leads to blank atheism and desolate materialism. The noblest aspirations, the most beautiful conceptions, the finest ethical impulses will not save men. God has revealed himself, and if they refuse to listen they must either make for themselves another God, or do without an object of worship altogether. It is strange and sad, but suggestive, how some of the finest minds in our own day have lapsed into idolatry, because they did not know God in Christ. The significant example of Auguste Comte, who made for himself a beautiful idol and elaborated a system of worship of the most ornate character in her honor, has been paralleled in our own country. It is impossible not to see how, in the case of Mr. John Stuart Mill—as he shows himself in his autobiography—his heart cried out after the living God. But he knew not God as he had revealed himself, and, like Comte, he fell down and worshipped the creature rather than the Creator. Thus must it ever be. Our only safety is in knowing the true God; and that is only possible by knowing him whom he hath sent, and in whom the riches of his eternal nature are unfolded. Here alone have we a refuge from Pantheism and Atheism, as from all the other delusions by which modern unbelief tries to mislead men to their destruction.

The Harmonies of Nature.

SCIENCE is the unfolding of the harmonies of creation, a reverent pointing out of the wisdom and self-consistence of the creative thoughts of God. The whole universe is, to science, a combination and expression of philosophical ideas: these ideas include many of those which were once supposed to be their own pure creations; they include also many which will probably be discovered by the *a priori* road before they are perceived in the world. Indeed, Whewell, one of the ablest of English writers on the philosophy of science, mentions, in a book of great learning, that this is always the actual process in the discovery of a natural law; namely, that the facts never give the law, but only suggest it, very

dimly, so that the mind really invents it as hypothesis and then verifies it by comparison with facts.

But the world is not only an expression of thought, it is an accomplishment of purposes; it is an extensive system of means and ends. Certainly, in organised beings, and, we think, in inorganic nature also, we find effects taking place, "not as the necessary consequences of what went before, but as the necessary conditions of what is to come after, thus demonstrating foresight, and therefore mind—a plan, and a mind working according to it." The heavenly bodies accomplish changes on the earth, absolutely necessary for the vegetable and animal life upon our planet; in imparting heat and light, electric and actinic forces, and distributing them aright; in providing also for those movements in the ocean, in the atmosphere, which produce the changes of the weather, the alternate sunshine and rain, so necessary for every form of terrestrial life. The parts of the earth itself are adapted to the same ends; the proportion of land and water, and of the various elements; the elevation and slope of the continents, the quantity of the atmosphere; these, and other adaptations, fit the earth precisely for the home of its living tribes. And not merely for animal life—the nature and proportion of the elements fit the planet to be the abode of civilised and intellectual men; all is arranged in such a manner that this earth becomes a home, a workshop, a playground, a schoolroom, a temple, for the human race. Then, in the smaller field of organic structure, for the support of which all nature is adapted, we find the plants and animals subserve each other's needs, the machinery for the continuance of each species after its kind is perfect, the parts of each individual make a harmonious whole; each part is a perfect means for accomplishing certain ends. Most marvellous among these ends is the conveyance, in the animal, of sensation to a conscious spirit; accomplished by the marvellous organs of the senses, among which the eye and the ear are complicated with many nice adjustments of parts to a common end.

Nor do we see how any sound logic can avoid the conclusion that these innumerable adaptations of means to ends were adaptations for those ends; that, although it is impossible for us to reconcile the infinity of God with the conception of working in detail, of planning separate adaptations, yet the force of the facts is irresistible, and we must suppose the infinite God foresaw and predetermined these ends to be accomplished by these means.

Furthermore, we recognise, in general, an adaptation of the spiritual gift in each animal to its organisation. The animals that are especially fond of flies, for example, are those which have especially good means for catching them; the swallow, his swiftness and the bristly corners of his mouth; the bat similar means; the tortoise, his flexible neck and the ability to move it with a sudden jerk; the toad, his darting tongue; the

dragon-fly, his ability to back, rise, fall, or go sideways, instantly, while in flight; the spider, his web; the ploiari, his sharp wrist-spurs and talons. Thus throughout the whole animal kingdom; thus in all the variety of national and individual character in man, in general, each one finds pleasure in success; likes to do what he can do well that which he likes to do. This grand truth, illustrating both the wisdom and the loving kindness of the Creator, is made only the more strikingly true by the occasional instances in which, in individual cases, the adaptation is not as perfect as usual.

THOMAS HILL, D.D.

The Perfect Law.

BY REV. J. T. M.

THERE are a number of passages in the Bible that to many readers are "hard sayings," seemingly difficult of reconciliation with other portions of Scripture, and sometimes with our moral instincts. The following is one of these: "For whosoever shall keep the whole law, and yet shall offend in one point, he is guilty of all." Jas. i., 10.

Now if we take these words literally they cannot be reconciled with either Scripture or moral sense. We cannot bring ourselves absolutely to think or feel that if a man should break the law by falsehood in one instance, that by that he also became guilty of murder and theft and all other crimes. Heart and head unite in saying that such a thing is not and cannot be true.

Manifestly the author of these words was considering the law of God in its perfectness and entirety. The law is a unit, the law of absolute righteousness. The commandments, one and all, are simply so many expressions of that one law. The law in its wholeness throws itself into each commandment and stands or falls with its observance or violation. A variety of illustrations have been used to set this forth. The law has been compared to a chain, of which the commandments are the links, the breaking of any one of which is a breaking of the chain as a whole. Again it has been compared to music, the introduction into which of but one wrong note will destroy its harmony and produce discord. The law is an expression of God's authority. It is in the throwing off of this authority that sin consists, and this may be done with reference to any particular commandment. The assumption on our part of the right to violate any one of God's commandments implies the right to violate all. Hence every sin carries with it the spirit of all sin.

A source of difficulty in the consideration of this subject is the arbitrary and false grading of sins which is in general tacitly accepted. We have all degrees of sin from the most diminutive to the superlative.

But by what authority do we thus classify and label sins? If we give attention to the character of those sins that we are in the habit of calling greatest, we will see that the classification goes upon the assumption that actions are more or less sinful proportionately as they militate against man's temporal interests. Murder is held to be the greatest offence against man, and hence it is esteemed the highest crime. But how do we know that this is true? How do we know that direct sin against man is more sinful than direct sin against God? How do we know, to be specific, that theft is more sinful than profanity or Sabbath breaking? If there be a difference, would it not seem the more reasonable to conclude that it is more sinful to rob God than man. The very least we can conclude on any grounds of reason is that a violation of duties arising from man's direct relations to God is as sinful as the violation of duties arising from human relations. And this will lead to a conclusion somewhat unpleasant for many to admit.

There is however a sense in which it is profoundly true that whoever offends against the law in one point is guilty of all. It is possible, though it may seem paradoxical, for a man to be guilty of what he has never committed. The Saviour shows how this may be in Matt. v, 28—President Finney, in an article in *The Jude pendent*, on the "Psychology of Unrighteousness," in defining what unrighteousness is not, says: "Unrighteousness does not consist in bodily action of any kind;" on the ground that bodily actions are the direct product of volition, "belong to the category of cause and effect, and being necessitated actions can have no moral character in themselves." The test then of a man's righteousness is not found either in what he has done or has not done. A man says he does not murder, nor steal, nor lie. Well, but why? because of love and loyalty to God or for some other reason? There is sin in the very refusal to break God's laws if that refusal be only for selfish reasons, for the very essence of sin is selfishness. You don't steal? yes, but you break the Sabbath. Why the one and not the other? Take away the public disgrace and the danger of punishment, and is it not probable that we would have as many thieves as Sabbath breakers? The moral worth of refusing to do a sinful act depends upon the *reasons* for that refusal, and if those reasons be unrighteous there would be but little guilt added by that doing.

The unregenerate heart is compared in Scripture to an impure fountain that cannot bring forth pure waters, to an evil tree that cannot bear good fruit. There is something profoundly and fearfully significant in these figures. They more than intimate that sin cannot hold partial possession of the soul—that the very apparent righteousness of the sinner is sin—that his virtues are only as fruit fair to look upon but bitter to taste.

The Silent Prayer of Two Thousand Christians.

THE REV. DR. COX, in his history of the English Baptist Mission, relates a circumstance which was not only impressive and affecting almost beyond a parallel, in itself, but which in its result exhibited in a most remarkable manner the power of prayer directed to a definite object.

It was while Dr. Carey was almost alone in India, and greatly distressed for want of another missionary to station on the Island of Amboyna, where there were said to be 20,000 professing Christians, with places of worship and schools, but without a minister, that the first annual meeting of the Baptist Missionary Society was held in London.

During the session, Mr. Fuller and Dr. Ryland preached in the Dutch Church, Austin Friars.

In his discourse the latter adverted to Dr. Carey in having two of his sons, Felix and William, devoted to the mission. "But," said he, "there is a third who gives him pain; he is not yet turned to the Lord;" then, making a solemn and lengthened pause, during which tears flowed abundantly from his eyes, he exclaimed, in a voice which seemed to exhaust a whole soul of feeling, "Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey!"

The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Two minutes, at least, of the most profound devotional feeling pervaded an assembly of perhaps two thousand persons.

Among the first letters afterwards received was the announcement of that conversion which had been so earnestly sought—nearly or quite synchronous with the season of fervent supplication.

It may be interesting to the reader if we add that this Jabez Carey had, about eighteen months before, been articled to an attorney, and had greatly pained his father by his apparent dislike of religion. But immediately on his conversion he proposed himself for the missionary work at Amboyna. His employer generously set him at liberty, and gave him the highest testimonials for diligence and ability. Just previous to his designation, important business with the Government brought Felix from Burmah.

And thus Dr. Carey, with two of his sons, Felix and William, united in laying hands on the third. "I trust," said the good father, "this will be a matter of everlasting praise. Oh, praise the Lord with me, and let us exalt His name together. To me the Lord has been very, very gracious. I trust all my children love the Lord, and three out of four are actually engaged in the important work of publishing the Gospel among the heathen, two of them in new countries."

Dan'l's Notion of a Class-Meeting.

[THE following chapter is selected from "Daniel Quorm," by the Rev. Mark Guy Pearse, a work of a most interesting character, a notice of which we gave in our Magazine for May, page 312—ED.]

"I had dropt in to see Dan'l one evening before the service. It was in the late autumn, and the days were "drawing in," so Dan'l looked up from his work with a smile of relief as well as of kindly greeting. He lifted the broad-rimmed spectacles on to his forehead, and laid down his work with the air of a man who could not do much more, and would enjoy half an hour's chat with a pleasant consciousness that he was not wasting his time.

It happened that just then local circumstances had directed attention to the class-meeting. A correspondence in the papers was the talk of the uneventful month, rather because there was nothing else to talk of than because of any anxiety that was felt on the matter. It afforded a ready topic; so giving my old friend plenty of line, and encouraging him by a question here and there,—with which I need not break the narrative now,—I managed to get some notions that have not lost their value to-day.

"Class-meetin's be like awls and needles—they'll go as long as ever you can keep 'em bright; but when they get dull they'll rust, and then it be hard work. There was my old leader that I used to meet with, he was enough to kill any class-meetin'.

"I was a young lad, so full o' joy as ever I could live, and my heart singin' to God all day long. And then I used to go up to class, and it took all the music out o' me, like Granny's finery over the canary, and I could'nt do more than squeak a bit instead of singing at all. Why first of all he'd give out a hymn—one o' them for 'mourners'—like this,—

'Woe is me! what tongue can tell
My sad afflicted state!
Who my anguish can reveal,
Or all my woes relate!'

And then they'd sing it to 'Josiah,' so slow as if they was to be a berrin.* Or else it used to be that hymn—

'Ah! whither should I go,
Burden'd, and sick, and faint;
To whom should I my troubles show,
And pour out my complaint!'

Then he had what he called a bit o' prayer. But there wasn't a bit

* A funeral at which hymns are frequently sung in Cornwall.

o' prayer in it from beginnin' to end. It was all a groan about how bad we were, and what miserable sinners we were. He never thanked God for anything at all but this,—that he had not swept us away with the 'besom o' destruction.'

"And then he used to speak—it was all dismal an' mournin' about this 'howlin' wilderness,'—till I couldn't stand it any longer. I tried at first to feel so dull, and to speak so melancholy as he did. But it was no good my tryin'—not a bit. The Lord had put a new song into my mouth, and I couldn't help singin' it. So I thought I might as well speak out my mind about it, for all I was only a young lad. I can remember it quite well. 'Twas in the spring-time, and I'd been rejoicin' in all the beauty o' the world as I came along.

" 'Well, my young brother, and how be you a-gettin' on?' he says, in his slow way.

"So I said, 'My dear leader, I don't know how it is, but I can't feel like you do, for the life o' me I can't. I don't feel any more like you do, than the day do feel like the night. Seemin' to me I *must* sing because my heart be so full. 'Tis like the spring down in the valley that be so full it must flow over. And if the Lord had made my heart to rejoice, I don't believe I ought to try and make myself feel any other. I've been and washed my robes and made 'em white in the blood o' the Lamb, and now I don't like to think that they are not white; it seem to me like insultin' my dear Lord for to go callin' 'em filthy rags. If my Lord had wrapt me up in the weddin' garment—and bless his dear name he have!—it ben't right, and it ben't grateful, and it ben't true for me to go callin' 'em sackcloth and ashes. An' if I be drest for a weddin'—specially for the Marriage Supper o' the Lamb—I don't want to feel like as if I was a-goin' to a berrin'. I may be wrong, but I do think that the world be a brave deal more like God's world when the flowers be out, and the May be 'pon the hedges, and the trees be all green and beautiful, an' the birds be a-singin' everywhere, than when it be all dead and shiverin' with the cold, an' the trees all stript naked, and liftin' up their arms to heaven, like as if they were askin' for pity. "Howlin' wilderness" it may be, till the Blessed Lord come to us; *then* the wilderness do begin to bud and blossom as the rose, and rejoice with joy and singin'. And it says that "the ransomed o' the Lord shall return, and come to Zion with songs and everlastin' joy 'pon their heads: they shall obtain joy and gladness, and sorrow an' sighin' shall flee away." Bless the Lord, my dear leader, I be his child! He has ransomed me, and now I can't help it—and I don't want to, neither—my heart be singin' all day long. I joy in him by whom I have now received the atonement. Why, I be a child o' God, dear leader, an' I can't help walkin' about as happy as a king; for it be my Father's world, and there ben't a thing in it anywhere but is workin' together for my good. Bless the Lord, that's how

'I be gettin' along: it may be right, or it may be wrong, but that's 'zactly how it be.'

"I didn't mean to say so much, but I felt it, and when once I open my mouth it be hard work to shut 'em again till it be all said. The old leader didn't like it. He turned quite red, and gave me a sly rap or two. But he was'n't a bad sort of a man, only a bit hasty in his temper for all he had so little fire in his bones. Before the week was over he went to the minister and told him that though I was so young he thought I might have a class-book and get some members, for he was gettin' old, and couldn't do as he used to; and we two were all right after that. Nobody rejoiced more than when I began to pick up a few members than he did.

"But talk about class-meetin's, and people not comin' to them: why the reason is pretty much the same as I was a tellin' Bob Byles's wife the other day,—that it wasn't all his fault that he was home so little, and at the public-house so often. If she kept a bright fireplace, and a snug corner, and a pleasant smile for him at home, he would be tempted oftener to stay at home. We leaders must keep the place bright and cheerful and attractive if we want to keep the members. Why, I should every bit as soon think o' goin to class with the wax and the grease on my hands, as soon think o' goin with my apron on and in my shirt sleeves, as think o' takin' all my cares and worries. I get away first of all and lose all my own fears and troubles in the lovin' care of my Heavenly Father. I get my own heart put into tune, and then the rest 'll take the right pitch from me. And then with the fire burnin' I get away to meetin'. We always begin with a good cheerful hymn—one o' them that do stir up your soul, and a good old tune that you can sing without thinkin' about it, because you do know it so well. Give me a 'trumpet metre' to 'Arise, my soul, arise!' or dear old 'Jerusalem,' to the hymn—

'My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!'

"Bless 'e, why by the time you're gone through that, and had a 'bit o' downright earnest prayer, the fire is burnin' in every heart, and you're all aglow with holy joy. No fear of freezing the tender lambs to death then: more likely to warm the old ones up to shoutin' pitch. When I hear some folks talk about the class-meetin' as they do, I wonder whatever the leaders can have been about for to let 'em get such notions as they have got. I know faults are thick when the love is thin; and standin' water 'll breed plenty o' nasty things without anybody goin' nigh it. The old mill-wheel 'll creak and grumble when the river be low. But you can't wonder that folks don't like class-meetin's if there

be nothing for 'em when they do come; neither meat, nor drink, nor fire, nor a nice hearty welcome.

"I was down to the Infirmary the other day, and while I was waitin' there, they were all a-tellin' of their ailin's and failin's. One had a cough, and another had a pain here and a weakness there, and another had a crushed hand, and another a bad eye. Now it didn't do 'em much good for to tell each other how bad they were. But directly the doctor came out. He never said a word about his own ailin's and failin's. But he looks in a cheerful kind o' way, and cheers up one, and has a pleasant word for another, and begins to examine another to see what be amiss with him, and tells him very serious that he must take care. And he writes down the medicines they want, an' tells 'em all to come next week.

"Now that be just what a leader ought to be,—a kind o' doctor that can give each one the prescription he needs—the blessed promise that suits his case; that can deal out the Lord's medicines, and can make up a strengthenin' plaster for them as is weak in the back and can't stand very well, and can clap up a stiff blister to them as have caught the fever o' worldliness, and can make a pill for sluggish livers—I do find that be the commonest kind of ailin'. That's what a leader ought to be,—a doctor who knows how to deal out the Lord's blessed cure-all, and can tell wounded consciences how to get whole, and them as is hard o' hearin' how they may hear the gentlest whisper o' that still small Voice, and can help dim eyes to get a clear, strong vision that can look on the glorious sun all day long; iss, and can see the Sun o' Righteousness in the middle o' the darkest night.

"But theare, nobody feels less fitted for it than I do; but I can see what it ought to be: I can see that much. And if everybody saw that, perhaps they would come a little bit nearer to doin' it and bein' it. A dinner o' herbs be better than some things; but the man who hasn't got anything else for the guests won't have much company, whatever name he may call it by. We shan't get folks very often to come into a desert place and rest awhile, if we, like the disciples, forget to take bread. If we want the folks to come we must have it now as it was then, and as it always will be when the Blessed Master be with us—"They did all eat and were filled." All—nobody was forgotten. It was a big Class-meetin' that, but everybody got a bit: not an old woman was shut out by the crowd; not a hungry child was past by because it was afraid to ask; not a little maid but got a bit. That be just what I do want my Class-meetin' to be; a bit for all round—old an' young, weak an' strong. A bit for everybody. And, bless the Lord, more than a bit too! 'They did all eat,'—but that's only half of it, only the beginnin'—'They did all eat and were filled'—filled. Ah! that's just like Him—filled. He don't give us a taste and leave us hungerin' for

more. He 'satisfieth thy mouth with good things.' 'They did all eat, and were filled.' Now that's a Class-meetin' 'zactly to my mind. And if we'll take the trouble to bake our bit o' bread, and catch our fishes, never mind though they be nothing but little sprats,—a few small fishes,—and if we'll put 'em into our Blessed Lord's hands, it'll be over again just what it was then—they shall all eat and be filled. And then they'll come again. Sure enough, they'll come again !'

Miscellanies.

EDUCATION OF ANCIENT HEBREW CHILDREN.—Though the Bible does not fix the precise age when the boy's education is to commence, the Talmud found it necessary to determine the period. Thus we are told that "at the age of five the boy is to begin to learn the Bible, at ten the Mishna, and at fifteen the Talmud". This is all the more interesting to us since there can hardly be any doubt that this rule existed in the time of Christ, and that the parents of our Saviour and the apostles acted in accordance with it. With the exception of princes, who had priests and prophets to educate their children, and the public lectures delivered by the prophets on the festivals, the office of teaching in ordinary families devolved upon the parents. They were *the teachers*. This natural duty was a welcome occupation to a people who led a rural life, and whose Sabbaths and festivals freed them from labour more than a sixth part of the whole year. In these leisure hours the parents, who were strictly forbidden to engage in any secular work, were in constant contact with their children ; and the many symbols, rites, and ceremonies connected with these institutions, were used by them as so many illustrative narratives of the dealings of God. It is this circumstance which accounts for the fact that the name "school" does not occur in the Bible previous to the Babylonish captivity. When the Jews became entangled in foreign affairs, and when they engaged in commercial transactions with other nations, which involved the absence of the father from home, thus depriving the child of his natural teacher, then regular schools had to be established.

We possess minute information on the education of children, and the arrangement of schools, which obtained after the Babylonish captivity and at the time of Christ. A school or teacher was required for every five-and-twenty children. When there were only forty children in a community, they were allowed to have one master and an assistant. Not to impair the health or endanger the lives of the children, the school was not allowed to be established in the most densely crowded

may have been a poor cobbler or a feeble old woman who earned her daily bread by daily toil.

THE OVERCOAT DOXOLOGY.—“Praise God from whom”—and all through the congregation there is a general stir to find hats and draw on overcoats, so that by the time those who have nothing more important to do than to join in the singing have come to—“Praise Him all creatures here below”—a number of these same “creatures” are in a deadly wrestle with sleeves and lining by a backward measurement of arms. Much they are thinking about praising the Highest! Their chief concern seems to be that they shall be ready to dart out as soon as the benediction is pronounced, to stand on the sidewalk in front and criticise the people as they come out, or hurry away to some less “tiresome” place. Well, well! and the saints above—“Ye heavenly host”—how pitiful they must look down upon this contest between overcoat and praise to God! Hearing the appeal of a divided, half-hearted congregation coming up from beneath some heaven-pointing spire, is it likely their pure spirits will be wrought into a greater devotion and thankfulness? We need not answer.

What is a doxology for, if not to express gratitude to God! And if this gratitude be felt by only a few, had not the pastor better preach a series of sermons on “The duty of thankfulness,” or in some way awake those who are careless to a sense of their irreverence? The very words, “from whom all blessings flow,” silence all question as to the duty; and who can indulge much religious sentiment in connection with a mental problem of economising time?

We believe it to be thoughtlessness, principally. The devil has gained some advantage in the souls of believers, and from making them wander in their prayers toward the last, finally gets behind begging to assist them on with their overcoats! Indeed! And this is the same spirit of darkness now urging to the shortening of God’s time, who will ere long jeer over the too late repentance of a lost soul. Who shall say but some of these may be among the number of his victims—these who irreverently consider the ordinances of God’s house?

POLITENESS TO CHILDREN.—Scores of times in a day, a child is told in a short, authoritative way, to do or not to do such little things as we ask at the hands of elder people, as favours, graciously, and with deference to their choice. “Would you be so kind as to close that window?” “If you may be as comfortable in this chair as in that, I would like to change places with you.” “O, excuse me, but your head is between me and the light; could you see as well if you moved a little?” “Would it hinder you too long if you stopped at the shop

for me? I would be very much obliged to you if you would." "Pray do not let me crowd you," etc. In most people's speech we find as synonyms for these polite phrases: "Shut that window down this minute." "I want that chair; get up. You can sit in this." "Don't you see that you are right in my light? Move along." "I want you to leave off playing and go right down to the shop for me." "Don't crowd so. Can't you see that there is not room enough for two people here?" and so on.

On the other hand, let a child ask for any thing without saying "please," receive any thing without saying "thank you," sit still in the most comfortable seat without offering to give it up, or press his own preference for a particular book, chair, or apple, to the inconvenience of an elder, and what an outcry we have: "Such rudeness!" "Such an ill-mannered child!" "His parents must have neglected him strangely." Not at all; they have been telling him a great many times every day not to do these precise things which you dislike. But they themselves have been all the while doing these very things to him.

GLORIA DEO.—To God belongs all the glory. If then God is to display his power in thee, and make something out of thee, thou must consent to become as nothing. Everything in Christianity turns upon this one quality of humility. The blessedness of the children of God is that they possess nothing, the glory of which does not belong to God.—*Kling.*

The Tobacco Question.

THE question of tobacco-smoking has had so much attention of late, that many consider it ought not to be raised again. We are not of that opinion; for we believe the more the subject comes to the front, and the more its claims are fairly considered, the greater is the likelihood that smoking will decrease.

On no other question, perhaps, do people show more apathy. This may partly be accounted for by the fact that there are greater evils in our midst; and partly because some consider smoking not only harmless, but, in many cases, beneficial. Drunkenness, for instance, confronts us on every hand, and many are directing *all* their energies against it, and, in doing so, they overlook collateral evils. They say, "Let us put down drunkenness and then we shall be better prepared to attack smoking." If smoking had no connection with drinking, it might be advisable to concentrate our energies upon the greater evil. But smoking is invariably the handmaid of drinking, as shown by the Good Templar statistics. In a recent analysis of the violations of pledges it was found that eighty-five per cent. were those of smokers. Seeing that smoking weakens the ranks of teetotalers, would it not be well to make abstinence from tobacco a condition of membership! It might reduce their numbers, but it would give them an increased stability,

and also remove the charge so often made against them, that the greatest ideal to which they can attain is the substitution of one narcotic for another.

Again, tobacco is considered harmless, because smokers not only do not seem injured by it, but some of them live to old age. Moreover, medical men differ in opinion as to the effect of tobacco upon the human system. Some declare that it causes indigestion, heart-disease, and even cancer. Others say that its "moderate" use is attended with no ill effects, and that it is injurious only when taken in "excess." But in this, as in so many other things, every man must decide for himself after hearing both sides of the question. It is well to remember that all medical men have not examined the subject, and therefore their opinion is not so valuable as that of those who have done so. Dr. Solly seems to imply that the *faculty* know more about the question than we give them credit for, when he says: "The profession have no idea of the ignorance of the public regarding the nature of tobacco. Even intelligent, well-educated men stare in astonishment when you tell them that tobacco is one of the most powerful poisons we possess. Now is this right? Has the medical profession done its duty? Ought we not, as a body, to have told the public that of all our poisons it is the most insidious, uncertain, and in full doses the most deadly? It seems almost trifling with the subject, and yet the extreme ignorance which prevails regarding this frightful pest, rendering even trifles weighty in the scale, induces me to remind all smokers, and those of our brethren who madly encourage it, that the first effect of a cigar on any one demonstrates that tobacco can poison by its smoke, and through the lungs, just as certainly as through the bowels. It is true that the all-perfect laws of nature point out to careless man that he is taking in a poison, and by the sickness, headache, and vomiting which follow, stop for the time the poisonous dose, and avert the fatal end. The more I think of the tobacco question the more it haunts me. I feel that I cannot do justice to its importance. Every day the subject is forced upon my mind. I scarcely meet a friend or patient who does not bear his testimony to the mischief of which he has been the witness, in his own case, or in that of some friend, from tobacco."

All medical men describe tobacco as a poison, and if taken in sufficient quantities it will cause death. As an instance in point, the *Western Morning News* recently reported the death of a young man who had made a "wager that he would smoke twelve cigars consecutively. After the eighth he experienced uneasiness; at the ninth he grew giddy and vomited; the tenth made him worse; but he refused to give up. Very shortly afterwards he became so ill that he had to be carried home. A doctor was sent for, but could not stop the symptoms, and the young man died the same night of cardiac hypertrophy."

Could there be any better demonstration of the injuriousness of tobacco? As tobacco kills in large doses, may we not conclude that it is injurious in small doses? "It is quite true," as Dr. Edward Smith remarks, "that many people smoke throughout life and seem none the worse, but it is equally true that many others are seriously injured, and unable by reason of it to perform some of the duties of life. No greater foe to the throat and the digestion exists, and many persons, by the constant use of it, fall into both mental and bodily disease. . . . We would earnestly counsel those who do not smoke tobacco never to acquire the habit, and those who do smoke to make better use of their money, time, and nervous power."

The fact of smokers living to old age, is often cited to prove that smoking does not shorten life. Now, if all smokers lived to old age there would be no necessity to argue the point. Few live to old age, and they are exceptions, and exceptional cases only prove exceptionally strong constitutions. The proper way to enquire whether a narcotic shortens life is to take, say, fifty thousand lives, and ascertain, not the longest, or the shortest, but the average. This has been done, in the case of alcohol, by several insurance societies, and the result is, that even the moderate drinker's life is found to be nearly twenty per cent. worse than that of the teetotaler. If a similar investigation could be made with respect to tobacco, it is highly probable

that the smoker's life would be found considerably below the average. The opinion upon this point of Sir Benjamin Brodie is not generally known: "From cases which have fallen under my observation, and from a consideration of all the circumstances, I cannot entertain a doubt that, if we could obtain accurate statistics on the subject, we should find that the value of life in inveterate smokers is considerably below the average. Nor is this opinion in any degree contradicted by the fact that there are men, who, in spite of smoking, live to be old, and without any material derangement of the health; analogous exceptions to the general rule being met with in the case of those who have indulged 'too freely' in the use of spirituous liquors."

But a still graver question remains to be considered. In the *Contemporary Review* for January, 1873, there is an article by Dr. B. W. Carpenter, F.R.S., on "Hereditary Transmission of certain Psychical Habits," in which he says: "There can be no reasonable question that the continual action of what have been termed 'nervine stimulants,' modifies the nutrition of the nervous system; for in no other way can we account for the fact—unfortunately but too familiar—that it not only comes to tolerate what would have been, in the first instance, absolutely poisonous, but that it comes to be dependent upon a repetition of the dose for the power of sustaining its ordinary activity, and that the want of such repetition produces almost unbearable craving, which is as purely physical as that of hunger or thirst. Now, all these 'nervine stimulants' further agree in this, that while they excite or misdirect the automatic activity of the mind, they weaken the controlling power of the will; and this is exactly the condition which, intensified and fixed into permanence, constitutes insanity. 'We have a far larger experience of the results of habitual alcoholic excess than we have in regard to any other 'nervine stimulant,' and all such experience is decidedly in favour of the hereditary transmission of that acquired perversion of the normal nutrition of the nervous system which it has induced." Dr. Carpenter is thinking mainly of the taste for alcoholic stimulants, but the argument applies with equal force to the indulgence in the nervine stimulant known as tobacco. It may be true that some men are able to resist the bad effects of tobacco, but it is equally true that their children are liable to suffer from the indulgence. "I have observed over and over again," remarks Dr. Edmunds, "that the weakened nervous energy and the impaired constitution of the smoker are transmitted to his children. The loss of a limb is not hereditary, but this impairment of the nervous energy, and this damaging of the body tend to lower the health and manhood of our race and degrade the national stock." With a weaker constitution and a weaker will, the son slides into smoking at a very early age, and the habit soon becomes confirmed. We lately saw a lad of twelve years old smoking, and on remonstrating with him, he said he couldn't give it up! He is only one of thousands in a similar condition. Such lads cannot be expected to become true men. Physically, they are likely to be weak; morally, the prey of evil passions. If so, it surely becomes the duty of every parent, and every teacher, to seek to counteract an evil which is eating out the manhood of the nation.

Having referred to the nature of tobacco, and to some of the evils which result from its use, we will notice some of the pleas urged in its favour. One of the most common of these is, that it soothes. Does it "soothe" the beginner? Every one knows that it does not. The novice suffers the most intense misery, before he can conquer his natural aversion to tobacco. Sickness and headache must be endured by the beginner, before his system will tolerate tobacco. Thus nature's protest against an injurious narcotic is disregarded, and what was at first repugnant, becomes not only pleasant, but absolutely essential. Indulgence begets appetite, and appetite "grows by what it feeds on," till it becomes imperious and exacting. A craving is set up in the system, which is so intolerable that the smoker feels miserable without his pipe. And the only comfort he has, is when being "soothed" by that which caused his misery. The suffering which tobacco relieves is the suffering it has—

created. It is a blessing only, where it has first become a curse. Persons who never use it never feel the want of it.

It is often said that there is no command in the Bible against smoking. Now, every one knows, or ought to know, that the habit was unknown at the time the Scriptures were written. It is, comparatively, a new custom, introduced into England some three centuries ago. The Scriptures do not even contain any command against theatre-going, cock-fighting, bear-baiting, and many other practices opposed to religion. In the time of St. Paul, ferocious exhibitions of gladiatorial skill took place in Rome, and yet we find no literal condemnation of them in the writings of the Apostle. Nor do we find any specific command to establish Bible Societies, Sunday-schools, Hospitals, Reformatories, and many other useful institutions. The fact is, the Bible is not a codified system of rules and regulations, but a revelation of principles.

The following remarks by Dr. Candlish apply equally to tobacco as to the other things to which he refers: "Even when the new Testament revelation was given, some things which it might have been expected that our Lord and his Apostles would have regulated according to the perfect law of liberty, were left, as it would seem, undetermined. Evils were to be allowed to work themselves out, as it were, gradually in the course of time, through the growing Christian enlightenment of mankind; and the spirit of the Gospel, as its influence was to be felt from age to age in every department of human experience, was naturally and spontaneously to effect salutary and blessed reforms, which it would have frustrated the very purpose for which the Gospel was given to exact by formal statute, or enjoin in positive command.

"The disappearance of polygamy—the elevation of the female sex—the abolition of personal slavery in European Christendom—and other similar improvements in modern society, are instances in point."

Although the Bible does not say, "Thou shalt not smoke," it says: "Thou shalt love thy neighbour as thyself," and if it can be proved, as we think it can, that smoking acts as a stumbling-block to weaker brethren, it follows that it is our duty to give it up for their sakes. Those who are strong should bear the burdens of the weak; for "Love worketh no ill to his neighbour."

Moreover, the Bible tells us that the body is the temple of the Holy Ghost, and, as such, should not be defiled or weakened, but kept pure and vigorous. Smoking injures not only the body but also the soul: for the connection between them is so intimate and vital that whatever affects the one affects the other.

Smoking is purely sensual, and, therefore, a hindrance, not a help, to spiritual life. Is it not unwise to form a habit which does not benefit a man, either physically or morally? The natural appetites—needful in their places—require to be restrained—and this, of itself, is no light task. To acquire artificial ones is, to say the least, foolish; for, by so doing, we place ourselves in greater danger of becoming castaways. There is sound philosophy, as well as pure morality, in the injunction of the Apostle, "Abstain from fleshly lusts, which war against the soul."

It is a good thing, as Henry Ward Beecher remarks, to contend for one's liberty; but a distinction must be made between liberty and license. According to Milton, some cry "liberty," when they mean "license." St Paul says: "Ye have been called unto liberty: only use not liberty for an occasion to the flesh." It should always be used on the side of self-restraint, rather than of self-indulgence. The Christian, instead of pleading for liberty to indulge in smoking would act more in accordance with Christianity if he were to renounce a habit which, if not dangerous to himself, is dangerous to many weaker brethren. Many Christian men do not realise the great responsibility of their example, or they would never countenance self-indulgent habits, such as smoking and drinking. A solemn woe is denounced against those who place a stumbling-block in the way of the young, and as no Christian would designedly do this, we conclude that it is done more

from want of thought than from want of heart. If so, we suggest that more thought should be given to the question, especially to its moral aspect. It cannot be denied that smoking tends to foster selfishness, and selfishness is deformity. Let us therefore get rid of our deformity, and become more Christ-like. We are not to live to ourselves, but to others. We are our brother's keeper, and must therefore forego everything which imperils him. In view of the fact that youths are in peril from smoking, which 'coarsens' their character, destroys their self-respect, weakens their will, and leads them into bad company, would it not be well for all who come into contact with the young, not only to set them a good example, but also to warn them against smoking? If the habit is to decrease, it can be done only by preventing the young from acquiring it. At the same time, it must not be regarded as hopeless to induce smokers to give up the indulgence. More than a thousand smokers, some of whom have "indulged" thirty, forty, and even fifty years, have given up the habit in order to qualify themselves for joining and conducting the Juvenile Templars, whose pledge includes abstinence from tobacco. The fact is very encouraging, not only to those who are seeking to influence smokers for good, but also to smokers themselves. It shows that a bad habit, however confirmed, may be abandoned. Undoubtedly, it is not easy to shake off a practice which has grown into second nature. But it can be done, and the effort is well worth making.

From the difficulty of giving up tobacco, we learn the importance of warning youths against using it. If they are to grow up into true manhood, they must avoid the twin evils, smoking and drinking, which, instead of ennobling, would un-man them and make them the prey of evil. It is our duty, therefore to "train up a child in the way he should go, and when he is old, he will not depart from it."

Connexional Intelligence.

TUNSTALL DISTRICT MEETING.—This meeting was held at Chesterton, in the Talk o'th'Hill Circuit, and it is said to be one of the most harmonious District Meetings ever held in the District.

On Thursday morning, April 29th, the Rev. W. Turner, the candidate for the full ministry, met the Committee and passed his examination with great credit. In the evening the ordination service was held in the London Road Chapel. The Rev. N. W. Stafford was the president of the meeting. The candidate related his Christian experience, and call to the ministry, and the writer delivered the charge. The meeting was largely attended and will be long remembered for its Divine influence. On Friday the usual preparatory business was attended to. The meeting was pleased to find, that the trust estates in the District are in a most prosperous condition. Number of Chapels, 280; their present value, £106,621. Present debt, £42,368 16s. 1d.; debt paid off during the year £2,831 6s. 7d.; income for the year, £14,224 5s. 7½d.; outgo, £13,594 13s. 10d.; balance in the hands of the treasurers, £2,312 4s. 5d. Number of hearers at the principal services 33,155. In the evening the writer preached the opening sermon in the London Road Chapel to a large congregation. The Lord God was in the meeting. On Saturday morning, at 9 o'clock, the full District Meeting commenced its sittings. The writer was elected president, and Mr. Thomas Bateman the vice-president. In going through the reports we found that most of our Circuits were in a prosperous state and the schools in a very good condition. Our real increase of members is 162. In the evening a powerful temperance

meeting was held in the chapel. Early on Sunday morning singing in the old-fashioned style was heard in all directions. The processions met at the end of Sandford-street, and the Rev. M. Nicholas delivered an address with power and pathos; and while he was delivering it, the shouts of "Glory be to God" rolled over the tops of the houses like peals of thunder. After the address, the company proceeded to the camp-ground. In the afternoon a monster procession started from the London Road Chapel and sang to the camp-ground, in fine order. The services at the three stands were well sustained, and the meetings high in their influence. From ten to twelve thousand persons were supposed to be present in the afternoon. In the love-feast, at night, the Holy Ghost was richly poured out and sinners were brought to God.

On Monday the stationing of the preachers, without much difficulty, was attended to. A large tea-meeting was held in the school-rooms in the afternoon. After tea, public meetings were held and addresses delivered by the Delegates. The heart-felt thanks of the Delegates were presented to the kind friends who had entertained them, and also to the Revs. Geo. Jones and T. Turner for securing such homes of comfort and happiness for them.

On Tuesday, at noon, this cordial and courteous meeting concluded its sittings.

During the sitting of this District Meeting, the whole neighbourhood, with the Delegates, was thrown into gloom by the sad intelligence that 43 poor creatures had lost their lives by an explosion in a coal mine, near to Chesterton, and amongst the fallen was Mr. Richard Jackson, one of the most pious men in the Talk o'th'Hill Circuit. A letter of condolence was sent by the District Meeting to the bereaved families.

JOSEPH TIMMINA.

MANCHESTER DISTRICT MEETING.—The Manchester District Meeting was held this year at Barrow-in-Furness, a town of mushroom growth, situated at the extreme north-west of Lancashire. Thirty years ago it was only a small village, the site of the present town being arable land, through which the sharp teeth of the plough cut its way; now in its extent and promise it is a town of some considerable importance, a hive of commercial industry, and contains upwards of forty-two thousand inhabitants. A large iron and steel works, extensive jute and flax mills, a ship building yard, two docks, beside a dry dock for repairs, a port to and from which coasting and foreign vessels regularly ply, form the staple of its industry and employment. A new dock is being made, expected to be the largest dock in the world, to give facilities for attracting, and competing with Liverpool, for some of the North American steam traders. A line of steamers ply daily between the town and Belfast, and in the season boats are despatched daily to the Isle of Man, being a much shorter route and more convenient for North Lancashire and some of the adjoining counties. The town is regularly built, and the principal streets appear to run parallel; the main one is a beautiful street, wide and adorned with handsome buildings, a broad parapet flanked with young trees, enclosed in rails for protection, the Boulevard fashion. At one part of it, where two streets pass off at right and left angles, is formed a square, ornamented by a statue standing upright on a high marble pedestal, of Sir James Ramsden, a gentleman who was its first mayor, who has grown with the place, and whose enterprise has largely aided in its development. As a sphere of Christian labour, it belonged to the missions, but a few years ago it was made into an independent circuit, and transferred to the Manchester district. It possesses two chapels of good size, a large new school-room, with land adjoining for a chapel. The Manchester District Meeting held its sittings this year, for the first time, in this town. The Chapel Committee met on Friday morning, in Hartington street school-room, when the trust property in the district was found to be in a good, healthy condition. During the past year 13 new chapels have been built, at a cost of £23,234 1s. 10d., £11,000 of which was raised, accommodating 4,764 persons; £7,667 in addition, have been raised for the reduction of existing debt upon older chapels.

The Preachers' Friendly Society met in the afternoon, for the transaction of business. In the evening the Rev. R. Arnfield, the General Committee delegate, delivered an excellent sermon; after which the Lord's Supper was administered to the delegates and friends by the Revs. J. Morton, M. Wilson, and T. Bennet, assisted by ministers of other denominations, and who also delivered brief addresses on the occasion. A sense of the divine presence was felt, and the blessedness of the subsequent services was foreshadowed in the rich hallowed feeling pervading the meeting. On Saturday morning, at 9 o'clock, the District Meeting proper assembled. The Rev. G. Stansfield was elected chairman, and the Rev. J. Travis secretary; other appointments were made, the Conference monies received, and the reports of the stations gone through. The district was found to be in a prosperous condition spiritually, financially, and numerically, reporting an increase of 463. In the afternoon a public tea was held in the Temperance Hall, and Forshaw-street school, followed by a public meeting in the Town Hall. The chair was taken by Mr. W. E. Parker, of Manchester, and the vice chair by Mr. J. Cooper, of Oldham. Addresses were delivered by Revs. J. Crompton, J. Prestwich, W. Wray, and D. T. Maylott.

Sunday was a gloriously fine day, and the campaign opened with an excellent sermon at 6 a.m. in Forshaw-street chapel, from the Rev. T. H. Hunt. At 6.30 prayer meetings were held at Marsh-street, Hartington-square, and Forshaw-street chapel, and from each place a procession started, meeting and forming one body at Ramsden-square, where Mr. W. E. Parker, of Manchester, delivered an appropriate and soul-stirring address. The procession then moved off to the camp ground, where brief, pointed, and fervid addresses were delivered. The prayer meetings were well sustained, and the power of God manifest in the midst. In the afternoon a large concourse of people assembled to hear the word of life. The usual lovefeasts were dispensed with in the evening, and evangelistic services were substituted, brief addresses being delivered by the brethren appointed. A divine power rested on the services the whole day, many wept for joy, some on account of their sins, and we have reason to believe many were brought into the enjoyment of a new life, and realised forgiveness of sins through believing in Jesus. On Monday the meeting assembled for business at 9 a.m. The various decrees were considered, and the causes carefully inquired into, and suitable admonition given where needed. The legislation from the various circuits was considered, and some of it recommended to the favorable consideration of the Conference. The answers to the question on the abolition of district boundaries in the stationing of preachers, submitted by the General Committee, were registered, when it was found that the majority of the stations were in favour of the principle of Connexional stationing. In the evening a semi-private soiree was held in the Wesleyan school-room, to which the ministry of other churches, and the friends who had entertained the delegates, were invited. The ordination service in the Town Hall followed, when the Rev. G. Morris, J. E. Jones, and R. Jones were received into the approved ministry. Thomas Beely, Esq., of Hyde, discharged the duties of chairman in a most efficient manner, prefacing the business with an intelligent speech, indicating a correct conception of our position as a body of Christians, and of the desiderated qualifications of our ministers. He congratulated the church upon doing the work it set itself to do. Great heroism marked the labours of many of our ministers, and the work had been done at a great sacrifice of self; but after the lapse of sixty years the reality of the work was well attested, and surveying the past we could ask, "What hath God wrought?" He yielded to none in his attachment to the Connexion, and rejoiced to see so many promising young men rising up and striving to fit themselves for enlarged usefulness; he hoped they would be honest and consistent, natural and unaffected. The three young men, candidates for the approved list, then related their religious experience and call to the ministry. Each statement evidenced a clear conception of their primary business, had a high moral tone, and was given in an easy, effective way, that gave promise of increasing usefulness. The Rev. R. Arnfield

part of the town, nor near a river which had to be crossed by an insecure bridge. The father himself, as a rule, saw to it that the child should be in the class at the proper time. Even so distinguished a doctor as Rabbi B. Huna, we are told, never partook of his breakfast till he had taken his son to school. The course of study pursued in the metropolis was more extensive. Extracts from the law, the prophets, and the sayings of the sages, however, constituted the lessons of all children alike. Thus we are told that the children had scrolls on which were written passages of Scripture, such as the *Shema*, the *Hallel*, or Festival Hymns, and the history of Creation. Instruction was imparted in questions and answers, or in a catechetical form. After the master had delivered his dicta or theme, the pupils asked different questions, which he frequently answered by parables or counter questions. Sometimes the teacher introduced the subject by simply asking a question connected with it. The replies given by the pupils constituted the discussion, which the master at last terminated by pointing out the most appropriate answer. Thus when the celebrated R. Jochanan B. Zakkai, who flourished about thirty years before Christ, wanted to inform his disciples what was the most desirable thing for a man to secure, he asked them, "What is the best thing for a man to possess?" One replied, "A kind nature;" another, "A good companion;" another, "A good neighbour;" another, "The power to foresee consequences;" whilst Eleazar said, "A good heart." Whereupon R. Jochanan remarked, "I prefer Eleazar's answer to yours, for in it all your answers are comprehended." What a striking illustration this mode of teaching furnishes of the questions put by our Saviour to his disciples in Mark viii. 27-30?

In addition to the instruction in the Bible and in the sayings of the sages, the greatest care was bestowed in teaching the children good manners. They were taught to salute every one whom they met in the street, and not to respond to a salutation was regarded as committing a robbery. An ordinary man was greeted with the words, "Peace be with thee;" a teacher, "Peace be with thee, my teacher and my master;" and a king, "Peace be with thee, my king, peace!"

These salutations were not only current in the time of Christ, and were used by our Saviour himself, but are still heard in the East to this day. "Seven things," we are told, "are seen in the conduct of an educated man, and seven in the behaviour of an uneducated person." An educated man will be quiet in the presence of one more educated than himself; will not interrupt any one speaking; will not give a hasty answer; will ask appropriate questions; will give suitable answers; will reply to the first thing first, and the last thing last; and will candidly say when he does not know anything. The reverse of these seven things will be seen in the uneducated. This may be

regarded as a fair description of a boy's education, in the time of Christ.—*Bible Educator.*

THE CARE OF THE LORD'S FLOCK.—The Chief Shepherd has gone to heaven, and now no more, as the God-man, seeks the lost and straying ones until he finds them. He now no more walks our streets, speaking with his human voice, and recovering the lost by personal acts. He has committed all that work and care of seeking, recovering, watching, helping, comforting to his people. These once were lost, but now are found; and they in turn are to seek the lost with all the care, assiduity, and tenderness of which they are capable; and then when found they are to watch over the recovered and save them from harm and help them.

"Feed my lambs," "feed my sheep," is the Great Shepherd's charge, and we must not disregard it. Our care must not stop when a person is admitted to the communion of the church. Another kind of care then begins, a failure to appreciate which shows that we ourselves stand greatly in need of care. The Good Shepherd knows his sheep. And we all, who belong to the church, are shepherds. We ought, then, to know the sheep of our particular fold: know them by name, by the recognition of them when met, by the kind greeting, by sympathy with them in their joys and sorrows, by help of whatever kind they may need, whether counsel, monition, instruction, encouragement, reproof or money. All that human help can do to make a brother stand strong in the Lord, raising him when fallen, strengthening him when weak, and delivering him when in danger, the brethren ought to do.

Yes, indeed, we ought; but do we? Do we ask for the test by which one may know and prove the good minister? Here it is, and it is the same for all—be a good shepherd for Christ's sake, living and loving to do good to the flock. Let no one of the flock suffer in body and soul from neglect. And that member of the fold is neglected who does not know and feel himself to be within the direct influence of the minister, officers, and members of the church. The person also who brings himself most immediately and frequently in contact with the members of the church and congregation, and does it for Christ's sake, and that he may be the most useful of Christ's sheep and lambs, is obeying the Master's commands, has his spirit, and he shall enjoy a large measure of the joy of his Lord, which consists in seeing of the travail of his soul and being satisfied. And the loss of such a one when he dies or removes is far greater than that of a merely learned or eloquent minister or of the merely rich or respectable church member.

The good shepherd is the great want of the church, and when he dies the church has suffered its greatest loss, though the dead one

had many manifestations of the divine favour. Over forty souls have professed to find peace through believing, and have publicly joined the church. In the month of November I invited all the teachers in the Sunday School, with their wives or husbands, to come to my house, where after partaking of viands for the inner man a few speeches were made, and we had some profitable conversation on the best means for promoting the interests of our Sabbath School. I may say that our school is in a prosperous and healthy condition. On Christmas day we held service in the church in the morning, and in the afternoon between 70 and 80 of the children of the Sabbath School came to my house. I had prepared a Christmas tree for their entertainment. My wife then regaled them with candy, nuts, cake, &c., after which they all went home highly delighted. On New Year's eve we held a watch-night service, when the Rev. Charles Jones (Baptist) preached an excellent discourse. It was a very impressive service, and we commenced the new year with new resolutions, to lead new, and better, and more devoted lives in the service of the blessed Master. During the week of prayer, we and our Welsh neighbours united in holding services in the Welsh and English languages alternately. These services were very interesting, and have been a means of much spiritual good. The second and third weeks in January I spent in assisting our Arnot friends in revival services; and the result was that over thirty persons found the Saviour. The services were continued and I am informed that the number has been augmented to near fifty. Mr. Whillock then visited us in Morris Run, assisting us in our protracted meeting, when seventeen persons professed to realize salvation; making in all, as I said at the commencement of this letter, over forty for the year. We have adopted various means to arouse the people. As there was no work and men had nothing to do during the day, we started afternoon prayer meetings, which were very well sustained. On three occasions I preached at 2.30 p. m.—once in the doctor's shop, where I directed the attention of my hearers to the great Physician. The day following in the post office; again in the Company's store we preached Jesus. On the 1st day of March a few of the friends gathered together and made us a donation visit, which realized about £5 5s. A spirit of unity seems to exist in all sections of the church, hence I have exchanged pulpits with the Presbyterian, M. E., and Welsh ministers.

JOHN H. ACORNLY.

PLEASANT VIEW MISSION.—January 28, 1875.—We had an interesting festival at Pleasant View Church, in the town of Seymour La Fayette, County Wis. The materials for the physical nature were bounteously provided, and the culinary department was well managed by the kind mothers, smart daughters, and loving sisters of the neighbourhood, for which they received the most cordial thanks of the company. Mr. Albert Richardson was Secretary, and Mr. Samuel Vickers Treasurer, no charge was made nor any tickets used; but the subscriptions were voluntary. The guests as they retired from each table were waited upon by the Treasurer and Secretary, and at the close of the subscription list, one hundred dollars were counted, which secured for the quarter day funds the sum of eighty-four dollars.

JOHN SHARPE.

Connexional Biography.

MEMOIR OF MR. JAMES TALBOT, OF CAUNTON, NOTTS.

JAMES TALBOT was born at Beesthorpe, in the parish of Caunton, in the county of Nottingham, early in the present century. He was early taken by his sister to the Wesleyan chapel, but not until his eighteenth year did

he experience the saving power of the gospel of Christ. In those days my father was accustomed to train young people to sing for Christmas, and as James Talbot had a good voice, and a taste for singing, he was invited to join the choir. While thus engaged with the Primitive Methodists he came to see and feel his need of the religion which they professed and possessed. Through my father's pious counsels and prayers, I believe it was that James ultimately found peace with God and became a member of our Church. Possessed of a good share of native ability, and having had a tolerable education, James soon found scope for his talents as a local preacher. He was put upon the plan, and became extensively popular and successful. It was my privilege when about fourteen years of age to be taken by him to some of his appointments, and set up to speak to the people. Hence, I always regarded him, and jocularly spoke to him, as being my theological tutor. On the plan my friend remained throughout his long life; and though he latterly could not take much work, he was always gladly received whenever and wherever he went to preach. In early days he often took long journeys and preached three or four times a day—as our Retford circuit, to which Cauntton then belonged, was very extensive, and acceptable preachers were comparatively few. He one day walked to Marksham, some twelve or fourteen miles, and preached in the forenoon, then to Egmannton and preached in the afternoon,—some five or six miles,—then, again, two or three miles to Laxton and preached at night, without tasting food from leaving home. He reached home that night after his day's fasting, and exhausting travel and toil, thoroughly weary and exhausted, but still happy in God. He was much esteemed by the people of his native village, and lived in their affections to the last. During nearly fifty years he led a class and laboured in various ways to help on the cause of his divine Master and of the welfare of man. In his early days he had several calls to enter the itinerant ranks, and on one occasion left home for the purpose, but partly through the strong appeals of his fond mother, and partly from a depressing sense of his own unworthiness, he soon retired from the work. Nevertheless, he always rejoiced to hear of the progress of the cause from home as well as at home; and when I frequented my native village I always found my old friend full of solicitude for Zion's weal, and ready to give me a few words of encouragement in the midst of manifold trials and toils. A few weeks before his decease he was laid aside from active labour by increasing infirmities and affliction. But as his end drew nigh he was as those who wait for their Lord. He expressed to those who were about him his conviction that he should soon pass to the rest awaiting him beyond the grave. To my brother he said, "George, I shall die; but I die in the Lord; and blessed are the dead that die in the Lord." He frequently said, "I am going to sleep in Jesus!" His sufferings were often severe, but he held fast the beginning of his confidence without wavering to the end. When nearing his end he drew his affectionate wife to him and pressed her to his bosom, as if giving her his final embrace, and then waved his hand as in token of adieu and triumph, and sweetly fell asleep in Jesus. "And so he giveth his beloved sleep." His spirit left the clay on the morning of October 5, 1874. And thus friend after friend departs. The friends of one's youth keep leaving us one by one. Thus one is thereby reminded that this is not our rest, it is polluted, and will destroy those who seek nothing better, even with a sore destruction. But the friends who have died in the Lord will await our arrival on the beautiful shores of the better land. They are not lost but gone before. We shall not leave our friends all behind us, for we are going to them—they have gone before! Heaven is the rendezvous of all the followers of Jesus—there we shall meet to part no more. O that we who linger a little longer here may at last be found ready!

W. ANTLIFF.

Memoirs and Obituaries.

MRS. SARAH DOVER was born in the city of Norwich, in the year 1801. Her mother, (Mrs. Gittings), was a member with the Methodists; and like a true Christian parent, endeavoured to trainup her children in the way they should go. She led them to God's house, spoke to them seriously about obtaining the pardon of sin, and offered many earnest prayers for their spiritual welfare. Her efforts were not in vain. Her prayers were heard. The subject of this memoir says in her diary, "I cannot remember the time when the Spirit of God did not strive with me. . . . At the tender age of four the Spirit of God strove powerfully with me." For some years, however, she refused to yield.

While yet quite young she was married to Mr. George Dover, with whom she shared the joys and sorrows of a long pilgrimage. When the Primitive Methodists missioned Norwich, Mr. Dover was induced to hear them. He got converted, and became a useful local preacher. Mrs. Dover also went to a meeting along with her husband. She was "pricked to the heart," and, returning home, prayed fervently for pardon. About midnight light shone into her soul, and she retired to rest "a new creature in Christ Jesus." Having obtained peace, our sister felt anxious that others should find the like blessing. She and her devoted husband decided to open their house for preaching, praying meetings, &c., until a more commodious building could be found, and many were the blessings received while the ark of the Lord rested beneath their roof. Like Job, however, they were severely tested at times. Business anxieties and domestic troubles rolled in upon them, like foaming billows, threatening the spark of grace enkindled by God. But He, "whose tender mercies are over all his works," did not forget them. Mrs. Dover, being of a most sensitive temperament, was often tempted to think hardly of God's dealings; but when so tempted, she would remember,

"God is his own interpreter,
And he will make it plain."

In the year 1846, Mr. and Mrs. Dover, along with their thirteen children, left the city of Norwich for Lancashire, where their faith was sorely tried. About this time the eldest daughter died. She had been a comfort and bright example in the family; her loss was keenly felt. In addition to this severe trial, they were called upon to endure great privations, and after several removals they eventually came to Morley. Here our beloved sister was as active and earnest as she had been at other places. The missionary cause and the temperance movement especially enlisted her sympathies. The former she supported to the best of her ability, and was exceedingly successful as a collector; the latter she was ever ready to advocate in a clear, common-sense, and impressive manner. Total abstinence from intoxicants she regarded as her bounden duty, as a matter of Christian self-denial for the sake of others. Some time before her death our sister was afflicted with blindness; an acute trial indeed to one who so much enjoyed working for Christ. Still she was not altogether without opportunities of usefulness. Those who visited her can testify to the comfort and encouragement they received from her faithful lips. Many a time has the writer of these lines been stimulated by her fervent exhortation, "Preach Christ! Preach Christ!" During the last few months of her life on earth it was unspeakably precious to be with her. So fully assured of acceptance with God—so calm in prospect of death—so fully resigned to the will of her Lord.

She departed this life on October 30, 1873, in the seventy-third year of her age, and was interred at Morley church, November 3, and was followed to her grave by a large number of sorrowing friends.

As a wife, Mrs. Dover was truly a helpmate. As a mother she was

loving and judicious ; no pampering or partiality was allowed to disturb the family peace. She was careful to make her children acquainted with the Scriptures, and urged upon them the importance of vital godliness. Individually they were taken into her place of retirement, and there the Divine blessing asked upon them. Her eldest daughter became a most devoted and successful labourer in Christ's vineyard ; but, as previously intimated, is now gone to her rest. Her son also, after zealously working as a local preacher for some time, passed to the realms of bliss. Others of the family are on their way to glory. O, who can estimate the value of a mother's prayers, teachings, and example ? As a member and class-leader, she was holy, earnest, regular in attendance at the means of grace, and intelligent. Mrs. Dover's mental powers were far above the average. She had a good memory, clear judgment, and fluency of speech. Doubtless, in more favourable circumstances she would have become a literary character. Firmness and conscientiousness marked her whole life. Anything mean, false, and deceitful she treated with the most profound contempt. She made the Bible her guide book, the Lord of Hosts her Father, Christ her Saviour, the Holy Spirit her Comforter, and now she has heaven for her home. Hallelujah !

WILLIAM A. EYRE.

BROTHER WM. SAVOY died at Greencroft, in the Stanley circuit, November 5, 1873. His youth was spent in the service of sin ; and he grew up to manhood in entire ignorance of the saving power of religion, and in a fruitless attempt to find happiness in the pursuits of the ungodly. The Father of mercies kindly opened his eyes that he might see the grounds of his failure, and the causes of his positive misery. The discovery caused him great pain and sorrow of heart. He was led to Christ, the only Saviour of sinners, and by faith in him found peace with God in 1831, and held on his way for forty-two years. During sixteen of these years he was a local preacher, and trying in his humble way to awaken the careless and save the lost.

His last illness was of short duration. He was taken ill, and in a few days a fever terminated his earthly career. He told the friends that he should not get better, though no one thought so but himself ; but he expressed his confidence in his Redeemer, and committed himself to him. Had he been unsaved at the time when he was taken ill his case would have been a bad one, but he had sought and found the Saviour, and when he was most needed, he was ready to take his servant home.

RALPH SHIELDS.

ELIZABETH EDWARDS, the subject of this brief sketch, died at Garboldisham, in the Thetford circuit, November 12, 1873, in the 61st year of her age. In early life she minded not "earthly things," to the extent that many in similar circumstances do. Although not favoured with parental training that was calculated to "guide her feet into the way of peace," she nevertheless had impressions of a religious kind which "the destroyer" could not eradicate, and about thirty years since she "turned to the Lord with full purpose of heart." Ever since that time she held fast her profession without wavering unto the end. As a wife she was industrious, and "looked well to the ways of her household, and ate not the bread of idleness." As a parent she was tender and very affectionate. As a member of "the household of faith" she "adorned the doctrine of God her Saviour in all things." Her physical constitution being naturally weak, her health for years was only feeble and uncertain. At last the candle of life was extinguished rather suddenly, and early on the date above mentioned, expressing her unshaken confidence in that Saviour who had upheld her for more than thirty years, she fell asleep in his arms and triumphed over the last enemy, leaving behind her a loving husband, two weeping children, and a sorrowing church whose ministers have been refreshed a thousand times beneath her

hospitable roof. May all who knew her, and all who may hear of her from this sketch meet her where

"All taints of earthliness are swept away,"

is the prayer of

J. ALLISON.

JOSEPH HARE was born at Derby, in the year 1811, of pious parents, who trained him up in the admonition of the Lord, and sent him to a Wesleyan Sunday school, but he passed through childhood and youth into manhood without becoming religious. When quite a young man he removed to Manchester for work, and was providentially led to make the acquaintance of a young and amiable woman, a member of our society, who afterwards became his wife, and with whom he lived happily to the time of his death. After their marriage they returned to Derby, and found our people worshipping in the old chapel in Albion Street. Mrs. Hare immediately became a member of society and Mr. Hare, attended our services with her. Old memories were revived; he began to pray and one night in the year 1833, while praying alone in his bedroom, God converted his soul. He then joined society and continued a member to the end of life.

Our friend found in the Sabbath school a field of labour congenial to his nature, and here he had very encouraging success. He also found in the work of distributing tracts a means of reproving vice, and inviting people to Christ. In his own family circle he exerted the most beneficial influence, and had the happiness of seeing his two daughters, the only children he had, savingly converted and happily married to converted men some years before his death.

As a townsman he was much esteemed by all who knew him. In many a movement for the improvement of the condition of the working classes he was among the foremost. Prior to the year 1836, when Mr. Antliff was stationed for this circuit, the old Temperance Society had been working well in Derby, but Mr. Antliff, our friend Mr. Hare, and a very few others thought something further was needed to arrest the tide of drunkenness, poverty, and crime, which swept over the town. They prayed about it, and the result was the establishment of the Teetotal Society, which flourishes to this day, and of which our friend lived and died a consistent member.

In the year 1870, he had a serious affliction, and had to be removed to the infirmary. Here he underwent a dangerous operation, but a good constitution, skilful medical treatment, excellent nursing, with the prayers of the church, and the blessing of God, enabled him to rally and he came out a wonder to all who knew him. He never, however, regained his vigour of body and strength of mind, and to his death he continued to suffer most acutely, but without murmur or complaint. We all saw him failing during the last few weeks of his life, but little did we think his work was so near done. Medical skill was of no avail and from day to day, he grew worse, but, during all the time, his spiritual experience was bright and cheering; he gave the clearest testimony of the hope of heaven which was in him to all who visited him. He praised the Lord while enduring the most exquisite suffering, and died on the 14th of November, 1873, with these words on his lips,

"Rock of ages, cleft for me,
Let me hide myself in Thee,"

J. G.

JOHN GIBSON, son of Henry and Ann Gibson, was born at Buckley Lane, in the vicinity of Walkden Moor, March 16, 1820. Respecting the first half of his life there is nothing to say which would be of general interest. He was a buoyant youth, fond of frolic and mischief, but being under strict parental discipline, and religious influence, he was moral in his demeanour.

He was one of the first, if not the first, scholar in connection with our Walkden Sabbath School, which now numbers about three hundred, and is one of the most influential in the neighbourhood. But although our brother was regular in his attendance at school and the public services, he was not

converted till about 26 years of age. His conversion was remarkable: the week before the event transpired, some person brought a quantity of tickets to sell for a ball, or dance, but he returned them with a positive "No!" He has frequently expressed his belief that if he had retained the tickets, and patronised the ball, it would probably have changed the whole course of his life, and ended in his ruin.

At the close of the school one Sabbath afternoon, being deeply burdened with a sense of guilt, he went to a class meeting, and fell prostrated before God, and cried aloud for mercy, but from what we can gather from some who were present on the occasion, he did not then realise a sense of pardon. Nevertheless he continued to plead with God; and as special services were being conducted during the week, by the Rev. J. Oscrift and others, after a sermon had been preached by Mr. Oscrift, our brother came in sight of the cross, and lost his load of sin. The Rev. W. Rowe, of Oldham, thus writes:—"The late John Gibson, of Walkden Moor, was converted in the winter of 1846, in a week's protracted services that were held in the old chapel; many obtained pardon that week. The Rev. John Oscrift preached on the evening Mr. Gibson was saved from sin. The change was real, it was felt in his heart, and exhibited in his life. He immediately offered himself for membership, and united with others in the worship of God. Mr. Gibson had been blessed with a father widely known and greatly respected—he was known as a genuine Christian, a loyal Primitive Methodist, a laborious worker in the cause of his Saviour, a very hero in missionary work, in all companies; and everywhere valiant for the truth. The son revered his father, and loved his memory, and though he had not his father's gift of speech, his heroic zeal, nor spirit for labour in open air services and extensive mission work, he had a beautiful moral character, a holy fixedness of purpose; and from the time of his conversion, he never wavered. He was a warm friend, a happy husband, a kind parent, a firm disciplinarian; and like his father, he had a strong attachment to the connexion in which he had been educated. For many years his house was the home for our preachers, where they were ever welcome. Soon after his conversion he was made a class leader, and retained his official position to the end of his journey. He has departed before us. May we be ready to meet him in the home of the blessed." Brother Gibson met his class at Mr. E. Crompton's for about twenty years, and was most punctual in his attendance; and when disabled by affliction, he said, "I never felt my illness so much as when unable to attend my class." Our esteemed brother has also held the following offices, and been most faithful in the discharge of them—society steward, Sunday School superintendent, and circuit steward. He was, emphatically, a lover of Sunday Schools, and believed that everybody else ought to be; and nothing gave him greater pain than teachers neglecting their classes. His zeal in the work and punctual attention are a standing reproof to the careless and irregular. He has twice been elected delegate to Conference, and represented this station at the Manchester District meeting in May last.

He studied the welfare of the connexion, made himself familiar with its laws, and faithfully supported its discipline. He took a very active part in the erection of our chapel and school-room at Walkden; and had he survived a few months, he would, no doubt, have had the great satisfaction of seeing them free from debt.

Brother Gibson was a man of sanguine temperament; he had the gift of speech, but was by no means a public orator; in the social circle few could excel, or equal him; he had a great treasure of personal and connexional anecdote. He was not the most logical in argument, chaste in language, or elegant in figure, but he had a pointed way of putting things to make people feel the force of his sentiments. The following is an illustration:—"I believe there is no more sin in wounding a man in the public street than in deliberately and wilfully neglecting the Lord's Supper." His severe rebuffs sometimes gave pain and offence, but we believe there is

not an individual in the church, or school, or neighbourhood, who would not say, "Peace to his ashes."

About six years ago he suffered the loss of a devoted and excellent wife, who died in the faith; and although only before his death two years ago he might easily have insured his life, the strong, robust, and muscular frame began to give way to the insidious foe whose silent batteries were fixed for the work of devastation; and day by day he became weaker, and fell at the age of fifty-three years. The fatal disease was ulceration of the bowels, which defied the best medical skill, and the sympathy and care of devoted relatives. It was a hard struggle for our brother to give up the hope of recovery, but he became fully resigned, and could say,

"Should pining sickness be my lot,
May I be still, and murmur not,
But breathe the prayer divinely taught,
Thy will, thy will, O God, be done."

Many friends visited him during his sickness, to whom he was able to testify of the advantages of finding religion in health. Not long before he passed away, he said to me, "I have no great ecstasy, but a solid peace—a good hope through faith."

Miss Ellis Crompton, one of his members frequently visited him, and sang for him,

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the troubled waters roll,
While the tempest still is high.
Hide me, O my Saviour hide," &c.

and,

"On Zion we shall stand,
When escaped to the shore,
With palms in our hand,
We'll praise him the more;

We'll range the sweet plains on the banks of the river,
And sing of salvation for ever and ever."

On November 19, 1873, he exchanged mortality for life, and a few moments before the golden bowl was broken, and the wheel at the cistern, he requested the friends to sing,

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

and peacefully he sank to rest.

The Rev. Mr. Herbert, Vicar of Walkden, officiated at the funeral, and after reading the burial service in the church at Street Gate, Little Hulton, gave a very earnest address, and having known Mr. Gibson for some years, spoke in the highest terms of his Christian principles.

Mr. Gibson has left three sons, and a numerous group of relatives and friends to mourn his loss. We pray especially that his sons may serve their father's God, and worthily espouse the cause in which their father lived and died.

JOHN EASTWOOD.

TIMOTHY CROSSFIELD was born at Armley, near Leeds, March 1, 1812, and died at the same place, November 26, 1873. At the early age of seven years he was bereft of his father, and had to become the chief support of his widowed mother; and, although he had to toil hard and long, he found time for self-improvement, and gave evidence of superior aptness to learn. Hence, such was his ability to read, that, when very young, he was employed in opening the Church school, by reading the prayers and collects, and such was the retentiveness of his memory that he could easily repeat the whole church catechism, and most of the collects.

As to how he spent his life from his boyhood to his manhood we have

no information, but on March 3, 1833, he took to wife Ann Wilson, who for many years shared his joys and sorrows in providing for, and training a somewhat numerous family—some of whom passed away before them—the rest being left behind. At the time they were married neither of them were pious, for although he had gone chiefly to church, he remained a stranger to the saving grace of God up to February 1, 1837. His wife had been converted to God a short time before that date, through the agency of our people at Armley; and, saved herself, she longed to see her husband saved. She prayed without ceasing for him—nor did she pray in vain. He became so miserable that he could find no rest, nor could he drown his convictions by resorting to the ale-bench, nor drive them away by joining in the drunkard's song. His distress became so great that he was almost desperate, and he began to vent his rage upon his wife, but she was so gentle, patient, obliging, and considerate, that he was conquered; and, finding that sleep departed from him by reason of his mental agony, he asked her in the night season to pray for him. As that was a crisis she had long been prayerfully seeking, she thankfully responded to her husband's wishes, and they two alone, in the darkness and deadness of the night, pleaded with God until the burdened soul was released of its load, and until the two glad hearts, which were now more closely joined to each other than ever, were also joined to Christ in the bonds of undying love.

As the number of their children rapidly increased, and as work was often scarce and wages low, they frequently found themselves in great straits, and were the victims of anxious solicitude respecting the growing demands of their family; but they lived by faith, and numerous were the instances in which God opened their way, and supplied their needs.

Many cases of remarkable, providential deliverance might be given, if space would allow, but suffice it to say that they ever found that He who feeds the fowls of the air, did not fail to supply their necessities.

Amid the pressing claims of his family he ever sought to do good to others, and to serve his generation according to the will of God. His deep piety, his unblemished reputation, his burning love to souls, and his intense sympathy with the distressed and sorrowful, rendered him adapted for uncommon usefulness. Hence in different spheres he did a good work, and shed a sacred and benign influence.

As superintendent of the Sunday school he laboured long and successfully—continuing his work until compelled to resign it through failing health, and rarely, if ever, was a superintendent more heartily esteemed and tenderly loved, both by teachers and scholars. His tact in management, his kindness and gentleness towards the children, his genuine and transparent goodness, and his uniform consistency of life, made him a general favourite. One of his old scholars said to me the other day, "I used to think when I went to school, that if Tim Crossfield died, I could not live." The school was young and feeble when he became the superintendent, but when he had to resign his office, it numbered four hundred.

In the year 1843 he was appointed to the office of class-leader—an office from which he shrunk—being impressed with a deep sense of its responsibility; and it was not until he had thought and prayed much that he could be induced to enter upon its duties. But in this sphere, as well as in the Sabbath school, he was highly esteemed and pre-eminently useful. When speaking to his members, especially to the poor and tried, he would draw largely upon his own experience, and would tell them how he had been tried and delivered; and such was his sympathy with them, and influence over them, that their burdens were so much lightened, and their hearts so much cheered, that they thought they would hardly ever be sad again, as one of them remarked to me with tears. In a few years after he was made leader, his class increased from thirteen to seventy members, and after it was divided it soon reached fifty or sixty again. And sooner than miss, or be too late for his class, he would hastily wash and run from his work without food.

In the erection of our Armley chapel he took an active part along with

others. For a long time a place of worship had been greatly needed, as services hitherto had been held in an upper room—the entrance to which was somewhat difficult, and the situation of which was not the most agreeable. Attempts had been made to obtain a more suitable place, and failed; but when the Rev. T. Penrose came as superintendent to Leeds 1st circuit, he found the society at Armley ready to “arise and build;” and, after maturing their scheme, minister and people threw themselves into it with characteristic and commendable zeal, and success crowned their united efforts. Few persons who did not know the subject of this memoir can understand the joy he felt in witnessing the erection and completion of this house of prayer.

But it was in visiting the sick and dying that he was, perhaps, the most remarkably useful. Such was his adaptation and success in this work that he became unusually popular, and was extensively in demand. Persons of all classes—rich and poor—of all denominations—Church people, Independents, Baptists, Wesleyans, &c., &c., and of all the surrounding country for miles, would send for him to visit their sick at all times of the day and night, and never did he object to go, whoever the afflicted persons were, whatever the disease might be from which they were suffering, wherever the place of their residence might be—far or near—and however the weather might be—rough or calm, wet or dry, cold or hot. Some idea of the extent of his labours in this important work may be gathered from the fact that no less than nine hundred and eighty persons had professed to find pardon on the bed of sickness and death, and die happy in the Lord, through his labours, in addition to all who had received good and been restored to health and strength, and these were not a few. Indeed, his success in saving souls by visiting the sick, and by godly conversation and prayer with the healthy, was altogether unusual, if not unprecedented. A man who is not a member of any church said to me, “A person would have to be very hardened indeed if Timothy Crossfield did not make him feel.”

Eminent, however, as he was for usefulness, he did not parade his doings, and seek for human praise. His eldest daughter, at whose house he died, said to him one day, while he was able to sit in the house, and had time on his hands, “Father, if I were you, I would write some of my life.” To which he replied, “Nay, let my life speak for itself.” Nor did he ever think that his long standing and great usefulness in connection with the church entitled him to official and connexional honours. Few men, in my opinion, have ever been more useful and uniformly consistent than he; but whoever found him hankering after the fading honours of the church to which he belonged? He was more anxious to have his witness in heaven than on earth, his record on high than down here, his name written in the court above than in connection with church courts below.

Bronchitis was the complaint from which he long suffered, and which ended his days. But he was ready and anxious to depart. From the time he lost his wife he seemed to be more intensely a stranger and pilgrim here; and yet, although he longed to go, he sought to do all the good he could while he remained. The writer saw him the last Sabbath he lived, and found him “quite on the verge of heaven.” The bright and beaming eye, the earnest and yet peaceful expression on the whole countenance, and the sweet, heavenly, and mellow ripeness of his experience had to be seen and heard to be fully realized and understood. No one could go and see him without being urged to live to God. “I have given the better half of my life to the Lord,” said he, “but if I had it to live over again, he should have it all.” When asked by his daughter not to talk so much, he replied, “I cannot help talking of the love of Jesus.” And when talking to her about leaving them, he observed, “I have no riches to leave you, but I trust I have laid up many prayers for you in heaven.” Referring to death, he remarked, “I have no fear of dying. I can truly say, the sting of death is extracted, and that

“Covered is my unrighteousness,
Nor spot of guilt remains on me.”

But we cannot give a tithe of the many blessed utterances which fell from his lips during his illness, and especially during the last few days of his life. Just at the close—the power of speech being gone—he gave his gathered children a sweet smile, and slept the sleep of death, and his happy spirit went home to God. And thus closed the earthly career of one of the most devoted, peaceable, simple-hearted, transparent, unassuming, and useful men it has been our privilege to know.

H. COOKE.

WILLIAM BUCKLEY died at Halifax, on November 28, 1873, in the sixty-third year of his age. He was a local preacher and class leader, and also a trustee of "Ebenezer" chapel. His marriage took place more than forty years ago; and shortly afterwards he was made "a new creature in Christ Jesus." He at once united himself with the Christian church; and also, as promptly, did he "erect an altar unto the Lord his God" in his own house. His convictions relating to the cultivation of religion in the family, were deep, sincere, and abiding; hence, unless prevented by uncontrollable circumstances, he continued daily "to call on the name of the Lord his God," and to use every other practicable means of "commanding his children and his household after him, that they might keep the way of the Lord, to do justice and judgment." See the result. Some of his children are now in the way to heaven, and five others have already "entered through the gates into the city." O! how they would greet their dear old sire on landing.

Our brother was not a man of brilliant talents, but he was always ready to do his best; and his pulpit efforts were distinguished for good, plain, strong, common sense. His style, pathetic as plain, he found ample exercise for this quality in his favourite themes, viz.—"The love of Christ," and the "Better Country."

His last affliction was brief but severe. Bronchitis set in about three weeks before his death; and this, followed by other and complicated disorders, soon reduced his strength. For one whole week, or more, he was in a state of stupor. When, however, he was restored to consciousness, and felt himself able to institute a scrutiny of his own spiritual condition, he testified concerning it, with the greatest clearness and confidence. When one of his medical attendants expressed a slight hope of his patient's recovery, brother Buckley looked up into his face, and replied,—"I am no better sir. It is but a matter of time. I am going to heaven. I am quite ready to go. I am looking to the joy that is set before me."

On the day before his death, although suffering great physical pain, he was in a very happy state of mind, and was frequently heard saying, "Victory! Glory!" Yes, dear reader, these closely together, for, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

"No sculptured stone in stately temple,
Proclaim their rugged lot;
Like Him who was their great example,
This vain world knew them not.
But though their names no poet wove,
In deathless song or story,
Their record is inscribed above,
Their wreaths are crowns of Glory."

S. DEARLOVE.

MR. EPTON GRAVES was born at Saltleethy, Louth station, April 1, 1843, and departed this life at the same place, December 7, 1873. His father and mother being members of our society, and their house being for many years the hospitable home of the ministers of the gospel. Epton was in early life trained in the way he should go, and when he was about seventeen years of age he devoted his life to the service of God, when he became a teacher in the Sunday school, and eventually the superintendent and

treasurer for the same, and retained his offices to the day of his death. During the last three years of his life he very satisfactorily filled the office of society steward for our cause, and after his decease the clergyman of the village remarked to his bereaved parents that he regarded Epton Graves as the hope of the parish. He had a good report of those without, and being placed in comfortable circumstances, it was hoped that a long career of usefulness in the church and in the world was before him. These anticipations were not realised. A few months before his death he became subject to acute pains, when the best medical advice and treatment were secured, but without avail, for it soon became evident to those around him that his end was near. Being conscious of the near approach of the last enemy, he said, "I am now ready to be offered," "I have now a firm hold of Christ, and if it were not for my little wife and my poor little 'bairns,' I would as soon go as stay." As he neared the eternal world, his prospects continued to brighten; strength was mercifully proportioned to his day, and he was enabled to cast his care on the Almighty, who has graciously promised to be a husband to the widow, and the father of the fatherless. Thus died Epton Graves in the thirty-first year of his age, leaving his young widow and his three little children to mourn their loss, but they do not sorrow as those who have no religion and no hope, for those that sleep in Christ will God bring with him.

JAMES R. PARKINSON.

JOHN WORSTENBOLM.—An accident which occurred in Dunstone coal mine, near Chesterfield, Dec. 9, 1873, hurried the subject of this sketch to his eternal home in heaven. He was born at Handsworth Woodhouse, near Sheffield, in March, 1841. His boyhood was denied the aid which a liberal education imparts, for he left school at nine years of age to toil for his daily bread—a state of things which the Elementary Education Act will, happily, soon render impossible. When fifteen years old he was converted amongst the Wesleyans during a blessed revival, and consecrated all his energies to God. No sooner was his heart changed than he felt an ardent thirst for knowledge; his bed chamber became his study, books his dearest and most profitable companions, and reading his chief recreation. During winter he usually, on entering his chamber, wrapped himself in a blanket to keep him warm, and read and prayed for hours together—a practice which, gradually transformed the raw, ignorant youth into a highly intelligent, cultivated man, and which deserves to be imitated by all youths whose education has been neglected. With books so cheap, and hours of labour so short, almost all young persons may now find ample time for mental cultivation—time which, if not spent usefully, will very probably be occupied with pursuits of a debasing character.

Shortly after conversion he became a Sunday-school teacher, and in a few years his abilities and devotion to the work raised him to the highest office in the school. In 1859 he became a local preacher, for the duties of which he was admirably fitted, and retained his position to the time of his death. But previously to his appointment to the office of local preacher, he was made a leader, and shortly gathered round him a large class out of the world.

About ten years ago he came to reside at Whittington, and after a time, finding it inconvenient to go to a considerable distance to meet in a Wesleyan class, he cast in his lot with the Primitive Methodists, and became a deeply-attached and useful official amongst them; his ministry everywhere was well-received, nearly all who heard him preach justly regarding him as one of the best of local preachers.

Mention must be made of his admirable liberality. This feature of his character received beautiful illustration the evening before he died. On that evening a meeting of the Whittington Moor trustees and members was held to devise means for extinguishing the schoolroom debt, and our brother, who the next morning ascended from the coal-mine to glory, was amongst

those who were most zealous for the accomplishment of the desired object, promising a liberal sum himself, and stimulating the generosity of others both by precept and example. Though his sudden demise prevented him from doing what was in his heart, he will not lose the reward of such a generous purpose. He was liberal on principle; for, to a minister who once entered his house he said, "You see that cup." "Yes." "Well, that cup belongs to the Lord. On Saturdays, when I bring home my wages, I put in a tenth of the same, and I have always cash there for the Lord's supper, ordinary collections, and class money; and if I want to give to any special object, I put my hand in my pocket for that." We commend to all his Scriptural method of giving, believing that were it generally imitated, and the Scriptures warrant us in believing it, and great benefit would accrue both to the individual givers, to the church collectively, and to the world at large.

He was courteous as well as liberal. Though not high born, as far as rank and wealth are concerned, he was a Christian gentleman. Yes, though a miner, he was a gentleman, studiously endeavouring to give to others as much pleasure and as little pain as possible; but he did this without the sacrifice of religious principle. Why should not every working man copy such an example?

In the summer of 1872 he was visited with a very severe affliction, when he felt greatly dissatisfied with himself because he was doing (as he supposed) too little in his Master's service; and promised that, if spared, he would labour for God more earnestly than heretofore. This promise he kept; for ever since his recovery from the sickness above mentioned, his zeal and earnestness have been very great, which led a dear friend, upon hearing of his death, to exclaim, "How he has lately been ripening for heaven." It is evident that his Heavenly Father was thus preparing him for a sudden flight to glory. O that all of us may ripen in like manner for the heavenly garner!

During the last few weeks of his life he was called to endure very trying domestic affliction, two out of his three children, and also his wife, being down at the same time with typhoid fever. At times during this great trial he was nearly overwhelmed with grief, but he was never in despair; he was always submissive and hopeful; his faith was severely tested, but never dishonoured; and by each exercise it gained additional strength. My last visit to the family, prior to his death, was made just when the severity of the affliction had passed away, and health was slowly returning to the wasted invalids; and I can bear testimony to the Christian spirit he then evinced.

When bowing with the family in prayer on the above occasion, how little did we think that we should never see him more alive! But so it was, for on the occasion of our next preaching appointment at Whittington Moor, four weeks afterwards, we heard, while on the way thither, that he had just been snatched away by accident. I hastened to the house of mourning and saw there such an affecting picture as can never be forgotten—the lifeless body of the beloved head of the house being laid in the lower front room, while in the back room were the almost broken-hearted widow and the three fatherless children, the latter being too young to realise the greatness of their loss.

A word on the accident. He was one of the "fire-tries" in the Dunstone Mine, and on the morning of his death he and his companion in labour, John Adams, a member with us, went round as usual to see that all was right. As they did not return in a reasonable time, a searching party was sent out, when on arriving at a certain place a quantity of deadly gas was encountered, which put out their lights. While one of them was hastening back to get his lamp re-lit, the other fell and in a few minutes was found dead. Very near to his body lay that of Mr. Worstenholm, quite dead; while, strange to relate, Mr. Adams, who had been immersed in the gas for more than five hours, was taken out alive, and has recovered—a miracle of Divine Providence. The Sunday prior to Mr. Worstenholm's death, he

was twice at the house of God ; the day following—his last on earth—he spent the dinner hour in the mine in reading from his pocket Testament, and also in perusing accounts of the revival of religion in the north, mingling the reading with very spiritual conversation. That night he sat up late, reading. The next morning, when leaving home for work, he went into the children's room and bid them "Good morning," and, on reaching the mine, in one hour or thereabouts, his spirit had passed into the eternal world ! The shock to his poor wife was almost too heavy for her to bear, but she was supported by the sympathy of a great number of friends, and by the grace of Him who knows how to succour the tempted and the sorrowful. The funeral, which occurred at the same time and place with that of Mr. C. Hunt, who lost his life in searching for him, was attended by several hundreds of people, the bearers all being local preachers. And then the grave received one of the kindest of husbands, one of the best of fathers, one of the most faithful of workmen, one of the most consistent and intelligent of Christians, and one of the most acceptable of lay preachers ; but his spirit, washed from sin in the Saviour's blood, had previously entered the land where the wicked cease from troubling, and the weary are at rest. His death was improved by the writer, Jan. 11, 1874, in Whittington Moor Chapel, which was crowded to excess, the text being, "Therefore be ye also ready ; for in such an hour as ye think not the Son of man cometh." Let us all lay to heart this solemn warning of the Great Master.

JOHN BARFOOT.

Literary Notices.

Ministers Workers together with God, and other Sermons. By F. M. BOURNE. London : Bible Christian Book-room. Crown 8vo. pp viii. 311.

THE author of these discourses is, we believe, the worthy respected editor of the Bible Christian periodicals. The first of these sermons, "Workers together with God," was delivered before the Bible Christian Conference of 1866, and has already had a large circulation in a separate form ; the fourth, Salvation ; the fifth, Justification by Grace ; the seventh, the Water of Life ; the eighth, the Lamb of God, and the tenth, Warning against Self-confidence, have been delivered on special occasions ; the others respectively entitled De Profundis, Foolish and Sinful Prayers Answered, The Gift of Eternal Life, Christ Glorified in his Saints, and God's Righteousness Near, have all been delivered by Mr. Bourne in the ordinary course of his ministry. These sermons are of varied merit, and may be described as good, better and best, and not like some sermons which, with some stretch of charity, might be described as good, bad, and indifferent. They have the right ring in them, they are Methodistic, which, theologically speaking is simply a synonyme for evangelical. They are pervaded by a spirit of earnest piety ; marked by sound argument and practical good sense ; and here and there enriched with apposite illustration, and not unfrequently do they show that the author is capable of employing nervous and pertinent address. As a specimen of our author's style, we quote the following which happens to turn up indiscriminately. It is a quotation from the sermon on Romans x. 6. 10 entitled, A present, free, and universal salvation. "It may be cheerfully admitted that the Bible is not free from obscurities, hard and difficult to be understood, and that Christianity is not without its mysteries ; but we ask, if this is not in strict accordance with the analogy of nature ? Are there no other obscurities there ? No mysteries whatever ? Nothing, but what is easy to understand ? No mysteries whatever ? What ! has nature disclosed all her secrets, and revealed all her glories, and promised all her blessings to every idle and careless student, or even to the most devoted ? And is it not a fact that these difficulties and mysteries sharpen the intellect and what the

curiosity of the earnest student ; that they form a not unimportant part of his discipline ; that they are but stepping-stones of progress, helps and not hindrances to his further advancement ?”

“ Further, it will be evident to those who have well considered this problem that the evidences of Christianity should, and ought to be, such as to satisfy the enquiring, the sincere, the earnest, the devout soul, but we ought not to be surprised if they fail to satisfy any, and all others. There is sufficient evidence that the Bible is from God, if we are sincere; if we are insincere it has no message for us, except one of warning : there is sufficient evidence to satisfy those who are sincere and earnest, that Christianity is from God : while to others it is “ a stone of stumbling, and a rock of offence.” If everything were made so plain in religion that there was no room for caution, no sphere for inquiry, no necessity for investigation, then life would cease to be a probation, God would be the transgressor of his own laws, and the moral nature of man would be degraded and destroyed.”

“ Within certain limits, and on certain plain and well-understood conditions, we may assert boldly and unhesitatingly, that man can attain to certainty in religion. And fixed principles are of unspeakable importance. Religion concerns the soul, and God, and eternity, and a mistake therefore is fatal and irreparable. There need be no mistake. there shall be no mistake, there will be no mistake, unless we are “ willingly ignorant.” The evidence that the Bible is the Word of God has been sufficient to convince and satisfy multitudes. It is of a most varied character, and is constantly increasing. Miracles, Prophecy, History, and even Science, are the witnesses that the Bible is the Word of God. And there is a remarkable concurrence of opinion as to what the teaching of the Word of God is. And each one is required to “ Search the Scriptures ” for himself. He must appeal “ to the law and to the testimony.” He must himself take the trouble to go to the fountain-head of all wisdom and knowledge. He is not bound by the opinions of others, and that cannot shield him from the consequences of any mistakes which he may make.”

“ It must be evident that sincerity is not enough. We do not accept that excuse as sufficient on the lips of a servant or dependent who has failed to understand our instructions, not because they were obscure or complex, but because he did not give sufficient attention to understand them. God has given us the means of knowing what His will is. And we shall know His will if we give the most “ earnest heed ” thereto. Sincerity enough ! Is one light mistaken for another by the officer in charge of a large steamer on the banks of Newfoundland ? Has there been a mistake made in the ship’s reckoning ? Is she many miles out of her course ? Is she being sincerely but ignorantly steered on the rocks ? The loss of the vessel and of hundreds of lives is the penalty that has to be paid. God will not be able to accept the excuse that we were sincere, though ignorant of His will, of the requirements of holy law, and of His glorious gospel, because that was the knowledge which he had striven to convey, but of which we remained culpably ignorant. Light has come into the world, but many love darkness rather than light, because their deeds are evil. If men were blind, and God had provided no illumination, they would have no sin ; but when they say they see, and despise God’s methods of instruction, their sin of necessity remaineth.”

Such is a sample of this volume of discourses. We thank Mr. Bourne for the publication of them, hope they will be extensively read, and be made a means of leading many to Christ, and establishing his followers in the faith.

Backsliding. By W. P. LOCKHART, Liverpool. London : Hodder and Stoughton. 1874.

MR. LOCKHART is personally unknown to us. Our impression is, however, that he is a private gentleman, conducting a business in the mercantile town of Liverpool, and that he at the same time enters largely into general evangelistic labours, ministering meanwhile the word of life to a particular

Christian congregation ; as much he himself states in the preface to this little volume. Whether the church pastorized by Mr. Lockhart is associated with any recognized denomination we know not. We have therefore no denominational clew to guide us to the character of the views propounded in these discourses, and must judge the book on its own merits. It consists of eight chapters, which are the substance of six sermons preached by Mr. Lockhart to the "Christian church." The first discourse is based on Hebrews iii., 12—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Upon these words three thoughts are advanced, namely—the possibility of a backsliding state of heart existing unknown to the individual himself ; secondly, the fact that this unconscious backsliding may exist in quarters where we least suspect it ; and lastly, the true safeguard against this gradual and often unconscious delusion. The first of these positions is illustrated by two cases taken respectively from the Old and the New Testament—the one is Samson, the other Peter. The other two propositions are dwelt upon with considerable point and fidelity. The outlines of thought in the other discourses as in the above example, are judicious. They are pervaded by a spirit of fervid piety, at the same time the style is marked by that practical common sense which we expect to find in gentlemen in business life. The subject is a very important one, and as great revivals are going on, almost certain to be followed by a reaction, it occurs to us that a frequent recurrence to the subject of these discourses would have a beneficial influence upon young converts as well as upon old professors.

Cassell's Bible Dictionary (Illustrated). Cassell, Petter, and Galpin, London. This valuable publication is now being issued in monthly parts, price 6d each. It has upwards of 600 illustrations and is to be completed in thirty-six parts. Part I. is now before us. We have not in our possession a copy of any former edition, and consequently cannot speak of this work as a whole. From a prospectus issued from Ludgate-hill we observe that this Bible Dictionary presents the following special features:—"1. It explains every word in the Bible requiring explanation ; 2. All words are alphabetically arranged in their familiar English forms, and not in Hebrew forms, thus rendering the work much more serviceable for purposes of reference ; 3. All proper names occurring in the Bible, with their variations in spelling and literal meanings, are given in alphabetical order ; 4. The geographical names of every place mentioned in the Bible will be found alphabetically arranged, with the latest information from recent travellers ; 5. Every word is accentuated ; 6. All obsolete words are included ; 7. The figurative senses of words are given ; 8. Copious references are given to passages on which the articles are founded, thus constituting the work an index to the Bible, as well as a Dictionary of its contents ; 9. The Engravings are accurate, and beautifully executed, fully illustrating Eastern life and manners, and Bible scenes and antiquities ; 10. The Maps are numerous, and extend over the whole range of Bible lands." From the part before us, and from the known character of the house publishing this work, we are satisfied that it will be one of great merit combining all the essential features of the highest works of this class. It will be invaluable to Sunday School teachers and Christian ministers.

Monthly Summary.

REVIVALS.—Never, perhaps, in the history of our country, has there been such a deep and wide spread interest in the revival of religion as there is at the present time. In the "Moody and Sankey" services, no doubt many thousands have been divinely influenced, who in their turn have

influenced others for good. We trust that this movement will mark the beginning of more general direct effort, by the Universal Church, for the salvation of souls. There is nothing mysterious in the success attending these honoured brethren. It is just the outcome of Christian earnestness under the direction of sanctified common sense and good business tact, sustained by the powerful sympathies of the good in all the churches, and abundantly baptized, by the Holy Ghost. The history of our connexion furnishes many illustrations of the same thing on a small scale. We are not without evidence of God's presence still in our midst. The increase of about 5,000 in our membership this year is a fact for which we should ascribe praise to God, and from which we should gather inspiration for future victories. We believe there is a general "hungering and thirsting for righteousness," a devout aspiration after the "Higher Christian Life," among our membership which tells of life and power. We understand that at a course of services, for the promotion of this work, lately conducted in Hull fourth circuit by the Rev. George Warner, many were led into its enjoyment, and one hundred souls were converted from the error of their way. This good brother then commenced at Ludlow, and on the first evening between twenty and thirty were at the communion rails for instruction and prayer. Many gracious ingatherings have occurred since the numbers were taken in March, and if all our members will take hold of the exceeding, great and precious promises which assure the out-pouring of the Spirit to earnest seekers, the coming year will be one of the greatest in our connexional history.

THE LIBERATION MOVEMENT.—Very few of our readers will require to be informed of the nature of the movement once known as the Anti-State church, now as the Liberation movement. The society, leading and expounding it, has now been in existence more than thirty years, and has done a great deal of work. Mainly through its exertions the Universities have been opened to Dissenters of all classes, the rights of Dissenters in public schools have been recognised, compulsory church-rates have been abolished, and the Irish Church has been disestablished. All through these years of agitation, however, one object has been kept in view, and that has been the disestablishment and disendowment of the State Church. Of the arduous difficulty of such a work, not a word need be said, but that it is so difficult that Divine strength alone will suffice to bring it to a conclusion. Happy we are to know that the men who conduct this work are conscious that it is through that strength alone they can ever succeed. The progress reported by the Liberation Society during the last year exceeds that of the majority of public agitations. At the triennial conference held in May 1874, it was resolved to raise a special fund of £100,000 for carrying on the work during the next five years. Of that sum the executive committee report that, including the ordinary income, there are promises now received to the amount of £70,000, and they seem to have no doubt about getting the remainder. The actual income received last year amounted to £12,868, and more than 700 meetings were held, and a million of tracts distributed. It is to the increased moral power procured by such meetings, and the circulation of such literature, that the society hopes to bring round the people to its views. They will all, and more than all be needed, for we are quite of opinion that the Established Church will not fall to pieces of its own accord, and that we shall certainly not see a voluntary exodus of incumbents from their handsomely endowed livings and their pretty parsonage houses.

The state of the Church must give the Liberation Society every encouragement, and this was referred to at some length in the very able report presented by the secretary, as well as by the speakers at meetings of the society. The state of the church is simply scandalous, and is getting to be so more and more. The bishops have recently addressed the clergy upon this subject. In that address, which some have termed an "Allocution," we have a confession of weakness almost unparalleled. Churchmen are told of their divided state, of the encouragement of doctrines contrary to the doctrines

of the Reformation, and of the alienation of the laity, while no really practical suggestions are made as to the way in which all this can be effectually remedied. In fact, the bishops know, as well as we do, that to alter the law to any great extent, or to enforce it with severity, would be to make matters, so far as they are concerned, worse instead of better. They would increase the alienation and distrust of themselves, and widen the already widening divisions. The bishops have, indeed, a difficult work to do, and no man pities them, for they are in an utterly false position.

What is of importance in the present state of the Church is that, as an institution, it is misrepresenting Christianity. We see it as it is, with its mismanagement, its heated and angry contentions, its vices of patronage, its false doctrine, and we say that this is not Christianity. The State, however, by its support and patronage of this institution, tells the people that it is Christianity. For the continuance of that support and that patronage every man in the kingdom is more or less responsible, and nothing but disestablishment can shake off that responsibility. We firmly believe with the Executive Committee of the Liberation Society, that "no changes in the antiquated machinery of a State Establishment can bring the Church into harmony with the feelings and the wants of the present age, or satisfy the highest aspirations of its members. Parliament can, by disestablishing the Church of England, give to it liberty to effect reforms adapted to the needs of a religious community, and not to the exigencies of a politico-ecclesiastical institution. It has done so in the case of the Church of Ireland, and the members of the Church are effecting, without any hindrance from without, changes which are likely to give to it new vitality, and which show that they can exercise, with wisdom as well as energy, that right of self-government, which but a short time ago was denied to them, as it is still denied to their brethren in the English Church."

Yes; we believe this; but we also believe that false and Romish doctrine will not be eradicated while the State continues to patronise it. If disestablishment should not eradicate it, we, at any rate, shall have nothing to do with its dissemination. One thing, humanly speaking, is necessary to this: it is work. Money goes a great way, but faith and work go farther. There are hundreds of thousands who are deeply ignorant upon this question; and there are too many amongst the Dissenters who are comparatively indifferent to it. Time and labour are required to move both these classes. As the Report says:—"While interest in the subject is constantly growing, it may be admitted that the masses of the people are not yet fully conscious of the political and social evils which are traceable to that ecclesiastical policy which has for centuries so deeply affected the national life. And because the work of education is thus incomplete, and public opinion is not yet sufficiently advanced to justify a boldly aggressive movement, even political leaders who discern the signs of a coming change, hesitate to commit themselves to a policy, of the inevitableness of which they are nevertheless conscious. Persistency and courage, combined with prudence and unwavering faith, will, however, ultimately sweep away all such obstacles from our path. The present is the time for the sowing of seed, which will fall into prepared soil, and the growth of which will be promoted by almost innumerable favouring influences. We need not inquire when the fruit will be gathered. 'In due season we shall reap, if we faint not.' When the nation has been prepared for great events, they come—though the time of their coming cannot be predicted. When the mind of the people of these realms is fully set upon disestablishment, as essential to their future well-being, there will be the statesmanship, the energy, and the enthusiasm which will be required for its accomplishment."

Our brethren can help in this work. They, if any do, know what the State Church is in some country districts. Who would not be glad to see the Gospel having "free course" in all these districts? That will be one effect of the success of the Liberation movement.

CANADA.—The usual vicissitudes attend the Primitive Methodist Church in Canada. But "onward and upward" seems to be the inspiring motto by which our brethren there are influenced. They are surrounded both by encouragements and difficulties. A letter from our brother the Rev. George Clark to the editor of the *Christian Journal*, Toronto, just to hand, describes the difficulties of locomotion in a Canadian winter. After premising that it is not at all desirable to travel in the North West either in a storm or immediately after one, he proceeds to say.—

"Having, as I told you in a private communication, had the misfortune to lose my horse, I had been kept from visiting Emerson for several weeks. The stage fare (15 dollars) was too high for us to pay; 5 dollars per day for a livery horse was also beyond my reach, so I had to wait until some cheaper mode presented itself. At last I succeeded in borrowing a Red River or Indian pony. I may here state that this race of horses is not the most stately of their species, they having been hard-worked and ill-fed by the natives of the country, their principal owners. The one lent to me, however, was much superior to many, or I dare not have ventured upon so long a journey. I was all ready to start on the morning of Tuesday, the 9th of February, but that and the following day being so fearfully stormy. I waited until near noon, so that I might have the advantage of a partly beaten track. For the first ten or twelve miles my desire was realized; after this the roads began to be heavy, my pony soon began to alter his pace; still with considerable urging I managed to get 27 miles, having had to run ten or twelve of them through nearly twelve inches of snow. The next day (Friday) the roads were still worse, so that it was with the greatest difficulty that I could proceed. I was determined, if possible, to reach Emerson in time to have a day's resting before the Sabbath. I was able to travel 30 miles this day, and had to run and walk 25 of them. The thermometer, during these two days, averaged 45 degrees below zero, so that my face and ears were badly frozen. It was long after sun-down when, weary with the long and heavy journey, and almost stiffened with cold, I came to a small settlement, near what is known as the River Murray. I immediately proceeded to a house and asked for accommodation for the night, which, when they found out my connections and mission, entertained me free of charge, as they had been in the habit of attending our church in London, Ontario, and it was really refreshing to meet in this lone land with those who adhere to the Primitive Methodist Church. In this settlement they never yet had a service. One of the settlers, Mr. Wright, who is, I believe, a trustee of the small church in London, Ontario, has a farm here, and I am arranging with him to hold service there; being only ten miles from Emerson it could easily be worked in connection therewith. I reached Emerson on Saturday a little before noon, and spent the rest of the day in visiting and making known the time and place of the services. The Sunday evening service was specially good, there being nearly 50 adults in the congregation, and a collection that would be considered creditable to many congregations in our well-established circuits. On the Monday, having borrowed a horse from Mr. Carney, one of the colony agents, I started to find the Roseau River Settlement, where there are a considerable number of residents, and they have as yet had no service. After getting lost twice and being a long time on the road I reached the place about sun-down, so that it was impossible to hold service that night. In the morning, however, I visited several of the houses, and arranged for services. When returning to Emerson I was overtaken by the worst storm experienced in this country this winter, the wind blowing and snow drifting in such a violent manner that it was impossible to guide the pony by the reins. Soreconciling myself to my fate I covered myself in my robes, etc., and let my horse take his own course, which, fortunately for me was the right one. After leaving Emerson on the Wednesday morning for Winnipeg the journey was a little more pleasant, but still having to walk nearly one half of the way home, certainly promising myself that when I undertook another journey I must not do so with a native pony, as such a journey was not only exhaustive to one's

patience, but fraught with danger to one's life. Since that I have made another trip, visiting River Murray and River Roseau. At the latter place we had a nice little place, and I had ground offered me for a church and also logs for the same, and met with the usual encouragement at Emerson. Now, sir, I think you will see we are much in need of another man on this mission, and will venture to urge reasons why he should be sent at once.

First—It is impossible even to suppose that I or any other man can do justice to both Winnipeg and Emerson, they being 67 miles apart, and both places require the attention of one man. Winnipeg must have a minister whose whole time must be devoted to its interests. It is the political and commercial capital of the Province—in fact the base of supply for the whole Province, increasing at the rate of 50 per cent. per annum; the port to which all emigrants come. The minister should meet steamboats as they come, and by paying a little attention, the intending settlers would wield a great influence in building up a cause here.

Second—The people in and around Emerson need and deserve a man. I have already had some liberal offers of financial help if a man is sent to them. You will remember, sir, that land that could realize from 400 dollars to 600, exclusive of land for church parsonage is offered by the Colony Agents, so that with this and the additional help we could get, we should be able to build a church there in a short time without aid from the Mission Fund. At Roseau River, 10 miles from Emerson, where, in all probability, there will be a depot of the Pembina railway, and a village, etc., land and logs are promised for a church, and the settlers agree to put it up, so that with a little cost a church could be built there. Similar proposals are held out at River Murray, so that the first year, I believe, such advancement would be made as would make it nearly self-supporting; in fact I believe it would support a single man. The trustees are now building a school-house at Emerson, and we can have the use of it free of cost until a church is built.

Thirdly—At some portions of the year it is impossible to travel with a horse and buggy between these two points.

Hoping that another man will soon be on his way,

Yours, in Christ Jesus, GEO. CLARK.

THE "ROCK" ON CERTAIN PHASES OF THE ESTABLISHED CHURCH.—DEFINITION OF THE TERMS "PROTESTANT" AND "RITUALIST."—"These attacks on the name of Protestant are significant and instructive. We are sometimes asked what we mean by a 'Ritualist?' I think it would be a simple explanation of the term to say that it means an English clergyman who repudiates the name of Protestant. If I am asked what I mean by a Protestant, I would explain it by reference to the boast of the Spanish confessor to the king, 'I hold your God in my hand, and I have your wife at my feet.' It is to lead the way up to a similar pretension that all the paraphernalia of Ritualistic practice and doctrine are devised. It was in order to subdue such domination that the English Reformation was accomplished."—Extract from a letter from Sir W. V. Harcourt in the *Times*, 30th July, 1874.

MISSIONARY CONFERENCE.—This was announced in the *Guardian*, to be held in London on Tuesday, June 22nd. There are 40 vice-presidents, viz.:—38 bishops and deans—two of whom (viz., the Bishop of Melbourne and the Dean of Canterbury) are Evangelical—with two ecclesiastically-minded peers (Lords Lytton and Nelson). The committee consists of 85 clerics—four of whom (Canons Miller and Thorold, Revs. J. Moorhouse and J. F. Kitto) are Evangelical; and 11 laymen, with, so far as we know, not a single Evangelical among them. Truly an admirably constituted body to arrange for the extension of Christ's kingdom upon earth. We wonder at the little handful of Evangelical men caring to countenance it by their presence. The Bishops of Durham, Ripon, and Norwich are conspicuous by their absence.—*The Rock*.



Yours, in love
James Edgar.
Canada.
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Eternal Life, the Gift of God.

ROMANS vi., 23.

BY THE LATE REV. WILLIAM ANDERSON, LL.D., GLASGOW

[We are indebted to Mr. William Logan for the Manuscript of this discourse, prepared by Dr. Anderson for ordinary pulpit delivery and not for the press.—Ed.]

I COMMENCE my address, brethren, with a very plain question. What is the principal desire of each of us? What is that which would satisfy him if he had it? What is his master-hope—the object on the securing of which his heart is most warmly and steadfastly set? Is each of us prepared to tell his intimate friend what that hope is, without fear that he will wonder at him and despise him for the meanness of his expectation? Yea, brethren, is each of us willing and prepared to tell himself what it is: to enter his chamber and shut the door, and place himself before the looking-glass, and looking at himself in the face, and audibly and distinctly in the hearing of his own ears, to tell himself what is his great heart's wish—to tell that spirit which looks at him out of his eyes with such anxiety, what he designs for it, and what he is preparing for it? I challenge the worldling to make this experiment. Place yourself before the glass and tell that anxious spirit that it is only some conquest in money, or some conquest in love, or some conquest in literary or scientific fame, or some conquest in office and honour, or a conquest of the same kind for your son and daughter—try, and tell yourself, as you look at yourself, that this is all you intend for yourself, ah, how your spirit will shriek in despair and accuse you of cruelty that you should be providing for it no portion nor inheritance more satisfactory.

Brethren, each of us has been entrusted by our Creator with the keeping of, and making provision for, a soul. And that soul has a claim on being told what each of us is doing for it: and let some of us take care that their own souls do not burst out against them in indignation and curse them that they should be assigning them to hunger, nakedness

and death. How is it, some of you, that you should be so attentive and kind and obliging to everyone else—to the very cats and dogs and canaries—and yet so negligent of your own souls that you appear to bear them ill-will and malice, and to have a purpose to starve them? Is it anything wonderful that you feel so restless and disturbed, and never at ease within? Is it to be expected that your maltreated souls should put up with such abuse patiently; and that they should not trouble you with their complaints and protests and upbraidings till you have done them justice—till you have given them their natural, legitimate due, and diligently set about providing for them a portion suitable to their dignity and necessities? Reflect that now alone is the time. If the work be deferred, that event will soon arrive which will place it beyond your power to make the amends; and the upbraidings of your wretched souls that you should have consigned them to darkness and starvation, will anguish you for ever, without either power or expectation that these self-upbraidings shall ever be quieted through finding an opportunity to satisfy their demands.

Let us give our souls justice, brethren. And what is justice to them? What do they themselves expect, and less than which will not satisfy them, and save us from their harassing charges, that we are wickedly defrauding them of their rights. How self-consequential and ambitious and exacting is the soul! What unbounded views it has of its rights and prerogatives! Take the soul of the poorest beggar, whom poverty has made desperate: add to this the teaching and training of him in the most degrading form of demoralisation which enmity against God and goodness can exhibit—take humanity even in these circumstances, and having caught him in an hour of sober, quiet reflection, say to the soul of that man, “In pity for you I will give you thousands of silver and gold to purchase all you wish, on the condition that you will be content and complain no more.” His soul would indignantly scorn the bribe as an insult to its royal dignity. Add the promise of literary renown and exalted magisterial office, but subjoining, “Now, remember, that is all,” his soul would spurn it still. Tempt it then with the additional assurance of gratified love, and of a fair and admired family of sons and daughters, “Not yet,” he would say, “if this be all.” You make your last bid, you offer him “A thousand years of life.” His soul now touched to the quick in the most sensitive point of its honour, indignantly exclaims, “‘a thousand years of life!’ What do you take me to be, that you should suppose me so degraded that a thousand years would satisfy me? Know that nothing less than *Eternal Life* will satisfy me.”

Oh it is a magnificent thing, the soul of man, even in its ruins. The tavern or the brothel may momentarily submerge it in a flood of sensuality; but soon, with its native buoyancy, it will rise to the surface’

and, with extended arms and hands raised to heaven, it will cry out, "Eternal Life—Eternal Life—nothing less than Eternal Life will satisfy me." Annihilation! There is no thought like it for horror to the soul of man, but the thought of hell-fire; and no spirit of man ever endured the one with patience except when anguished with the consciousness that his wickedness deserved the other.

*Eternal Life*: I pray you, brethren, distinguish carefully betwixt *Eternal Life* and *Eternal Existence*. All of us shall *exist* for ever. The sun and stars may be extinguished, but the spirit of man—every spirit with all its intelligence and moral sensibilities, a nobler work of God than all the thoughtless firmaments—has received from Him an indestructible constitution, shrinking, as who does not, from the imagination of the endless woe of those who die in their ungodliness. I have sometimes attempted to reconcile the testimony of Scripture to the idea, that when they have been raised up and brought forth for condemnation on the day of judgment, they shall be driven away into absolute destruction. Even that is an awful thought—divine justice destroying a soul in its indignation! Oh, wretched one, how wretched thou must be to catch at such an imagination as a hope—that thy Creator, in his holy ire, will blot thee out of existence as a nuisance in Creation! But there is no hope, even the hope of being vengefully destroyed, for the man who is resolved that he will not forsake his sin and return as a penitent prodigal to God. His soul is *immortal*, yea, even his body will be raised from the grave to bear its share of the punishment as it has been partner in the guilt.

But will that be life? What is life? Is it not a thing of liveliness, of joyfulness, of bright visions, and singing of songs of gladness and mirth? It is just another evidence of the divine authorship of this book, that it never uses the word life when describing the future existence of the wicked—sentient, acutely sentient though that existence be; but speaks of it as the second death, as being an existence of unmixed misery. Here is the philosophy of the Bible; and let all experience attest its soundness. Misery is of the nature of death, and happiness only is of the nature of life. But although this high philosophy was not reached till the Bible taught it, the disciples of the Bible have taken it up and illustrated it and enforced it with much earnestness and power. They have distinguished betwixt temporal and eternal death in this manner. Death temporal, they teach, is the separation of the soul from the body; and death eternal, the separation of the soul from God. The distinction is as profound as it is impressive. What the soul is to the body giving it life, God is to the soul giving it life: and as the body without the soul is dead, so is the soul dead without God—without God, how? without being inspired and animated by him, without fellowship and communion with him, without any consciousness of his favour. It

is a feeling of death for the heart of a well disposed child to feel that he underlies the displeasure even of his earthly father. What then will it be when all the illusions of this world being dissolved, and things seen in their truth and reality, the soul of the sinner shall experience the desolation of being an outcast from the presence and favour of its Creator ! What a life of death it will be !

But on the other hand, what animation, what enjoyment of existence there will be in that sensible manifestation of the divine acceptance and favour, which the soul of the saint shall experience through that shining eternity, basking in the rays of the Sun of Righteousness ! Even here has he some experience of it ; for the principles of eternal life are communicated in this world. But under the clouds of ignorance and temptation, the sunshine is dim and fitful, and it is not till that time of which it is said, " the pure in heart shall see God," that the beatitude of the divine life will be satisfactorily enjoyed. Let us live in expectation of it when all the shadows will be dispersed and the Sun will shine without an obscuring cloud. And yet let us beware of undervaluing that which may be attained to in our present state. It is of small account only when compared with what shall afterwards be revealed. Considered by itself absolutely, or when compared with anything else obtainable in this world, this consciousness of God's favour and acceptance with him—this first breaking of eternal life—is above all price covetable. It was of what eternal life may be gained and enjoyed in this world that David said, " My soul shall be satisfied as with marrow and fatness, when I think of thee on my bed and meditate on thee in the night watches." And of which John Newton sings, when he says :

" To take a glimpse within the veil,  
To know that God is mine,  
Are springs of joy which never fail,  
Refreshing and divine.

These are the joys which satisfy,  
And purify the mind,  
Which make our spirits mount on high  
And leave the world behind."

It is necessary, however, that I be a little more explicit in explaining in what eternal life consists. We have seen that it does not consist in the perpetuation of the existence and consciousness of the soul ; for this is common to the saved and the lost ; but in the happy state and condition of the soul in enjoying the favour of God.

To this, the first element necessary for a sinful soul is that it be pardoned of God all its past sins ; so that the justice of his government do not exact on it the deserved penalty. This is the foundation of all ; and so obvious is its necessity that it would be a waste of words and

time to insist on its explanation. The condition of a condemned, unpardoned criminal is a state of death. And before a man can say that he has no need of pardon, in order to the enjoyment of life, it must be because he does not feel that he has been guilty of any sin which needs pardon; a plea which no one, I presume, will make. So that to every soul which may not have obtained the pardon of God, the testimony is, "You have no life in you"—you are at present in a state of death and are under a process of dissolution, in order to the second death of eternity.

But, secondly, to be merely pardoned is an advantage of only a negative character: it is only to be saved from death, and has little of life in it. It is only to have the fetters knocked off and the prison doors thrown open, and to be allowed to walk forth into the street; and friendless and unaided to do the best you can for yourself. That would be a heartless life. It is necessary that you be taken into favour and provided for, and cherished with kindness, in order to your being possessed of anything worthy of the name of life. Nor is this all. Remember what is your relation to God. It is that of a child. That he should pardon you as a judge, and that he should help you as a friend, is not sufficient to satisfy the demands of the soul. Nothing less than the intimate communion of a child with his father will inspire the soul with full and satisfactory life.

A little reflection will show that a third necessity for eternal life is a communication to the soul of a spiritual capacity for the enjoyment of communion with its father. And in order to this, what a quickening of the soul there must be out of its lethargy and deadness! What a correction of old evil habits! What a discipline in new habits of holiness!

But equally a little more reflection will show that in order to the full and satisfactory enjoyment of eternal life there must be added a fourth element, a different habitation from this world of darkness, corruption, and temptation, in which it may breathe and exercise itself: yea, brethren, a different body from this, a spiritual body, as the Scripture promises, in which as a refined organization it may indulge its meditations, and conduct its exercises.

Such are the four great elements of eternal life—pardon, filial acceptance, and communion with God; a communication to the soul of a spiritual capacity for such communion; and a different world and a different body in which and with which it may exercise itself. What does this amount to, brethren? I could not help smiling, when having concluded the paragraph in which I have attempted briefly to describe eternal life, I found that unintentionally, I had been merely repeating our old good question book on justification, adoption, and sanctification, with the benefits which believers receive at the resurrection. I am



delighted brethren with the coincidence, and I trust so are you for the manner in which it confirms and defines your faith.

Well, this eternal life of justification, adoption, sanctification, and glorification, is all and throughout in every element the gift of God—not the hire or meritorious reward of any thinking, or speaking, or acting on our part, but entirely the bestowment of his bountiful mercy. Although you were not indoctrinated, brethren, in the way you are, would not any other thing appear at once absurd? To say that a corrupt, rebellious sinner must work out a justification for himself—that he must entitle himself to adoption into God's family, so as to claim it as a matter of right—that all the poor slave he is of corrupt passions, he should, in the strength of his own virtue, sanctify himself unto a meetness for communion with a holy God—and that he should labour so faithfully for his lifetime as to deserve the recompense of a resurrection from the dead to immortality and glory! Is there any use for us preaching against such notions as much as we do? Are there any who entertain them? You may find many who do not think they deserve hell for any wickedness of which they have been guilty; but I do not think you will find one who thinks he deserves heaven for his own well-doing. The imagination of it is so absurd. Here is what is wrong and lamentable, that when God in his mercy offers eternal life in free gift to all, so few will accept of it. The greater part because they not only feel no need of it, and see no preciousness in it, but because if they were to accept of the gift by faith, and give it a place in their hearts it would cause them to cast out so much worldliness and carnality to give it room, and encumber them so much with its holy occupation of their souls. Some others who affect to say that they have some appreciation of the proffered gift, refuse to take it through the medium through which God offers it. "The gift of God is eternal life through Jesus Christ." With him God has deposited the gift for his bestowment of it: and he calls upon men, that if they would be saved that they must apply to him whom he has constituted his almoner, because he has died for the expiation of the sins of men, that he may distribute the benefits of his expiation to all who penitently cast down the weapons of their rebellion.

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## Why is it?

BY THE REV. J. W. HILL.

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**WHY** is the standard of piety so low in the Christian church? This is a sober question, and should awaken serious reflection and candid inquiry.

1. It is not because all evangelical Christians do not believe that holiness is an absolute condition of happiness in any world. Even Universalists believe that all men must become holy before they enter heaven. Whether this moral change is accomplished in the figurative resurrection of Universalists theology, or the penal sufferings from which the impenitent are ultimately discharged in the future, they believe that holiness as an end must be reached. Roman Catholics add their testimony to the same truth. Believing, as they must, that many of their communicants die in a state of moral degradation, they consign them to purgatorial fires, which are supposed to purify and fit them for heaven. We add these testimonies, not because we have any confidence in their modes, but to show that the verdict of universal Christendom is, that without holiness no man can enter heaven.

2. It is not because the Bible teaches anything short of holiness as the measure of human responsibility, or the standard of Christian privilege. The crowning glory of the gospel is that it offers to every believer a present and complete salvation from all sin and sinning. There is not a sentence in the Bible, fairly interpreted, which intimates that all believers may not and ought not to be saved from all sin now. On the contrary, the Bible abounds with commands, promises, precepts, and examples, which by all fair interpretation teach the doctrine of Christian holiness as a gospel privilege and experience. The following are a few of the many passages which might be cited:—

“Be ye holy, for I am holy;” “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;” “Then will I sprinkle clean water upon you, and you shall be clean; from all your idols will I cleanse you;” “Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.” “The very God of peace sanctify you wholly,” etc.

In the light of these citations and many others which might be quoted, we repeat the question with emphasis: “Why is it that the

Church is not redeemed from all iniquity and clothed in the vestments of spotless purity? Why does she linger in the wilderness, while the spiritual Canaan of rest through faith stretches out before her, exuberant with the riches of divine goodness? We answer,

1. The reason why many live so far beneath their privilege is, they are measuring their possibilities as Christians by their limited attainments, and not by the gospel standard. Many Christians reason thus: I have been a professor of religion for many years. My experience has been a constant career of sinning and repenting. I am conscious of remaining carnality. I have tried by resolutions of amendment to conquer these unholy appetites, and have as often failed. I have often cried out with deep anguish of spirit, "Oh! wretched man that I am, who shall deliver me from the body of this death?" I have tried to grow out of sin, but it clings like leprosy to me; and, judging from my past experience, I have concluded that I shall have to go limping along till I reach the end of life's journey; that I must carry the elements of disease with me until death shall release me from this corruptible body.

Let all such abandon self at once to Jesus, and, laying aside all prejudice, search for a more excellent way in the word of God, which alone can make them wise unto salvation.

2. Many are kept in a state of partial carnality through unbelief. Christ is able to save all men to the uttermost who come unto God by him. But this salvation is conditioned on faith, and is proportionate to faith. The reason why any Christian is not wholly sanctified is because he does not believe in Jesus as a complete and present Saviour from all sin. Jesus says to every seeker of holiness: "Believest thou that I am able to do this?" and to every one who can say in truth, "Yea, Lord," he says, "According to thy faith so be it unto thee." Christ is the depository of all spiritual blessings. He imparts to us just as much as we dare to trust him for. His power is limited by our faith. "All things are possible to him that believeth." If we have faith as a grain of mustard-seed every mountain of difficulty can be removed, every evil tree can be plucked out of the heart and cast into the sea of forgetfulness.

3. An unsanctified ministry is fearfully responsible for the apathy of the Church. "Like priest, like people." A sanctified pulpit would soon sanctify the pews. The ministry have the power within their reach to revolutionize the Church within twelve months on the subject of Christian holiness. No wonder that the Church should doubt and wonder and perish when her ministers ignore holiness as a present gospel privilege. Are there not ministers in the Methodist Church who have solemnly declared that they expected to be made perfect in love in this life! and further, that they were *groaning after it*? *who,*

instead of seeking holiness, and leading the people out of the wilderness, are preaching against present tense holiness, or trying to preach around it? When a brother, in reporting a revival, informs us that his meeting has been charactized with great consistency; that he has not sought, by any ingenious manipulation of hands to extort from his people a higher profession that is dictated by common sense and sober-minded reason; and then informs us that he *has* preached repentance and faith to the sinner as conditions of salvation and justification, regeneration and adoption, as the cardinal doctrines of the Church, we readily comprehend his meaning and spirit. Does he not give us to understand that any effort to lead the people to holiness through faith coupled with entire consecration, is an effort to extort from them a higher profession than is consistent with common sense and sober reason? So it looks to me. Let every minister in the P.M. Church seek holiness, and then preach it clearly, definitely, and powerfully, and a new era is upon us.

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## *Letting the Light Shine.*

BY HENRY BURNAY.

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SOME time since a devoted domestic met in class with the writer. Her life did honour to her Christian profession. She was thoughtful, but not sombre; cheerful, without levity; and an earnest, prayerful, sincere seeker after truth. The family in which she was placed, although professedly religious, were the cause of great trial to her faith, and frequently remarked that her seriousness was unbecoming in a young person. Notwithstanding this strange reasoning, she gave herself "continually unto prayer," for a richer manifestation of the Holy Spirit. Possessing a clear sense of her acceptance with God, she panted after a higher state of Christian experience—to be wholly sanctified. In prayerfully studying the Word of Life, the Holy Spirit shone upon the sacred page, revealing to her the blessed privilege of becoming free from sin. Her earnestness heightened into intensity to serve God with a perfect heart, and night and day found her thoughtfully waiting upon him that he would the gracious gift bestow. While in the spirit of expectancy, the Holy One descended in such fulness that her whole soul was filled with light and love, and she scarce knew whether she was in the body or out of it. From that moment she became the subject of severe criticism: her trials began to thicken fast, and on every hand she met with opposition to her new-found joys. In the Church she received from some the opprobrium of a "Pharisee," wishing to make herself appear better than others; and at home her mistress would make bitter and stinging

remarks upon her "presumptuous profession," and read off to her plausible essays on the impossibility of her being in so high a state of grace. But nothing daunted, and knowing in whom she had believed, she held fast her profession, and the beauty of holiness shone out in her more resplendent than before: her consistent, modest, holy life; her cheerful, loving, forgiving spirit, evidently proving that the graces of the Spirit had been richly shed abroad in her heart. And so exemplary was her walk and conversation that she became a continual reproof to her employers, which resulted in causing her mistress to exclaim, "If our Mary's right, we are all wrong!" Being called into the parlour for quiet conversation, Mary so touchingly discoursed upon the perfect love of the Saviour, and of her confidence in the "blood that cleanseth from *all* sin," that the tears came to her mistress's eyes, who from that moment became deeply concerned about her condition. In answer to Mary's prayers, the Spirit wrought upon the heart of her mistress, and she determined to gain clear light on the subject. Calling a few friends together for Bible reading, after she had spent days in prayer, the subject turned upon sanctification, and a profitable and blessed evening was spent. The meeting which followed will ever be memorable to the writer. A solemn sense of God's presence was felt. There sat Mary, who evidently had been pleading in the interval for the descent of the Holy Ghost upon her mistress, with a face lit up with joy, catching every word that fell from the lips of those who were matured in the deeper things of God; and at prayer the breathings forth of her earnest heart were audible to every one. The friends conversed pleasantly upon some of the passages in St. Paul's Epistle to the Romans, when the power of the Spirit fell upon all. It was a most momentous time. Her mistress, who had been a thoughtful and attentive listener, raised her eyes and clasped her hands, and falling upon her knees, exclaimed, "Praise God! Oh, I see it now. Glory, glory! Glory be to God! I see it now!" After being left for a short period to pour out her heart to the Lord, she arose and bore a most clear and touching testimony to the efficacy of the blood to cleanse from all sin. . . . A gracious work now broke out, the results of which eternity alone will reveal. The husband, with several of the household, alike reckoned themselves "dead unto sin;" and at the meetings, which have continued weekly, souls have been saved, God's children built up in their most holy faith, and scores have believed for a full salvation. The church also has been benefited by several excellent men and women cheerfully accepting office as class-leaders, etc. And while, since the establishment of this meeting, numbers have passed away with the song of triumph to the heavenly Canaan, many are the living witnesses to attest the truth that "the blood of Jesus Christ cleanseth from *all* sin.—*King's Highway.*

## A Paper

READ AT THE "WEST MIDLAND TEMPERANCE LEAGUE"  
CONFERENCE, HELD AT TUNSTALL, MONDAY,  
FEB. 9, 1874.

BY THE REV. J. FERGUSON.

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GENTLEMEN,—When your worthy agent—my friend Mr. Collinson—invited me, in the name of your committee, to prepare a "paper" for this conference, I was half prepared to decline the honour, being fully occupied in my general work. But the cause which the executive has at heart, and the thought of my many friends, among whom I knew this conference would sit, decided me to obey your will.

It is patent to all men, and especially Christian men, that this nation is cursed with a curse, and that curse is the drink traffic. As Temperance Reformers we are not blind to the thousand and one evils besides this which afflict our nation; but this is the giant evil, and almost the source and foster-mother of all other evils. The drink is no respecter of persons—all classes, characters, and positions are alike to it. By it the wise are made foolish; the intelligent simple, the kind-hearted brutal, the pious impious, and the meek mad. Go with the missionary into the dark slums of our towns and cities, enter those standing hells, and hear the wail of misery, and see grim poverty enthroned by which wife and children are driven to do that which brings them to punishment, and covers the cheek of the nation with shame. There was a time when many of these neglected ones were strangers to poverty and crime; when youthful innocence sat upon brow and heart; when the caresses of parents and the loving-kindness of "kith and kin" made life sweet. But alcohol, that curse of nations, has robbed the husband and father of manliness, honour, and love, and thrown him upon society a mere wreck of his former self. Harken to the troops of women, from whose faces the joy of life has fled; whose very clothes and form speak of untold misery; whose children barefooted and ragged, and upon whose young faces are the lineaments of premature grief, and they will tell you with a painful emphasis of the accursed drink. Among its pitiable victims are men who graduated in our colleges, and wrote their names high upon the "Roll" of the scholastic and true; by this terrible foe ladies beautiful and accomplished—the sweetness of whose virgin life softened the asperities of man's rugged nature, alike with the ignorant and boorish, have been thrown into the dust of disgrace and infamy. By it virtue, that grace of nature, and ornament of character, has fled the thousands of our youth, who have become the gratifiers and slaves of passions the

most vile and debasing. It has goaded the resentful and jealous-minded to sharpen the knife which has shed the blood of the innocent and weak. It has given audacity to the highwayman, who has stolen the blood and bullion of his neighbour, and cast him into a ditch. Read for yourselves the black catalogue of its deeds as written in the church and world—as written on the hearts and in the home and hell of the drunkard. “No drunkard can inherit the kingdom of heaven.” Can any gentleman count the sighs and tears, or calculate the sum of want and misery, crime and pain, which are the legitimate fruits of this “traffic?” Can we estimate the life-joy and comfort that is bartered, and the “fulness of joy,” and eternal pleasure that is sacrificed, and the “everlasting punishment” which is found by the gratification of an unnatural and narcotized appetite? “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,” an infinitesimal part of that misery resulting in time and eternity from this wicked but legalized traffic. It is an economic curse—it pauperises the country. The uniform testimony of all who have seriously considered this question is, that it produces from three-fourths to eight-ninths of our pauperism, and in proportion as the drink traffic extends, so in proportion does pauperism increase. A hundred years ago the total money raised by assessment for the poor was not one million, three quarters sterling,—£1,720,316; but in 1872 we raised for the same purpose more than twelve millions and a quarter,—£12,381,278. While our population increased during that time only two and a half times, and our national income has swollen to about six times as large, our pauperism and crime have increased sevenfold. As a nation God has blessed us with unequalled prosperity; it is more than marvellous; our commerce is world-wide. But yet, while our foreign trade, during this last twenty-six years, has increased nearly three hundred and sixty per cent—which ought to have made every working man independent of the parish officers—our poor and police rates have increased more than seventy per cent. There are some gentlemen who maintain the Malthusian theory so long exploded, “that pauperism is caused by the defective condition of the poor law, and the increase of our population.” It is true that the laws are not enforced with that rigour which the cold-hearted desire, but if by forcing the irrational workhouse test we lessen the public returns of pauperism, it will not follow that pauperism has diminished; because many of the more worthy paupers sooner than enter into the “House,” would punish themselves, and by dependence, punish their relatives. By this unsympathetic means we may lessen the poor-rate and the number of paupers returned, but we do not lessen pauperism, but rather increase the misery of the deserving poor. And we think that the increase of the population is really an increase of national wealth, instead of a cause of pauperism. Banish the drink traffic, and by this means strike off three-fourths of our paupers and criminals, and

then instead of talking about emigration societies, we shall be solicitous to keep our labour power in our own land, as our best capital. With our present imperfect agricultural machinery, one man can cultivate sufficient land to produce food for the support of not less than twenty men; and if we take the average consumption of calico at eighteen yards per head, one person will produce enough of cotton cloth for 550 people, and if we reckon all wearing apparel, one person could supply fifty of his kind. And, we think, that in the coming years, when we have more fully developed our ingenuity, man's business will not be so much to toil as to superintend our much improved and exquisite mechanism. Let the nation turn aside from the forebodings, or prognostications of Professor Fawcett as to the subject of the earth sometime hence being unable to supply its population, and let it seek wisely to utilize the sewage of our towns and cities, and instead of turning it to pollute our rivers and injure national health, turn it upon our land, and then in proportion to the increase of population will be the increase of sewage, and a proportionate increase of produce from the land, and there is no reason why this country could not be made to support a population of many millions more than at present, and if it should come to pass in the coming centuries that this nation could not support its population, are there not other countries which will be prepared to supply us, or to hail the Saxon with his ingenuity and skill? But before gentlemen spend time in such fruitless speculations, they should seek to put an end to an infamous traffic which consumes nearly eighty million bushels of barley growing upon 1,100,000 acres of England's richest soil; they should seek earnestly to turn into a more healthy and useful channel the two hundred and forty millions (£240,000,000) lost to the United Kingdom through intoxicating drinks. It would not be pleasant for me to give the multitudinous testimonies of unquestionable authorities on the subject now under consideration. Mr. Buxton, the great brewer, says:—"That but for intoxication pauperism would nearly be extinguished in this country," and his statement agrees with fact, or what would be fact. See in the State of Maine, or into the more than a thousand parishes within the province of Canterbury without either beer shop or public house, and in a great number of instances without either criminal or pauper. The increase of our criminals of both sexes has become a serious matter to all politicians, excepting those who seek place and power in preference to the weal of the commonwealth. Although we have by changes made in our laws since 1841, relegated many offences, then considered criminal, to the trivial class of offences, the cost of our police during the five years ending in 1872, was twice as much as it was during the five years ending in 1845. Is it not a dishonour to a Christian nation—a nation in the van of civilization, and a grief to all patriots to see an army of 140,000 criminals, not to mention 54,249 known thieves, depredators, receivers of stolen goods, &c., annually ar-



raigned before our magistrates and judges, and who declare that three-fourths or eight-ninths are created by the drinking habits of the people, or in the words of Mr. Hoyle, that out of the 140,000, one hundred thousand at least are induced by the drink traffic. Mr. Simmons, governor of Canterbury prison, thus writes :—"The number of prisoners who have been committed to the prison with which I have been connected during the last fifteen years, amounts to twenty-two thousand. Among them I have come in contact with ministers of the Gospel, numbers of persons who were once members of Christian churches, as also children of pious parents; but I never met with a prisoner being a teetotaller. From the experience I have had, I calculate that from ninety to ninety-two per cent. of all crimes, are committed through intoxicating drinks, in a direct, or indirect manner." In Liverpool, from Saturday, January the 17th, 1874, to Wednesday the 21st, out of 181 prisoners booked by the police, 125 were drunk. By the returns of the Government, we learn that crime, in the United Kingdom, is very much regulated by the quantity of drink consumed. For during the seven years between 1812 and 1818, both inclusive, we annually consumed of British spirits in England and Wales, 5,000,000 gallons, and the average number of prisoners committed for trial each year was 11,305. While during the seven years between 1826 and 1832, the average yearly consumption had risen to nearly 9,000,000 gallons, and the annual average commitments to 21,796, both items almost double,\* while the population from 1812 to 1832, had increased only about one-third. We cannot therefore account for the increase of criminals by the increase of the population, but must account for it by the increased consumption of intoxicating liquor. "In Scotland, in 1823, the whole consumption of intoxicating liquor amounted to 2,300,000 gallons; in 1837, to 6,776,715 gallons. In the meantime crime increased four hundred per cent. fever one thousand six hundred per cent, death three hundred per cent., and the chances of human life diminished forty-four per cent."† We are stupidly told that drunkenness, as well as its concomitants, is in the depravity of the human heart. If this be true, teetotallers, whether Englishmen, Turks, or not, are better-hearted than the rest of the race. From within the heart proceed murder, adultery, fornication, and theft, but our opponents must admit with their magistrates and judges, that drunkenness is caused by drinking, and that the greater number of these sins are committed by men and women under the influence of alcohol. For the direct tendency of alcoholized blood upon the brain is to weaken the controlling power of the will, and to augment the activity of the automatic or impulsive part of our nature. It sets fire to the passions of the most peaceable, elevates the man's animalism above his intellect and better nature, and makes it king supreme. The passions thus fired and let

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\* See *Bacchus Dethroned*," p. 26.

† Dr. Nott's *Lectures*, p. 25.

loose, hasten their subject, in his drink-madness, to do that which sends him to the gaol, or to the convict settlement, or to the scaffold, and in many instances to "where the worm dies not and to where the fire is not quenched." And who can contemplate without shame, the swarms of vagrants and vagabonds, 250,000 of whom are the fruit of the drink traffic? men, bone of our bone and flesh of our flesh, living by falsehood and idleness, a disgrace to men and an insult to God. Many of these were well-bred and well educated—the prodigal sons and degraded daughters of parents living in princely homes, whose hired servants have bread enough and to spare, while these perish with hunger. But, gentlemen, this is not the only class of victims to this traffic. We have a fallen sisterhood—frightful in power—preying like vampires upon the youthful manhood of this nation. Thousands of these to-be-pitied sisters parade our streets, outraging all the finer feelings and instincts of their nature, wooing the weak, weakening the strong—with a brazen effrontery only sustained by Circean draughts. None can calculate the heart-pain, humiliation, and shame of a family thus disgraced. In London there are many thousands of these prostituted women, and if we reckon women at one-sixth of the population, we have one courtesan to every supposed twenty-two of the virtuous. What a disgrace to our Christian civilization. Where is the chief cause? The simultaneous answer of the wise is—"The drink traffic." Remove this, and our present system of prostitution in all its frightful proportions will lessen eight-tenths. In England and Wales there are not less than 2,123 public-houses and 2,034 beer shops used as brothels. In almost every instance, it is the wine that gives its colour in the glass that weakened the self-control of their inmates, robbed them of virtuous power—the female's palladium—and made them an easy prey to the vultures of the race. Having been once degraded, they fly with self-reproach to the streets of our towns to commence their short life of infamy and crime. "To drown the pangs of conscience, the bitterness of remorse, and the deep sense of shame, they fly to strong drink, and thus become confirmed in vice. In a very short time, a few months in some, a few years in others, their bloom and beauty fade, and they become either bloated and blaspheming monsters, with every womanly attribute eradicated, or poor, emaciated, and diseased outcasts, homeless and hopeless." When God made man he came forth resplendent with the likeness divine. By intellect and heart he was linked to the supreme. His experience was blessed, and his power animate creation knew. And although now fallen he is great and rules. He has both instinct and reason; he can weigh the earth, span the heavens, and speak to God in prayer. Who can limit the sphere of his intellect, or bind the power of his heart? Man is marvellously great, but he can become miserably small. By the violation of the laws of his nature and of his God, he can degrade his manhood, and become less kind and considerate than the beasts of the field. A fallen

man is an afflictive sight. We pity the man who has dethroned his reason by mental application, or one whose life-troubles or feverish anxieties in the time of weakness, have cast his honoured crown into the dust. But, gentlemen, shall we not pity and sympathise with the 50,000 idiots and insane persons who crowd our public asylums, many of whom, in better days, added to mental work and life's trouble, drink's curse? These *demand* our sympathy, and ought to inspire and nerve our prayers. According to Lord Shaftesbury, six-tenths of them are produced by drink. He says :—"Here I speak of my own experience and knowledge, for having acted as Commissioner of Lunacy for the last twenty years, and as chairman of the Commission during sixteen years, and having had therefore the whole business under my personal observation and care; having made inquiries into the matter, and having fortified them by inquiries in America, which have confirmed the inquiries made in this country—the result is, that fully six-tenths of all the cases of insanity to be found in these realms and in America arise from no other cause than from habits of intemperance in which the people have indulged." And who has not heard of *delirium tremens*?—a disease not to be fully described. The drunkard, by habitual drunkenness and the consequent over-excitement, disorders his brain, and thereby becomes very liable to be a painful subject of it. It differs from *delirium ebriosum*. In the latter case the man becomes violent, and falls foul upon friend or foe: he cannot brook contradiction, but becomes ferocious against any who may presume to question his wisdom or ignore his will. He knows nothing of danger; has little sensibility, and in many instances, if unrestrained, will make haste to destruction. But in *delirium tremens*, though the patient is irritable yet he is not violent. His disordered brain creates fear where there is no danger, and raises before his almost sleepless eyes hideous monsters, who are seeking, as he thinks, to prey upon his life. This is peculiarly a drunkard's disease. The disease may occur independently of alcoholic drinks immediately taken—"such for instance, as excessive depletion, the shock of severe injuries, or extreme cold. But in most of the cases in which one or other of these appear to be its exciting cause, a predisposition has been established by habitual intemperance; and this has been especially remarked of the *delirium traumaticum*, or that which is apt to attack persons who are suffering under wounds."\* There is another form of madness, called by Dr. Hutchinson *Oinomania*, a more appropriate term than *Dipsomania*, generally used by other authors. The diagnostic mark of this disease is an irresistible propensity to swallow large doses of stimulants whenever or wherever they can be procured. The subject of this terrible disease is convinced of the impropriety and danger of yielding to his propensity, he even desires to conquer, but

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\* The Physiology of Temperance, &c., by Dr. W. B. Carpenter, p. 34-38.

driven by an irresistible impulse he does that which he knows is wrong and pernicious, and which in the intervals of his paroxysms he views with loathing and disgust. He derives no pleasure from taste, for he gulps down the liquor, of whatever kind it may be, nor from society, for he generally avoids it; but he only derives a temporary satisfaction from the gratification of his insane impulse, or rather from freeing himself from the overwhelming misery which the non-gratification of that impulse inflicts on him. The disease appears in three forms—the acute, the periodic, and the chronic.” The most common is the chronic.—(See Dr. Carpenter’s “Physiology of Temperance,” 38).

But we must add that a drunken parent not only weakens his own mind by drunkenness, but perpetuates mental debility in his offspring—a drunkard’s child is predisposed to insanity and idiocy. “That such is the case is within the knowledge of all who have enjoyed extensive opportunities of observation; and the fact has come down to us sanctioned by the experience of antiquity. Thus Plutarch says: ‘One drunkard begets another;’ and Aristotle remarks that ‘drunken women bring forth children like unto themselves.’ Dr. W. A. F. Browne, the resident physician of the Crichton Lunatic Asylum at Dumfries, makes the following statements: “The drunkard not only injures and enfeebles his own nervous system, but entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink under the pressure of excitement of some unforeseen exigency, or of the ordinary calls of duty. At present I have two patients who appear to inherit a tendency to unhealthy action of the brain from mothers addicted to drinking; and another an idiot, whose father was a drunkard.”\*

In a Report of Idiocy, lately presented to the legislature of Massachusetts, by Dr. Hone, it is reported that “The habits of the parents of 300 of the idiots were learned, and 145, or nearly one-half, are reported as ‘known to be habitual drunkards.’ Such parents, it is affirmed, give a weak and lax constitution to their children, who are consequently ‘deficient in bodily and vital energy,’ and predisposed by their very organisation to have cravings for alcoholic stimulants. Many of these children are feeble, and live irregularly. Having a lower vitality they feel the want of some stimulation. If they pursue the course of their fathers, which they have more temptation to follow, and less power to avoid than the children of the temperate, they add to their hereditary weakness and increase the tendency to idiocy in their constitution, and this they leave to their children after them.” The parents of one case (No. 62), were drunkards, and they had seven idiotic children.” And “the num-

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\* “Moral Statistics of Glasgow.” By W. Logan, 1849; p. 20, or Dr. Carpenter’s *Physiology of Temperance*, p. 41.

ber of deranged people in a country corresponds very closely with the amount of strong drink they consume. Till the introduction of fire-water among the American Indians, insanity was unknown. In Cairo, comparatively teetotal, there is one insane person to thirty thousand, seven hundred and fourteen of the inhabitants. In Spain, comparatively sober, the consumption of alcohol being only one gallon per head per annum, there is one insane person in every seven thousand one hundred and eighty-one. In Normandy, consuming two gallons of alcohol per head per annum, there is one in every seven hundred. In Norway, consuming two gallons, one in every five hundred and fifty-one. In England, consuming two and a half gallons, the proportion is one in every four hundred and thirty of the inhabitants. The amount of idiocy transmitted from drunken parents to their offspring is truly deplorable."† And allow me, gentlemen, *en passant*, to remind you that out of the 600,000 known drunkards, said to be in these realms, 60,000 annually pass to give an account of their stewardship—leaving in a majority of cases, their wives and children to be supported by the sober and industrious part of the community. In great numbers of instances they die drunk, or in accidents through drunkenness are hurriedly sent into the presence of God. "The number of deaths arising out of intoxication, through accident, suicide, or murder," says Dr. Carpenter, "is so great as to have been estimated by competent authorities, as giving occasion . . . to more than half of the inquests that are held by the coroner. Thus out of 1,500 inquests annually held by Mr. Wakley, in the western division of Middlesex, 900 are considered by him to be produced by hard drinking, and he states that he has reason to believe that, besides these, from 10,000 to 15,000 persons die annually in the metropolis from the effects of gin-drinking, upon whom no inquests are held. In the Report of the Chaplain of the Preston House of Correction for 1847, Mr. Hayes, the coroner, says: "I have noted for pretty nearly the last twenty years, that if you exclude inquests held on children, and accidents in collieries, nearly nine-tenths of the inquests I hold each year, are on the bodies of persons whose deaths are to be attributed to drinking."

(To be continued.)

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† Dr. Lee's Prize Essay on the Liquor Traffic, p. 199.

## Imprisonment for Open Air Preaching, and what came out of it.

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THE town of Over Darwen is situated about three miles from Blackburn, in Lancashire. Its population, including the surrounding neighbourhood, is a little over 24,000. It is one of the great cotton manufacturing and paper-making districts of the county. The Established Church, the Wesleyans, the Independents, the Baptists, the Methodist Free Church, and the Primitive Methodists, are all represented in Darwen; but notwithstanding the accommodation thus afforded to the inhabitants to hear the Word, not more, it is said, than about one-fourth are in the habit of attending a place of worship. Sabbath-breaking and drunkenness are the prevailing sins of the town. Swarms of operatives in their working-clothes may be seen on a Sunday morning wending their way to a place called "Long Nursery," on the Bolton Road, to fly their pigeons and race their dogs. Not willing to let the devil have it all his own way, the Primitive Methodist Society of Red Earth Road Chapel, as is their wont, determined to try to check these demoralising practices, by holding a camp meeting in the neighbourhood; and for this purpose they, with the Rev. J. Crompton at their head, proceeded to the camp ground, singing, and giving occasional exhortations and invitations on the way. On reaching four cross ways, about the middle of the town, in the centre of which stands a large public gas lamp, a "ring" was formed, and Mr. John Howarth, a local preacher from Blackburn, was called upon to speak a few words to the bystanders, and invite them to the meeting. While doing so, a police officer, named Rawbottom, insisted on their moving on. After a few words from Mr. Crompton, they did move on, but not soon enough for Sergeant Rawbottom, who became very angry, and declared he would "report" them. Little notice was taken of this threat until the following Thursday, August 7, 1873, when Messrs. Crompton and Howarth were summoned to appear before the magistrates at the Petty Sessions of Over Darwen, for obstructing the footpath and highway on the Sunday previous. Mr. Crompton appeared and defended his own case, and for refusing to pay a fine of 1s. and costs, was locked up in the police cells all night, and would have been taken next morning to Preston House of Correction had not a gentleman paid the fine, and had him liberated. Howarth did not fare so well. Being from home when the case was heard, he did not appear, and never expected to hear anything more of the matter. But to his great surprise a police-officer walked into his place of business on the Monday following, and demanded

12s., his part of the costs and fine. Mr. Howarth, true to his Christian principle, refused to pay; consequently he was marched off to the court-house of Blackburn, where he was handcuffed to a low drunken fellow, both of whom were sent to Preston House of Correction for seven days, with hard labour, the one for being drunk and striking the police, the other for trying to save the police trouble by persuading people to give up their sins. On their way to Preston, Bro. Howarth, who believes in sowing beside all waters in season and out of season, thought he would try the reforming process upon his companion in bonds, by reminding him of his wickedness, and lecturing him into a better state of mind and heart, and consequently better behaviour in the future. But so far from appreciating Bro. Howarth's deliverances, his burly dirty companion, looking him sternly and savagely in the face, exclaimed, "Shut the mouth, or I'll break the arm." Such a response from such a hearer had anything but an exhilarating effect upon the somewhat small slenderly built preacher. But though Brother Howarth thought it the best policy not to open his mouth at the expense of his arm to his fellow-prisoner, he did open his mouth for him to God in prayer. And that prayer was not unheeded by the God of mercy, as the sequel will show.

On or about the 12th of April last, while Mr. Howarth was scattering a little Gospel seed by delivering tracts from door to door, a pious female informed him that the man to whom he was handcuffed was dangerously ill. Howarth was moved with sympathy for the poor fellow's soul, and hastened off to his residence in another part of the town, where he found him in a very precarious state, in consequence of a blow he had received in a drunken quarrel with two young men, who were then serving their term of imprisonment. Such was the awful state of his mind that on being asked if he loved Jesus, he grew angry and growled out "No," and seemed more inclined to curse and swear than to pray. Nothing daunted, Bro. Howarth now preached Jesus to him. He seemed to know the voice, and turned his face to the speaker. "Do you know me?" asked Bro. Howarth. The dying drunkard fixed his great glaring eyes upon him, recognised him in a moment, and then shrunk down as if covered with shame. Oh, how will guilty conscience-stricken sinners meet the eye of an angry God at the last day! This was a critical moment in the history of that poor man. His life was quivering in the balance. One harsh word might have filled him with despair, and sent his soul to hell. How wise, holy, and discreet should those persons be who visit the sick and the dying under such circumstances. The slip of the surgeon's lance a hair's breadth may cost the patient his life, but unguarded or unadvised expressions by a professedly religiously instructor may cost him eternal life. This is a weighty matter, deserving much thought and meditation. Mr. Howarth, however, like a wise angler, baited his hook with the right kind of fly, and succeeded in capturing this man for the

Lord Jesus Christ, and got him safe within the meshes of the Gospel net. After pointing out to him the dreadful consequences of sin he encouraged him to trust in Jesus for the salvation of his precious soul, and after praying with him left him humbled and broken in spirit. Next day Mr. H. went to see him again, and on arriving at the house, those about him exclaimed, "Thank God, you are come again; he has been mourning for you ever since you were here yesterday." He was in agony of mind, as if the "pains of hell" had hold of him, stared wildly as if at a loss to know what to do, or where to flee. Mr. Howarth at once detected the state of his mind, and immediately pointed him to Jesus as a safe, open, near and only refuge for his poor, worried, hell-chased soul. And while he was praying the dying one, with hands clasped, and eyes fixed, gave one of the most unearthly groans ever heard. This was his closing conflict with the devil. It looked as if Satan, seeing he had to lose him, "threw him down and tare him." But the struggle was over; his fetters were snapped, and his soul was free. His countenance was lit up with joy and gratitude; and on Mr. Howarth saying, "We went to prison chained together, but thank God we shall meet in heaven free men," the poor man nodded assent, and tried to say "We shall," and shortly after he departed in peace. Was not this a brand plucked from the burning?

JOHN VAUGHAN.

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## *Popery in relation to National Life.*

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WE have occasionally called the attention of our readers to the iniquitous character of Popery, and the vigorous efforts she is making to regain her former position in this country. But we have not done so under the impression that Popery was morally certain of success in this object of her ambition. We have never had any apprehensions of that character. We have, however, had lively conceptions of the vigilance, the subtlety, the unscrupulousness of Popery, and her unsleeping determination to take advantage of every movement that transpires by which she can in any measure gain her own ends. Were the people of this country to sink into a state of supineness on this subject, nothing could be more agreeable to the popish priesthood; for a drowsy unsuspecting people would soon become credulous, and thus throw themselves open to those wily artifices which this priesthood know only too well how to employ. The English mind has no great inclination for abstract thought; it is eminently practical, and discovers a wonderful aptitude for a correct estimation of facts. It may soon become bewildered with abstract reasoning, but will readily



appraise the practical results of given principles ; and this is a correct method of testing the worth of any professed system of morals or religion ; by their fruits ye shall know them. Popery cannot stand this test. Here and there we may find in Popery, as elsewhere, an individual who is better than his creed, but this is never the case with a nation ; diversity there may be, it is true, but a lamentable uniformity characterises the diversity which distinguishes popish nations. The degrading tendency of Popery upon national life is nowhere more strikingly seen than in Spain, and it is perfectly legitimate to point to Spain as an illustration of Popery in its relation to civil society. In doing this we are only discharging a duty we owe to our country, and if the public mind be correctly informed of the natural and necessary outgrowth of Popery in the social and political condition of a people under its domination, we have no painful apprehensions respecting the coming triumphs of the great apostasy in England. These thoughts have been suggested by the following article taken from the *Edinburgh Weekly Review*, which will, no doubt, be interesting to our readers. It is entitled—

#### THE TRIUMPHS OF ULTRAMONTANISM IN SPAIN.

Defeated, extirpated, or repressed in almost every country in Europe, driven forth from Rome itself and checked even in Belgium, banished from power in France to Chislehurst, and no longer the evil genius of Austria, Ultramontanism has still one opportunity left. Save for a year or two it has never lost its hold on Spain. The grim genius of Philip survives, though the spirituality of Loyola, which gave that only a keener edge, has disappeared. The Ultramontanism of these days is not less powerful, but it is an infinitely coarser and lower and viler thing in the hands of Father Bexx and his pliant tool, Pio Nono, than that which sent Xavier to baptise the East from Goa to Japan, and to find an honest grave on a desolate rock, whence he vainly sought to do what his learned successors seemed likely to accomplish—to win China to the Church. The Ultramontanism of these days plays a desperate game, in which it stakes the very existence of the Church against human liberty by calling to its aid such dogmas as the Immaculate Conception, such outrages on the episcopate as Papal Infallibility, such carnal weapons as the sword and bullet of the assassin, such noble allies as the dregs of the Bourbons—Isabella and her paramours, Don Carlos and his brigands, Valmaseda and his butchers. Ultramontanism was so fortunate as to begin this year with a quiet, unopposed triumph over that Republicanism which it detests by once more taking possession of Spain. Everything was in its favour—the nobles, the army, the Church, the officials with few exceptions. It was to win over Carlism, to pacify Cuba, to establish order, to fill the Treasury, to restore the national credit. It promised, if only for its own sake, to conciliate the towns and draw the teeth of the Republicans. Never in this generation, never since 1848,

has it had such a chance in the face of Europe and the civilized world. But what has been the result of six months' experiment? Only to lend new point to the bitter reproaches of an intense Catholic like Montalembert, whose posthumous lamentation over Ultramontane Spain his friends sought in vain to repress. Only to afford a new illustration of the teaching of the Belgian thinker, M. de Laveleye, in the pamphlet to which Mr. Gladstone has given an English dress, that the more Catholic nations are the deeper is their ignorance, their immorality, their political degradation.

The reign of Isabella's son as King Alfonso opened so bloodlessly, and the boy himself has been so well educated for a Bourbon, that even Liberals and Protestants were touched with sympathy. Not a few, forgetting the mass of the people, and ignoring the English-like constitution of Castelar's Republic, half hoped that the Spain which had rejected Amadeo, killed Prim, refused Castelar and tolerated Serano, would prosper under the Prince of the Austrias, though in the hands of reactionary ministers. The lad had such fair promises put into his mouth too, and he doubtless meant to keep them—as if there ever had been a Bourbon that was at once strong and honest!! With that half-conscious *camaraderie* which marks all the sovereigns of Europe, Absolutist and Constitutional, they hastened to welcome his new Majesty into their ranks. To take Great Britain the Alfonsist Ministry was formed on the last day of last year, and five days after Lord Derby authorised Mr. Layard to enter into official relations with the newly-constituted Government. If even a vestige of this promptitude had been shown in the case of Castelar, how different the prospects of liberty in Spain might be now. If words could do any good, Lord Derby did not spare these, Mr. Layard being instructed to use this language to Senor Canovas del Castillo, the new Premier:—"It would be with unalloyed satisfaction that her Majesty's Government would welcome the firm establishment of an enlightened, tolerant, and constitutional Monarchy in Spain, and they hope that his Majesty the King and his advisers may so take advantage of the present occasion as to realise this object and re-establish civil order and good administration throughout the Kingdom and its Colonial dependencies." Lord Derby went further, declaring that he considered it entirely consistent with the position of a truly friendly and disinterested Power to impress upon the Spanish Government the vital importance to the King and the people of Spain of maintaining unimpaired the principles of religious freedom. Our foreign office might well do this, because the first act of the Ministry had been to attack these principles as altogether hateful to it. At the end of February Mr. Layard repeated these representations when presenting to the new King his credentials. Our Envoy-Extraordinary and Plenipotentiary expressed the Queen's hopes that his Majesty's reign will be marked by a constitutional, enlightened, and tolerant policy, such as may tend

to promote the welfare of Spain. It seems ominous now, though it was not marked at the time, that the boy King had been instructed thus vaguely to reply :—"The felicitation you are charged to present to me on the part of her Britannic Majesty, and her hope that my efforts will be principally directed to promote the well-being of my country by the means best fitted to that end, are of great value to me." And what have the past three-and-a-half months shown to be the idea of the new Government as to the means best fitted to promote the well-being of Spain, to which the Queen thus warmly commended the unimpaired maintenance of the principles of religious freedom?

The old Bourbon and Ultramontane weapons—reaction, repression, proscription, butchery, till *pronunciamientos*, plots, fruitless campaigns, national insolvency, and popular despair are once more the order of the day. We have been told from week to week, almost from day to day, how one by one every promise has been falsified, every pledge violated. Not content with striking out of the Constitution all that, during the brief years since Isabella left the scene of her shame, secured liberty of worship and the civil right of marriage, the Ministry proceeded to emasculate education by banishing, fining, and imprisoning the Professors who would not submit to that *régime* which Monsignor Dupanloup would fain bring back to France. Unrestrained by the Cortes, whom they dare not venture to summon, the Absolutist majority of King Alfonso's advisers pursue their course. They make a solitude, and call it peace—that is, they carry out their reactionary principles and chuckle over the progress. Meanwhile that Carlism which they were to absorb, by depriving it of all *raison d'être*, is more consolidated than ever; for they have removed the ablest generals, and leave it to Jovellar, their tool, and the late Captain-General of Cuba, to plan campaigns which he either cannot execute, or which result in disaster concealed by lying telegrams. Much is now said of the latest strategy, which is to attack Dorregaray in his strong position in the Maestrango, between Arragon and Valencia, and then to attempt the more serious task of driving Don Carlos out of his almost ancestral strongholds of Navarre and Biscay. But if, after the young King's personal visit to the scene of futile conflict, after a conscription which stripped the country of seventy thousand more of its youth, and with a daily expenditure of 60,000*l.* on the army, the new Kingdom has lost ground, there is little to hope from Jovellar's strategy or dash. All this means only new financial burdens on a miserable land already suffering from chronic bankruptcy.

The latest intelligence is worse than all that has gone before. The despair of the Republicans who fill the towns is passing into action. Five of the Generals, discovered to be planning one of those military *pronunciamientos* which have periodically convulsed the country in the last decade have been arrested just in time. But their banishment to the

Canary Islands will only encourage the others. Nor are the King's Ultramontane Ministers his only enemies. His mother threatens to return to the scene of her disgrace, and if her confessors and bigoted *entourage* persist in this project, we may see the end sooner before the new Kingdom is a year old. Don Carlos is seizing his opportunity. Reinforced by new supplies of money, and determined to make capital out of a misrule which he would probably exceed were he in power, he is playing the King in Biscay. "Yo, el Rey," or, "I the King," are the words in which he begins a proclamation summoning the General Juntas, and speaking of his son as "august" and as the Prince of the Asturias. It is a pitiful spectacle this conflict of Ultramontane with Ultramontane in the fairest region of Southern Europe, while a despairing, unbelieving country looks on with indifference or disgust, but will not help itself, and the infallible Pope alternately blesses the combatants. He who would see Ultramontanism as it is need not go farther than Spain. The Turks are better.

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## Miscellanies.

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REMEMBERING JESUS.—Slowly but surely the wasted form of Mrs. Curtis was nearing the grave. The blossoms of more than fourscore and ten summers had ripened and faded around her life path, and now she too was fading, oh, how sadly fading. The hands once so ready for every good work, now lay helpless on the counterpane. The eyes which had been wont to speak volumes of sympathy and kindness, now seemed almost without expression, and to her son and his wife, who for so many years had faithfully cared for her, this was indeed a sad change.

While Mr. Curtis was bending anxiously over his mother, trying, almost in vain to learn her wants, a carriage stopped near the door, and a lady, somewhat past middle life, alighted and entered. Warm and affectionate greetings were exchanged, and without a moment's delay the lady sat down on the side of the bed, and leaned tenderly over the sick woman, saying in a voice full of emotion, "Mother, mother, did you know I had come? O my mother!"

"I don't know you. What do you want?" said the sick woman, in a petulant manner, staring vacantly as she spoke.

This was more than the stately, and usually self-possessed Mrs. Dennis could bear, and turning her head she wept and sobbed in uncontrollable grief.

"Mother, don't you remember me? Your own Bessie—your first-born?"

"No, I don't know anything about her," was the heart-chilling reply.

"But, mother, you know Jamie here, my brother?" said Mrs. Dennis, taking the hand of Mr. Curtis.

"Him? Oh, he's the man I live with that's all. They are good to me,—very good."

"I don't think mother has spoken my name for two months," whispered Mr. Curtis.

"But, dear mother, don't you remember Jesus?"

In an instant the faded eye brightened, the pale, thin hands were clasped, and the tremulous voice of the sick mother grew strong as she exclaimed: "Jesus, Jesus! Oh, I never can forget him! Why, he is my Redeemer: my blessed Lord and Master! Yes, oh, yes! He is my God. I remember all about it now. I had been such a sinner—so wayward and selfish. I saw it all. I opened the door of my heart. It was full of idols! Then I asked for help to give them up, and take Christ. Help came. He came—and there was no more darkness, no more grief. I was happy in my God, and he forgave my sins. You didn't think I could forget my Saviour, when he is with me all the time, did you? Oh, blessed, glorious Redeemer!"

It seemed as though an inspiration from above had sustained this child of God to speak thus, and as the words of praise died away on her lips, she slowly relapsed into unconsciousness, and in a short time passed over to the other shore.

To Mrs. Dennis this was a lesson which would bless all her after life. She loved to think that even though her mother, in the dimness of her mental vision, might forget husband, children, pride, bliss and sorrow, still Jesus was remembered. And she knew that he would never forget those who loved him.

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SPASMODIC RELIGION.—That kind of religion that alternates between the house-top and cellar—now elated and now discouraged—is not in harmony with the arrangements of Heaven, "Abide in the Vine,"—not be alternately in and out, but "abide" in Christ. This getting religion, when we are destitute of it, is all right; but it is far better to keep it when we get it than to get it several times a year. It is God's will that the Spirit should "dwell in you," instead of paying you an occasional visit. Then the Spirit will ever be present to indite our petitions, and prayer will thus bring us an every-day supply of this sacred influence to stimulate us on our homeward journey. If religion is good at all, it is good all the while. Why not have it?

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**THE HANDS OF CHRIST.**—Our Divine Jesus becomes vastly nearer to us and dearer, too, when we think of him as a fellow-man. He was made like unto his brethren. This is the great mystery of godliness; but none the less true because it is too deep for our fathom-lines. He became actual flesh and blood and his baby-lips drew milk from a mother's breast. His feet trod the rough roads of Galilee, and his weary head was laid on the hard plank of the fishing-boat when he dropped asleep. His eyes looked upon guilty Jerusalem until the tears came, and looked upon guilty Peter, too, until his tears came. His hands were ever busy, from the time when they handled the axe and saw in Nazareth until they were pierced with the ragged nails on Calvary. Of these hands we read very often, and there are some precious lessons which they hold out to all his disciples to the end of time.

(1.) They were working hands. In the Song of Solomon they are poetically described as like "gold rings set with beryl"; but they were actually the roughened hands which drove the chisel and swung the axe. What a divine dignity our Lord puts upon honest toil; and what a silent, stinging rebuke upon the upstart insolence which counts manual labour a menial degradation. In all God's universe there is no room for that moral monster, an idle man. "My Father worketh hitherto and I work." It was a steady industry with Jesus that accomplished in a short three years such an amount of travel and preaching and healing of the diseased. Of all he said and did only a small portion has been recorded. What a sweep of work those hands performed—from lifting a corpse into life and touching a leper into health down to the lowly office of washing the feet of eleven poor sinners.

(2.) A very beautiful office was performed by our Maker when he took a group of children up into his arms and "laid his hands upon them" and blessed them. What virtue went out of that holy touch into those young hearts we cannot tell. We have often longed to know how those children turned out in after life and what gifts that divine benediction brought them. Tradition says that the brave martyr Ignatius was one of the little fellows who sat on the lap of Jesus and felt the pressure of the almighty hand. Precious Saviour! come in spirit and lay thy strong, gentle grasp of love on our dear boys and girls, and keep these our lambs from the fangs of the wolf. It is a grievous sin that we fathers and mothers do not with actual faith bring our children to Jesus, that he may lay upon them that mighty influence which alone can keep them from the devil's clutch. Either Jesus or Satan must have our children. Upon us parents too often hangs the deciding vote. A large portion of Christ's miracles of love were wrought at the urgent request of parents for their suffering children. Is that ear gone deaf to-day? Will he not do for our children's souls what he did for the bodies of the ruler's daughter and the dead youth at Nain?

(3.) What power, too, was there in the hold of Jesus's hands. One strong grasp lifts the sinking Peter out of the depths. So my dear Lord caught me when I was sinking toward hell by the gravitation of my own guilt. So has he often lifted me out of trouble when the waves were ready to strangle me. The tighter I clung, the safer I felt. At the moment when I let my whole weight hang upon his arm the responsibility for my salvation passed up from me to the Omnipotent Jesus.

(4.) Those hands which thus hold me were pierced for my redemption. The prints of the nails are there. Those wounded hands bore my guilt in the hour of atonement. Out of them flowed the atoning blood. He bids me "reach thither my fingers and behold that hand, and be not faithless but believing." It is the Jesus of Calvary that saves me. Nor does his work end with the sacrifice he made for us on the cross. Paul tells us in that magnificent eighth chapter to the Romans that "it is Christ that died—yea, is risen again; who is at the right hand of God and making intercession for us." There he stands as our Advocate. He lifts up his hands for us. He pleads our cause. Like the wounded Roman hero who came before the Senate and held up the stumps of his arms in mute appeal for an imprisoned brother, and gained his suit, so our Elder Brother pleads for us with the pierced hands that bled on the cross.

These are a few of the thousand sweet and strengthening lessons which the hands of our Divine Redeemer bring to us. Let us kiss them with reverent love. Let us lay ourselves within them. Let us dismiss all cowardly fears and devilish doubts while "his left hand is under our heads and his right hand doth embrace us."—*T. L. Cuyler in Independent.*

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TESTIMONIALS.—Jesus saves us *in* trial, not *from* it. If we trust him when everything seems to fail, and we are in the blackest darkness, we may lay hold of his strength and power to triumph. Nothing short of purity can give power to overcome.

Although Peter had been baptized and filled with the Holy Ghost, and commissioned to preach Christ in all the world, yet he was so full of Jewish prejudices that the Lord had to work a miracle to remove them, Let us be charitable.

No matter what is said, love is never ruffled.

When God answers prayer for purity, the devil often puts a measure into the hand of the recipient, to measure his happiness. Purity is not measured by happiness.

When we know the rest of Jesus, every day will be a Sabbath, and every Sabbath will be doubly sweet.

It is a nice thing to be an instrument in God's hand, and the little

seed sown by us may lead to the salvation of scores after we are laid low in the grave.

The record the fathers gave of the blood is true: "It cleanseth."

Truths that fail to impress when presented, may, through another medium, dawn on the mind. Keep constantly presenting the truth, and somebody will get something at one time or another. "Faith cometh by hearing."

A great want of the Church is saying loving and encouraging words to each other. There are enough to find fault and criticise, but few to help. It does not make a Christian proud to speak well of him as an instrument, but humbles him while it makes him happy.

"BE."—A young lady had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complaint, said :—

"God gives us many things to do, but don't you think he gives us something to be just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will think about being if you will help me."

"God says, 'Be kindly affectionated one to another.'

'Be ye also patient.'

'Be ye thankful.'

'Become little children.'

'Be ye therefore perfect.'

'Be courteous.'

'Be not wise in your own conceits.'

'Be not overcome of evil.'"

Marion listened, making no reply.

Twilight grew into darkness. The tea bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I will have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that he commands. It is easier to do with a rush than be patient, or unselfish, or humble, or just or watchful."

"I think it is," returned Marion, emphatically.

**VERBAL VICES.**—Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as



strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level. Becoming intimate with it, you lose your horror of it. To be too much with bad men and in bad places, is not only unwholesome to a man's morality, but unfavourable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle of itself furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.

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DOUBTS, HONEST AND EVIL.—Mainly the doubts of the heart, and really those of the intellect, are wicked, for the one cannot always grasp the truth, but the other may always love it when known.

If we are candid, we cannot but believe, in the presence of reasonable evidence, and doubt in its absence. But if we are sincere, our uncertain knowledge of the truth never influences our love for it.

If we are determined to follow truth as far as we can know it, we are safe, though dark clouds of doubt hang all around.

If we know the truth well and are doubtful whether or not to adopt it, we are in great danger.

Whoever loves and follows Christ because of the moral beauty of his character, need never fear because the evidences of Christianity perplex him much.

But he who questions the doctrines of religion because he does not love its precepts, may well be troubled. Belief, with good reason for believing, is but rational; so doubt, with the same reasons for believing, must be wilfully wrong. Belief, without good reasons, is prejudice; so doubt, without good reasons for belief, is but honest.

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SOAP VERSUS DISEASE.—Sydney Smith said: "The degree of civilization and refinement of a family or a nation is correctly indicated by the quantity of soap it uses." Later observers and writers on health and disease fully approve this utterance of the famous wit and divine. Cleanliness is next to godliness," and this contiguity of the two virtues is not affected in any way by the rise or fall of the mercury in the thermometer. The skin is the grand outlet of excrementitious matter from the body; it contains 28 miles of tubing. This tubing, when obstructed, cannot perform its office, and sickness follows. Cold hands

and feet, the result of imperfect circulation, are often cured by keeping the skin in a perfectly healthy condition.

Want of cleanliness has more to do with the prevalence of croup and diphtheria in cold weather than many people think. Our city physicians, in consulting over the cause and cure of diphtheria, give prominence to cleanliness as the best preventive. Not long since, in a fashionable house in New York, three children died of this fearful disease. Upon careful inquiry it was found that the carpets of the house, which was rented furnished, had not been taken up or dusted for many years. Curtains, carpets, and woollen garments, which cannot be washed, may be cleansed by thoroughly airing and beating, and however clean they may seem to the eye, they should undergo this process frequently. Especially is this true of blankets and other bedding.

Perfect cleanliness is a luxury, and, like other luxuries, not easily attainable by the poor. They cannot afford the changes necessary, or the comfortable warmth and surroundings which make the bath enjoyable even in winter, and therefore it is that disease infests their dwellings. Herein is a field for the philanthropist. The bath-room is now as much a part of every first-class city and country house as is the bed-room or the sitting-room, and to this improvement is in part due the diminished rate of mortality in the present and past generations. Hand in hand with personal cleanliness goes ventilation, and health follows in their train.

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VALUE OF TRUTHFULNESS.—The following is an authentic story of an incident in which the power and value of truthfulness obtained a singular acknowledgment :

The dwelling of an ancient minister in Ireland was entered by a party of disguised robbers, and was searched for plunder. As he was not wealthy, they did not obtain a great deal, and thought it possible that some gold or silver might lie hidden, which their hasty search had not brought to light. They questioned the minister on the subject, who replied with perfect frankness that he had nothing more.

"Search the old gentleman," cried one ruffian among them.

"No, no," exclaimed the others, "his word is enough."

When they left the house with their illgotten gains, the aged man called upon his family to kneel down, and poured forth a prayer for those who had injured him.

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LIMITATION OF THE INTELLECT.—A column or a bridge cannot be carried beyond a certain size without crushing or breaking its substance ; and a whale, if unsupported by the surrounding water, would die from

the pressure of his own weight. A small animal will leap many more times his length than a large one; and the integrity of his slender limbs will not be injured by the exertion. The useful development of a tree is known to be promoted by severe pruning; and when this is impossible, as in primeval forests, the trees prune themselves, and attain greater height by the death of their under branches, the insufficient supply of sunlight being monopolised by the upper and dominant members at the expense of the lower. These examples, drawn both from inert and organic matter, may serve to illustrate the corresponding truth that human intellect, though varying in capacity in different individuals, has its limits in all plans of enlargement by acquisition; and that these limits cannot be transcended without aggregate deterioration in distracting the attention, overloading the memory, or overworking the brain, and sapping the foundations of health.—*Jacob Bigelow, M.D.*

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CHOICE PARAGRAPHS.—Men judge us by the success of our efforts. God looks at the efforts themselves.—*Charlotte Elizabeth.*

As the sun is reflected in the spring when it is clear and limpid, so God is reflected in the soul of man when it is pure and spiritual.

No man ever sank under the burden of to-day. It is when tomorrow's burden is added to the burden of to-day that the weight is more than a man can bear.

Old age is a blessed time. It gives us leisure to put off our earthly garments, one by one, and dress ourselves for heaven. "Blessed are they that are home-sick, for they shall get home."

When anything is forbidden to be done, whatever tends or leads to it, as the means of compassing it, is forbidden at the same time.—*Latin Law Maxim.*

Saving faith is a voluntary subjection to the yoke of Christ rather than being wholly a historical or doctrinal belief in him.

There are two forms of tyranny: one real, which arises from oppression; the other is seated in opinion, and is sure to be felt whenever those who govern establish things shocking to the present ideas of a nation.—*Montesquieu.*

We cannot afford to be indifferent Christians. We cannot make progress in Christian life if we live in a state of supine indifference. We are to work out our own salvation as earnest men work—thinking before, thinking after, full of resources, full of desires, as men are when they are searching for things which their whole heart is set upon.

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## Connexional Biography.

### REV. EDWARD WILLIAMS.

THE REV. EDWARD WILLIAMS was born in a small village near Ellesmere, in Shropshire, March 2, 1805. We cannot say much of the manner of his early life, but from the few written documents to hand we learn that he was brought to a "knowledge of salvation by the remission of sins," through the labours of Primitive Methodist missionaries who visited the neighbourhood of his nativity in 1825. He then united himself with the people of God, and as he gave evidence of spiritual life and zeal, his name was put on the Oswestry circuit plan December 26, 1826. As a local preacher he took full work for some five or six quarters, after which the quarterly meeting decided not to give him regular appointments, but to leave him unplanned that he might spend his sabbaths in missionary labours in the town of Ellesmere and adjoining villages. In these places Bro. Williams sang our lively hymns, and lifted up Christ Jesus in the open air amid considerable persecution; but the Lord crowned his labours with "signs following;" and two or three of these places still form part of the Oswestry circuit. After giving much promise as a local preacher for three years he was called into the work of the full ministry on the 1st or 2nd of January, 1830. His first station was Cwm, where he laboured with success for about eighteen months. Here again his work was missionary, breaking up new ground, and the Lord again put his seal of approval upon his efforts; ten or twelve new places were opened, societies formed, and 160 members united in church fellowship, who, we trust, shall be "the crown of his rejoicing in the day of the Lord." He then removed to Kidderminster, where, in the town, their efforts were very much cramped for want of better chapel accommodation; but through the exertions of Mr. Williams, a chapel was bought and made over to the connexion; the congregation improved, and the society increased from 24 to 60 members. From Kidderminster he removed to Bishop's Castle. At this time there was but one small chapel on this station. But during his stay two chapels were built, and by his singing, visits, kind invitations, and earnest preaching and praying, much good was accomplished. His next stations were Burland (now Nantwich and Crewe), Dudley, and Presteign. But no records are left as to his success or non-success in these stations. In the Ramsor circuit it appears he was very much at home with the people. They were, and still are, we believe, the old type of Primitive Methodists—men and women of good sterling piety, and very lively in their mode of worship, and our brother was perhaps at this time in the zenith of his power—lively and earnest, and largely endowed with the Holy Spirit's power; but he does not inform us as to the results of his labours in this station. From Ramsor he removed to Newcastle-under-Lyme, and from Newcastle to Cwm a second time, after a lapse of sixteen years. "Up to this time," his journal says, "my general health was good, and my constitution sound." But he had the misfortune to sleep two successive nights in damp beds, which gave him a severe cold, entirely prostrated him, and for some time rendered him unable to take his work. His medical attendant told him he would not be able to labour again as he had done, and advised him to give up at once. Of this our brother had a dread, having known some who had resigned their work, who neither prospered in spiritual nor temporal things. The Lord partially restored him, and he resumed his labours, and left the circuit with an increase of fifty-eight members. In 1846 he was stationed at Macclesfield, where he travelled two years, and left an increase of ninety-three members. He then removed to Burland a second time, and was much pleased to meet his old friends. Here he was soon laid aside by an attack of typhus fever, and his general health gave way. He was able to take but few appointments, and it was evident that his work as a minister in full orders was completed. His friends

advised him to seek superannuation, which advice, after much thought and prayer, he decided to follow; and after travelling with credit and success nearly twenty-two years, he was superannuated by the Conference held at Yarmouth in 1851. As a minister he was a good family visitor, a lively and earnest preacher, and many were the seals to his ministry.

He settled at Clunton, Bishop's Castle circuit, where he preached and laboured as much and as long as health would permit. He loved to be in his Master's work, and his appointments were looked forward to with pleasure. But as time advanced his infirmities increased, until he was obliged to relinquish public work altogether. His strength gradually declined, and for some time he felt the tabernacle giving way, and that his end was near. He died in peace. This event occurred on the 6th of March, 1875, and he was interred at Clunton March 10, in a piece of land given by Mrs. Williams for a burial ground.

He was a good man, a true friend to the cause of Christ, felt a deep interest in the prosperity of the circuit and the connexion, and most liberally supported its funds. He gave £200 towards the minister's new residence, Bishop's Castle; £250 to chapels in this station; £100 to Ludlow chapel; £350 to the "Itinerant Preachers' Friendly Society;" and in case Mrs. Williams, his widow, outlives her late husband's brother, then £450 will be handed over to the "General Mission Fund," at Mrs. Williams's death.

In the departure of Bro. Williams, Bishop's Castle has lost a true friend. He did a work, in concert with his much and deservedly respected widow, which has endeared him to the station, and perpetuated his memory to generations yet unborn.

But he placed no trust in his liberal deeds for salvation. He discarded all merit but the merit of Christ Jesus. When talking in any way of what he had done, or when reference was made to it, he would almost instantly turn away from that to the blood of Christ as his only trust and hope. We believe our dear brother enjoyed religion, and often felt Jesus to be precious to him. If we had to depend on last words and sentences we have not many to write down. Mr. R. Jones, of Clun, who preached his funeral sermon to a large congregation, says,—“The last time we conversed together, I found him, and left him in a nice state of religious feeling. He wished Brother Davis, his nephew, and myself, to pray with him. Just as we knelt down he commenced singing, as well as strength would allow—

“Then in a nobler, sweeter song,” &c.

I felt it was good to be there, and could say—

“The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven.”

In the “full assurance of hope” he calmly and peacefully passed away to “the place of the holy,” where “he rests from his labours, and his works do follow him.” “Mark the perfect man, and behold the upright, for the end of that man is peace.” May his sorrowing widow be sustained by the consolations of grace and hope till she shall join him in heaven.

JAMES B. KNAPP.

## Connexional Intelligence.

### THE ANNUAL ADDRESS OF THE CONFERENCE TO THE SOCIETIES UNDER ITS CARE.

DEAR BRETHREN.—Grace be to you and peace, from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God, even our Father : to whom be glory for ever and ever. Amen.

The great Apostle of the Gentiles, when near the end of his eventful life, writing to his dearly beloved son, Timothy, exclaims,—“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.” We admire the devotedness and heroism of this veteran saint, who, when he penned these words, looked on his past labours without regret ; contemplated his present position without fear ; and regarded his future, not merely without painful apprehensions, but rather with joyous anticipations. In like manner, having reached the culminating period in our ecclesiastical year, we invite you, dear brethren, in humble imitation, of this eminent founder of our faith, to take a retrospect of the past, to glance at your present connexional position, and soberly to look at the probabilities of the future.

The past year will recall to many of you solemn, if not sad reminiscences, for our death list is more than one hundred in excess of any former year. Two thousand seven hundred and six individuals have been removed from our ranks. They have fallen in a glorious conflict, but their record is on high, and already they reap a reward which infinitely compensates them for all the struggles they have sustained, for all the sufferings they have endured, and the sacrifices they have made for righteousness' sake. Some of them were standard bearers, heroes around whom other heroes were wont to rally, by whose example they were inspired with courage, and induced to form such resolutions and determinations as have won for them imperishable laurels. One of those noble men, because of an unusually protracted affliction, had long ceased to take any part in the courts of our church, and to many now among us he was personally unknown, but to his legislative counsel Primitive Methodism is largely indebted. Many still living cherish lively recollections of the commanding eloquence, the fervid piety, the impressive dignity of manner and of character, and the sweet child-like and unassuming spirit and temper of the late John Flesher. In the Nottingham, and in the Manchester district, not to mention other parts of the Connexion, the name of the late Thomas King awakens loving and respectful recollections. The personal sacrifices made by him in the early part of his ministerial career excites our admiration, and the important positions which he gained in the Connexion, and the great length of time through which his ministry extended, show that he was honoured both by his brethren and his God.

More extended observations on these brethren will be found in their published memoirs, and in like manner are embalmed the memories of Richard Howchin, John Blackburn, Robert Hill, George Obern, Thomas Doody, Robert Langford, John Winkfield, Edward Williams, and George Normandale, who have departed this life since the preceding conference. An impressive solemnity has been given to our sittings by the unexpected announcement of the death of another minister in the seventy-fifth year of his age—we refer to our brother Moses Lupton. In the thirteenth year of our connexional history he entered our ministry, in which he laboured for forty-three years, during which period he occupied some of the most important stations in the Connexion—held the united office of Gen. Com. and G. M. C. Secretary, the duties of which offices he discharged with general satisfaction, and eventually he was made a permanent member of the annual

Conference. A letter from him was read at the commencement of Conference, asking leave of absence, because of his state of health ; in the midst of our deliberations a telegram announced his decease, thus reminding us that in the midst of life we are in death.

Between that region to which these deceased brethren have gone and the field of active labour in which your ministers are now employed, there is a narrow border land, into which, we are sorry to say, an increasing number is annually passing—twenty-three ministers have this year been superannuated.

Our heavenly Father elects a time of special favour to Zion that in which her children take pleasure in the dust of her stones ; and when the dust gathered in lengthened years of travel and of toil upon the feet of veteran saints, the infirmities and hoary hairs associated with protracted and exhaustive ministerial labour, shall be respected and appreciated, because of their association, by the churches in our Zion, such a spirit will evoke the commendation of heaven. The vigour and ardour of youth are required for energetic labour, and in some measure compensate for the lack of experience ; and in like manner the ripe experience and mellow wisdom of years compensate for the lack of youthful activity. We should like to see spheres of lessened toil offered to brethren whose physical condition disqualifies them for such active labours as they cheerfully performed in their earlier years, and which, while preventing them for the time being, from becoming superannuated preachers, would secure to us the advantage of their ripened experience, and while marking our respect for years, without lessening our love of youth, would reduce the pressure upon Connexional funds—sweeten the declining years of worthy ministers, and illustrate the heavenliness of revealed religion, which, while it calls on the young to consecrate their youthful vigour to God, also requires from us a practical expression of loving reverence for hoary hairs.

It has pleased the Lord so to bless us during the past year, that our borders are enlarged on every side. But the increase of our membership is disproportioned to the actual additions which have been made. Thousands have been separated from us by death, removals to different parts of the country, emigrations to distant lands, and by backsliding ; but our additions have covered all losses thus occasioned, and increased our numbers 5,060. As the separations from all causes which take place from time to time in our various stations are not reported to the annual conferences, we cannot ascertain the numbers lost to us by mere cessation of membership, we, however, have reason to believe that they amount to several thousands annually. And what is the lesson taught by this fact ! It is comprised in one word—organize. This is our duty, organize ! organize ! organize ! Vigilant supervision, frequent visitation of our members are required. From this duty our travelling preachers cannot be exempt ; with this labour they must not be overtaxed. Distribution of labour in this, as in the mechanical industries of our country, will secure greater efficiency and completeness. Effective organization in a station will secure a richer harvest than eloquence in the pulpit. We need all the power we can get in the pulpit, but we also need organization out of it. Let us all therefore be *workers together*, not grudgingly, but heartily, as unto the Lord, then God, even our God, will bless us.

The progress made in our country by various systems of error is largely due to organization. Clergymen and priests do not work alone in domiciliary visitations ; they have in many places organized agents, who are constantly at work from house to house. We lament and condemn their errors, but we admire their zeal, their systematic operations, and cannot deny their success. Error is weakness, and truth is power. But error becomes a power when sustained by organization ; how much more mightily would the power of truth be felt were it diffused and applied by intelligent, organized agents. We have among us an extensive machinery for various specific objects, all of which may be greatly improved, but we would do well earnestly to consider in our respective stations, what methods may best be

adopted in the different parts of the Connexion to further the good work of God.

We do not, dear brethren, speak complainingly, but encouragingly. God has been pleased to vouchsafe unto us many mercies, and if we only make a proper use of the advantages at present possessed by us, a large revenue will be returned to the kingdom of our Lord Jesus Christ. The disadvantages arising from want of proper chapel accommodation, are now rapidly passing away. Ninety-one chapels have been erected during the past year, whose estimated value is £103,676 0s. 0d. In aid of these erections £45,754 8s. 9½d. have been raised, while at the same time existing debts on chapels previously erected have been reduced £47,097 10s. 8d. so that in one year our liabilities have been reduced £92,851 19s. 5½d. Now we submit that, with such resources at command as these figures indicate, were the Chapel Loan Fund sustained with proportionate liberality, the results, in a few years, would be of a highly gratifying character.

The Connexional Sunday School Union is now fairly afloat, and a connexional agent appointed to give it efficiency. By persuasive eloquence, we hope that in a short time, every one of our Sunday Schools will be incorporated in our Union. Patience, prudence, and discretion, as well as energy, must be displayed. Great improvement is needed in our schools; and who could object to be made better. We want to raise them to a higher level, to make them more fully and truly what they should be. If the machinery now introduced be judiciously worked, many things objectionable will be removed, many things defective will be corrected, and all things good will be strengthened. We wish the Sunday school and the church to be brought still more intimately together; the church to take a deeper interest in the school, and the school to be worked more efficiently for the ends for which Christ has established his church on the earth.

During the past year Almighty God has revived his work of grace in an almost unprecedented degree, not only in our own church, but in other churches in our land. And in the latter case, so far as the human side of it is concerned, it appears to be the result simply of earnest, but well sustained and wisely organized effort. Greater prominence has been given during the past year to the doctrine of entire holiness. Many who had, in some sense, been opposed to this doctrine, have been led to appreciate it, and then to enjoy it. The prominence given to this doctrine is the chief fact in connection with this blessed revival. Is not the lesson to be deduced from these facts obvious, namely, that if we are to have great revivals of religion, then we must enter into the possession of the higher blessing of perfect purity. Dear brethren, there is no power a church may possess, that is so effective and mighty as the power of Christian holiness; it is the power of truth, of consistency and love. Nay more, it is the power of God—the power that worketh in us mightily, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Dear Brethren,—God is bringing us into a goodly land, a land of promise—a land flowing with milk and honey, and abounding with ample provision. Let us go in and possess it—let us pass through its valleys, let us climb its mountain heights, and survey it in all its glory and beauty. Let us not be like Issachar, that strong ass, crouching between the borders of a barren desert on the one hand, and this bounteous land on the other. The path of duty is manifest: Holiness becometh thy House, O Lord, for ever. We must be separated in our very sympathies with that that is unclean, and then body, soul, and spirit must be consecrated to God. In other words our personal religion must be thorough.

The pages of prophecy present to us a glorious future for the church. The apocalyptic visions discovers to us the overthrow of every existing system of evil, and the ultimate and universal triumph of Christianity. It is



ours as a people of the Lord to facilitate that overthrow, and to participate in that triumph. The evils against which we are to war are legionary. There are doctrinal errors within and without the pale of Christendom we are called upon to combat; and there are vices everywhere we have to suppress. For this struggle we must equip ourselves with the whole armour of God. Let us be girdled and braced with truth—revealed truth—the truth as it is in Christ—the truth in all its purity and holy simplicity. Let this truth be girt about our inner man—our understanding, our conscience, our affections. Thus having the truth we shall be true—which is the noblest dignity of man. That we may stand proof against all the accusations of malice, let us put on the breastplate of righteousness—pardon and purity combined—righteousness enjoyed and exemplified—righteousness yielding peace to the conscience and consistency to life. And that we may be ready for every work or warfare to which the Master may call us, let us have our feet shod with the preparation of the Gospel of peace. This gospel is not a gospel of strife—of contention—of jangling, but of peace, and we are called to fight in and for peace. In a word, dear brethren, let us hold on our arm the shield of faith; let us put on our head the helmet of salvation; let us hold in our right hand the sword of the Spirit, the Word of God—that trusty blade gleaming with the light of heaven; let us betake ourselves to prayer and supplication, vigilantly guarding ourselves against any surprise on the part of the enemy, and looking out for every opportunity of increased fellowship with God, or good to man.

Thus equipped and sustained by the power of God, we shall form an invincible army, and eventually wave the banner of truth in every land.

To our brethren in the ministry we would say,—Study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind. In all things be ensamples to the people among whom you labour. In all things approve yourselves as the ministers of God, in all the vicissitudes of your respective stations and circumstances of life—by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report. Under all circumstances be true to principle—true to Christ, then success will be certain to crown your endeavours.

If they who hold official positions in our church, together with our membership, take the high ground which we point out, then a future increasingly bright and glorious opens to Primitive Methodism.

Wesleyan Methodism has sprung from the bosom of the Church of England; the leading Nonconformists of our country have sprung from Puritan forefathers, who also came from the bosom of the same church. But Primitive Methodism has no ecclesiastical pedigree of which to boast. It has sprung a root out of a dry ground, the lowly working classes of English society. The other churches of our country have been, and are, more or less identified with the upper or middle classes of society. Among the sons of toil we see the rock whence we were hewn, and the hole of the pit whence we were digged. Such an origin is neither a matter of boasting nor of humiliation. It is simply a matter of fact. But facts, historical facts, belong to God—they are the utterances of his mouth, the disclosures of his purposes. Other churches have their respective characteristics; let them preserve them; they have their appropriate work; let them perform it. We shall not envy them, however, nor repine at their success. Their Father is ours; their Master is He under whose authority we work; therefore we will rejoice in their prosperity. In the animal and vegetable kingdoms varieties of species may be produced, but when species are blended, the race is ended. Under such circumstances unity is destructive, and such unity a lover of nature would avoid. And so we think that Primitive Methodism being a distinct denomination, having sprung from a distinct and independent root, must have a separate existence

if it is to answer the purpose for which God has brought it into being. As a distinct denomination, it has certain germs of power and possibilities of excellence, on the cultivation of which, not amalgamation with others, depends its usefulness and success. It has been from the beginning the people's church; it is now, and wherever and whenever it shall cease to sustain this peculiarity its career is ended and its glorious possibilities prevented. But brethren, dearly beloved, let us endeavour rationally and Scripturally to picture those possibilities to the eye of our mind, and then set ourselves, by God's grace, to the accomplishment of them, and Primitive Methodism will rise to a position and power for good that will lead the hearts of all God's people to rejoice. And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

On behalf of the Conference,

ROBERT SMITH, *President.*

ROBINSON CHERSEMAN, *Secretary.*

Leicester, 12th June, 1875.

## THE BENEFICENT FUND.

### *A Statement and Appeal to the Lovers of Primitive Methodism.*

RESPECTED FRIENDS,—By instruction of the Conference last held at Leicester, we submit to you a statement respecting the Beneficent Fund, and appeal to you in its behalf. The object of this Fund is to grant relief to three classes of individuals:—First, superannuated preachers; second, widows of preachers; and, third, the orphan children under eighteen years of age of deceased preachers and their widows. An allowance of three shillings per week, or £7 16s. per year, is made to such orphans.

Superannuated preachers and their widows are paid a graduated annuity, ranging according to the number of years of travelling in the ministry, from £13 to £40 per annum, as it regards preachers, and from £6 to £22 per annum as it regards their widows. The scale of allowances may be seen in the General Minutes for the year 1874.

The weighty responsibility imposed on this Fund will appear from the following figures. During the past Connexional year allowances were made to 123 superannuated preachers, to 94 widows, and to 5 orphan children. The Conference of 1874 resolved that, in addition to these claimants, £2 10s. per year should be allowed to a superannuated preacher for each child he may have under eighteen years of age. Payments have been made according to this resolution for but six months of the past year for 62 children, as the funds would not allow of more.

The equity of the principle to pay an annuitant according to the number of his years of ministerial standing cannot, we think, be reasonably questioned; but it does not follow that an annuitant's necessities are fewer in proportion as his years of ministerial labour have been limited. Were our superannuated preachers and preachers' widows paid £40 and £22 per annum respectively, the disbursements to them alone for the past year would have amounted to £7.118, whereas the total expenditure, including allowance on behalf of children, working expenses, &c., amounts only to £5,091 18s. 4d. How has this money been raised? As follows, as appears from the treasurer's balance-sheet for the year ending March 1, 1875:—

|                                 | £     | s. | d. |
|---------------------------------|-------|----|----|
| Balance in hand ... ..          | 232   | 5  | 9  |
| Book-room ... ..                | 2,500 | 0  | 0  |
| Stations ... ..                 | 900   | 4  | 3  |
| Ministers' subscriptions ... .. | 749   | 9  | 0  |
| Annuityants ... ..              | 52    | 10 | 0  |
| Private ... ..                  | 307   | 5  | 11 |
| Conference Fund ... ..          | 388   | 4  | 0  |
| Total ... ..                    | 5,129 | 18 | 11 |

From the treasurer's balance-sheet we furthermore perceive that he has now in hand a balance of only £38 0s. 7d., as against £232 5s. 9d. April 1, 1874: so that he starts this year with diminished resources, while at the same time the claims upon the Fund will be increased, for although eight superannuated preachers and seven widows have deceased, still, on the other hand, twenty-one preachers have been superannuated, and nine widows have been placed on the list of annuityants. In addition to this the Treasurer has had to borrow £300 to meet the payments, exclusive of children, for this June quarter, after having had from the present Connexional Book Steward all the money he could possibly grant, and this not out of profits made during the past year, but out of those being realized during the current year. Our ministers are each required to pay £1 per annum to this Fund; but they will also have to pay £4 10s. this year into the Itinerant Preachers' Friendly Society, and unless the profits at the Book-room shall be largely increased, the probability is that the preachers will be called upon to increase their annual subscriptions. Some of them will be able to meet these payments with ease, and will do so with pleasure; but there are others of them very differently circumstanced, and how they will be able to make these payments presents a difficulty which can be solved only with painful experience, their position being one which the independent spirit of English operatives would resist, but to which they submit for Christ's sake.

This statement of facts presents a powerful appeal to the sympathies and liberality of the friends of Primitive Methodism, and we doubt not but that it will be liberally responded to.

Many of you have reaped much spiritual benefit under the ministry of those men now worn out, and of others who have finished their toil, but whose widows are upon our benevolent care. The blessing of Providence has fallen on your lot, and has greatly increased the temporal possessions of many of you since you united with the Connexion; and no doubt that blessing has been brought down on you, in part, in answer to the prayers of those brethren, and as a result of their pious labours. Such brethren will regard it more in the light of a privilege than a duty to contribute of their substance in support of this Beneficent, or, as it is designated, Superannuated Ministers', Widows', and Orphans' Fund. Conference has now appointed a treasurer and secretary in connection with this Fund in each District. As the General Treasurer has to make quarterly remittances to the annuityants by June 25, September 20, December 20, March 20, all collections, donations, and subscriptions passing into the hands of these sub-treasurers should be forwarded to the General Treasurer, the Rev. W. Lister, 43, Brunswick-terrace, Camberwell-road, London, S., for each quarter respectively as received by them, at such a date as will enable him to make his remittances according to these dates. Post-Office orders should be made payable to the Treasurer at 227, Walworth-road, London, S.E.

Praying that we all may be found at last amongst those of whom the Master will say, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me," we are, respected friends, yours in the bonds of Christian fellowship, and on behalf of the Conference,

WILLIAM LISTER, *Treasurer.*  
CHARLES SMITH, *Secretary.*

# Stations of the Itinerant Preachers

FOR 1875-76.

## I.—IN CONNEXIONAL OFFICES:—

1. JOHN DICKENSON is the General Book Steward, and Secretary of the Book Committee.
2. JAMES MACPHERSON is the Connexional Editor, and Treasurer of the Auxiliary Fund.
3. CHARLES SMITH is the Secretary of the General Committee, of the Conference, Superannuated Preachers', Widows' and Orphans', and Auxiliary Funds, and of the Southern Examining Committee.
4. WILLIAM ROWE, 1, is the Secretary of the General Missionary Committee, and General Superintendent of the Home Missions.
5. WILLIAM ANTLIFF, D.D., is the Principal of the Theological Institute, Sunderland.
6. THOMAS SMITH, 1, is the Governor of the Jubilee School, Elmfield, York.
7. JOSEPH WOOD is the Agent of the Connexional Sunday School Union, and Secretary of the Committee.
8. SAMUEL ANTLIFF, D.D., is the Conferential Deputation to Canada and Australasia.

## II.—IN STATIONS, BRANCHES, AND MISSIONS:—

|                                |                          |                                          |                             |
|--------------------------------|--------------------------|------------------------------------------|-----------------------------|
| <b>TUNSTALL</b>                | <b>8 Macclesfield LD</b> | <b>19 Oakengates &amp; Wellington LD</b> | <b>26 Nottingham 2nd LD</b> |
| DISTRICT.                      | Peter Aston              | Noah W. Stafford                         | Charles H. Boden            |
| <b>1 Tunstall LD</b>           | Jeremiah Pickles         |                                          | William Spivey              |
| William Jones                  | John Graham, 1, sup.     | <b>20 Winsford and Tarporley TPD</b>     | Charles Lacey, sup.         |
| David S. Prosser               | <b>9 Congleton TPD</b>   | John Guest                               | <b>27 Loughborough LD</b>   |
| William J. Kirkland            | Joseph R. Taylor         | <b>21 Market Drayton TPD</b>             | William Price               |
| <b>2 Ramsor TPD</b>            | Samuel Morris, sup.      | Benjamin Salt                            | John E. Dickenson           |
| George Whitehead, 1            | <b>10 Leek LD</b>        | <b>22 Talke TPD</b>                      | Wm. Luddington, sup.        |
| Joseph Sutcliffe               | John Clare               | George Jones                             | John Haigh, sup.            |
| William Wood, sup.             | <b>11 Hadnall TPD</b>    | Thomas Turner                            | <b>28 Sheffield 1st TPD</b> |
| <b>3 Nantwich and Crewe LD</b> | John Quarumby            | <b>23 Cheadle LD</b>                     | William Whitby              |
| Joseph Timmins                 | <b>12 Newcastle LD</b>   | George Newman                            | Alfred Clayton              |
| Daniel Dutton                  | Maurice Nicholas         | <b>24 Silverdale LD</b>                  | John Hirst, 1 sup.          |
| John Askin                     | <b>13 Sandbach LD</b>    | John Tristram                            | William Ward, sup.          |
| Henry Leech, sup.              | Edward Jones             | Arthur J. Smith                          | John Brining, sup.          |
| George Peake, sup.             | William Turner           | Rd. Wycherley, sup.                      | <b>29 Sheffield 2nd LD</b>  |
| <b>4 Wrockwardine Wood TPD</b> | <b>14 Minsterley LD</b>  |                                          | James C. Antliff, B.D.      |
| James Causland                 | John Shephard            |                                          | Isaac R. Barnsley           |
| Richard Lush                   | <b>15 Welshpool Br.</b>  |                                          | <b>30 Sheffield 3rd TPD</b> |
| <b>5 Shrewsbury LD</b>         | William S. Howlett       |                                          | John Wenn                   |
| Thomas Bramall                 | <b>16 Whitchurch TPD</b> |                                          | Samuel S. Henshaw           |
| William Rooke, sup.            | John Taylor, 3           |                                          | <b>31 Sheffield 4th TPD</b> |
| <b>6 Pres Green TPD</b>        | Thomas Boulton, sup.     |                                          | Samuel Parkin               |
| Robert Pattinson               | James Arnold, sup.       | <b>NOTTINGHAM</b>                        | Silas L. George             |
| Elijah Cooper                  | <b>17 Stafford LD</b>    | DISTRICT.                                | <b>32 Lincoln 1st LD</b>    |
| <b>7 Oswestry LD</b>           | Joseph Shenton           | <b>25 Nottingham 1st LD</b>              | Thomas Granger              |
| William Forth                  | <b>18 Hanley LD</b>      | John Barfoot                             | Benjamin J. Baxter          |
| Joseph Nock                    | William Evans, 1         | George H. Fowler                         | <b>33 Lincoln 2nd LD</b>    |
| Joshua Biggs                   |                          | William Smith, 3                         | William Sharman             |
|                                |                          |                                          | <b>34 Belper LD</b>         |
|                                |                          |                                          | James B. Horberry           |
|                                |                          |                                          | Thomas Tempest              |

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| <b>35 Chesterfield LD</b><br>John Gair<br>Nathan Haigh<br>Samuel Barker                      | <b>50 Donington LD</b><br>Thomas Fletcher                                       | <b>67 Hull 2nd TPD</b><br>Robinson Cheeseman<br>John Holroyd<br>Matthew B. Stamp<br>William Smith 1, sup.                           | <b>78 Doncaster 2nd TPD</b><br>Francis Rudd<br>Robert W. Keightley                                                                                          |
| <b>36 Burton-on-Trent TPD</b><br>Thomas Randal<br>William Shaw                               | <b>51 Horncastle LD</b><br>William Rose<br>Samuel Dodds                         | <b>68 Hull 3rd LD</b><br>Thomas Whittaker<br>Henry Woodcock<br>Edward Aston                                                         | <b>79 Scarborough LD</b><br>John Stephenson<br>Alfred Kitson<br>Benjamin Fell<br>James Mules, sup.<br>Edward Morton, sup.                                   |
| <b>37 Ashby-de-la-Zouch LD</b><br>Isaac J. Hardy<br>John Guy, 2<br>Anthony Johnson, sup.     | <b>52 Coningsby Branch</b><br>Arthur Ward                                       | <b>69 Hull 4th LD</b><br>Danzey Sheen<br>William Dunham<br>Frederick Ash<br>William Garner, sup.<br>Robert Eaglen, sup.             | <b>80 Barton TPD</b><br>Arthur Beanland,<br>F.G.S.<br>James Shaw<br>Francis Leadley<br>John Wilson, 1, sup.<br>William Harland, sup.<br>Henry Knowles, sup. |
| <b>38 Sleaford TPD</b><br>William J. Brownson<br>Henry Pench                                 | <b>53 Hinckley LD</b><br>Samuel T. Meadows                                      | <b>70 Scotter LD</b><br>George Shaw<br>John F. Read<br>Thomas Martindale                                                            | <b>81 Epworth TPD</b><br>James Calvin<br>Samuel Loxton<br>John Harrison 2                                                                                   |
| <b>39 Leicester 1st TPD</b><br>Robert Bryant<br>Joseph Thomason                              | <b>54 Warksworth TPD</b><br>William Evans, 3<br>George W. Turner                | <b>71 Grimsby 1st LD</b><br>Parkinson Milson<br>John Scruton                                                                        | <b>82 Retford LD</b><br>George Watson<br>Thomas Pigott<br>James Swann                                                                                       |
| <b>40 Leicester 2nd LD</b><br>Thomas Baron,<br>James T. Parr                                 | <b>55 Ripley TPD</b><br>John T. Neale<br>Reuben Barron<br>Matthew Bennett, sup. | <b>72 Grimsby 2nd LD</b><br>Thomas Whitehead<br>Joel Hodgson<br>Alfred J. Bull                                                      | <b>83 Market Rasen TPD</b><br>John G. Smith, 2<br>One wanted                                                                                                |
| <b>41 Leicester 3rd, LD</b><br>Wilson Barrett<br>Jonathan Tims, sup.<br>Thomas Roberts, sup. | <b>56 Rotherham LD</b><br>William Cutts<br>Nadin Jefferson                      | <b>73 Pocklington LD</b><br>Dennis Kendall<br>Joseph Beale<br>George Berry                                                          | <b>84 Brigg TPD</b><br>Henry Worth<br>George Parker                                                                                                         |
| <b>42 Winstar LD</b><br>Francis J. Morgan                                                    | <b>57 Newark TPD</b><br>James Norton                                            | <b>74 Louth LD</b><br>Stephen Oates<br>Frederick G. Wallis<br>Matthew H. Clack                                                      | <b>85 Winterton LD</b><br>Thomas Newsome<br>Thomas Storr                                                                                                    |
| <b>43 Mansfield TPD</b><br>Charles Priestley<br>Charles E. Barley                            | <b>58 Grantham LD</b><br>John G. Smith, 1                                       | <b>75 Swinefleet TPD</b><br>Robert Harrison                                                                                         | <b>86 Bridlington LD</b><br>David Ingham<br>Thomas W. Haw                                                                                                   |
| <b>44 Boston LD</b><br>William R. Fallas                                                     | <b>59 Eakring TPD</b><br>Timothy Archer                                         | <b>76 Driffield LD</b><br>Thomas Waumsley<br>Robert W. Monkman<br>Theophilus Wallis<br>James A. Noble<br>George Tindall, sup.       | <b>87 Patrington LD</b><br>Smith Birch<br>John Burroughs                                                                                                    |
| <b>45 Ilkeston TPD</b><br>William Clayton<br>Isaac Hall                                      | <b>60 Clay-cross LD</b><br>John Bacon                                           | <b>77 Doncaster 1st LD</b><br>James R. Parkinson<br>John Foster<br>William Leaker, sup.<br>Elihu Tyas, sup.<br>Thomas Kendall, sup. | <b>88 Alford LD</b><br>James Austerbury<br>John Wilson 2                                                                                                    |
| <b>46 Bottesford LD</b><br>William Suttle                                                    | <b>61 Bolsover TPD</b><br>Thomas Hartshorne                                     |                                                                                                                                     | <b>89 North Cave TPD</b><br>Jacob Wilson<br>William Hayton                                                                                                  |
| <b>47 Derby 1st LD</b><br>William Durance<br>Joseph Hucknall<br>Abraham Worsnop, sup.        | <b>62 Buxton LD</b><br>Thomas H. Richards                                       |                                                                                                                                     | <b>90 Hornsea LD</b><br>Charles T. Coulbeck<br>Frederick E. Heape<br>Thomas Ratcliffe, sup.                                                                 |
| <b>48 Derby 2nd LD</b><br>Robert Robinson<br>William Cook, 2<br>Paul Daykin, sup.            | <b>63 Church Gresley LD</b><br>Thomas Nickels                                   |                                                                                                                                     |                                                                                                                                                             |
| <b>49 Melton Mowbray LD</b><br>William Watts, 1                                              | <b>64 Oakham LD</b><br>James Clarke                                             |                                                                                                                                     |                                                                                                                                                             |
|                                                                                              | <b>65 Spalding and Holbeach LD</b><br>William Marwood<br>William J. Bray        |                                                                                                                                     |                                                                                                                                                             |
|                                                                                              | <b>HULL DISTRICT.</b>                                                           |                                                                                                                                     |                                                                                                                                                             |
|                                                                                              | <b>66 Hull 1st LD</b><br>Charles Kendall<br>Paul Peacock<br>William Pigott      |                                                                                                                                     |                                                                                                                                                             |

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| <b>91 Tadcaster TPD</b><br>Thomas Lowe<br>One wanted                                                                                              | <b>103 South Shields LD</b><br>Andrew Lattimer<br>James Hulme<br>Benjamin Moody                        | <b>116 Shotley Bridge LD</b><br>Thomas Southron<br>John Welford                        | <b>132 Staithes LD</b><br>Thomas Parsons<br>John G. Binney                                                                                                                                                             |  |
| <b>92 Selby LD</b><br>James Hall, 1<br>George Lee, 2                                                                                              | <b>104 Carlisle TPD</b><br>Henry Yooll 1<br>Donaldson Spark                                            | <b>117 Crook TPD</b><br>John Waite<br>John Featherstone<br>Robert Hind                 | <b>133 Stanley LD</b><br>Thomas Brodie<br>Henry Yooll 2                                                                                                                                                                |  |
| <b>93 Filey LD</b><br>James T. Shepherd<br>Charles Spivey                                                                                         | <b>105 Newcastle-on-Tyne 1st LD</b><br>Henry Phillips<br>Charles G. Tetley<br>William Dent, sup.       | <b>118 Allendale LD</b><br>John Elliott<br>George Lewins                               | <b>134 Motherwell TPD</b><br>M. A. Drummond<br>Joseph Hawkins                                                                                                                                                          |  |
| <b>94 Gainsborough TPD</b><br>Benjamin Stansfield<br>Charles Leafa                                                                                | <b>106 Newcastle-on-Tyne 2nd LD</b><br>James Young<br>Matthew P. Davison                               | <b>119 Brough LD</b><br>George Whitehead 2<br>John Richardson                          | <b>135 Lowick TPD</b><br>William Robson<br>Martin Cuthbert                                                                                                                                                             |  |
| <b>95 Mexborough LD</b><br>Thomas Campey<br>Castle Ross                                                                                           | <b>107 Hexham LD</b><br>James Foggon<br>John Gills                                                     | <b>120 Stokesley LD</b><br>Barnabas Wild<br>Wm. Clementson, sup.                       | <b>136 Shildon LD</b><br>William Graham<br>William A. French                                                                                                                                                           |  |
| <b>96 Tetney LD</b><br>Charles G. Honor<br>William Archer                                                                                         | <b>108 Darlington LD</b><br>Hugh Gilmore<br>C. C. McKechnie, sup.                                      | <b>121 Kendal TPD</b><br>John Magee                                                    | <b>137 Spennymoor LD</b><br>John Watson<br>William Gellay                                                                                                                                                              |  |
| <b>97 Goole LD</b><br>William Robinson                                                                                                            | <b>109 Berwick-on-Tweed LD</b><br>Francis Purvis<br>William Shipley                                    | <b>122 Haltwhistle LD</b><br>John Gill                                                 | <b>138 Chester-le-St. LD</b><br>Sydney F. Whitehead                                                                                                                                                                    |  |
| <b>98 Howden Branch</b><br>Ephraim Talbot                                                                                                         | <b>110 Westgate TPD</b><br>John Snaith<br>John Laverick<br>William Cuthbert                            | <b>123 St. Helen's Auckland LD</b><br>William Nation<br>John Reed                      | <b>139 Bishop Auckland LD</b><br>James Dawson<br>Matthew Reaveley                                                                                                                                                      |  |
| <hr/>                                                                                                                                             |                                                                                                        |                                                                                        |                                                                                                                                                                                                                        |  |
| <b>SUNDERLAND DISTRICT.</b>                                                                                                                       | <b>111 Alston TPD</b><br>John M. Dawson                                                                | <b>124 Maryport LD</b><br>William Saul<br>One Wanted                                   | <b>140 Middlesboro' TPD</b><br>Ralph Fenwick<br>James A. Bastow                                                                                                                                                        |  |
| <b>99 Sunderland TPD</b><br>George W. Moore<br>James Warnes<br>Daniel M'Kinley<br>John D. Thompson<br>Sampson Turner, sup.<br>Thomas Oliver, sup. | <b>112 Stockton-on-Tees TPD</b><br>Thomas Greenfield 1<br>James Taylor<br>James Jackson, sup.          | <b>125 Wigton Branch.</b><br>John W. Allison                                           | <b>141 North Sunderland TPD</b><br>Jeremiah S. White<br>Thomas Weatherill                                                                                                                                              |  |
| <b>100 Brompton TPD</b><br>Edward Rust<br>Thomas Elliott                                                                                          | <b>113 Durham LD</b><br>John Taylor 2<br>H. Bickerstaff Kendall<br>John Moffatt<br>Ralph Shields, sup. | <b>126 Gateshead LD</b><br>William Johnson<br>Robert G. Graham<br>William Fulton, sup. | <b>142 Seaton Delaval LD</b><br>William Bowe<br>John Bainbridge                                                                                                                                                        |  |
| <b>101 Whitby LD</b><br>James Boulton<br>John Hall 2                                                                                              | <b>114 Whitehaven LD</b><br>John Sharpe<br>James Dodd                                                  | <b>127 Guisbro' TPD</b><br>Henry Pratt<br>Charles Goodall                              | <hr/>                                                                                                                                                                                                                  |  |
| <b>102 North Shields LD</b><br>John Hallam<br>William Welford                                                                                     | <b>115 Barnard Castle LD</b><br>William Baitey<br>James Barnes 1                                       | <b>128 Hetton TPD</b><br>Adam Dodds<br>John Alderson                                   | <b>NORWICH DISTRICT.</b>                                                                                                                                                                                               |  |
|                                                                                                                                                   |                                                                                                        | <b>129 Thornley LD</b><br>Peter Clarke<br>Featherstone Watson                          | <b>143 Norwich LD</b><br>Henry Gunns<br>Samuel Thackrah<br>John Graham 2<br>George Tetley, sup.<br>Robert Key, sup.<br>Henry Sharman, sup.<br>Elizab. Bultitude, sup.<br>Thomas Swindill, sup.<br>Jonathan Scott, sup. |  |
|                                                                                                                                                   |                                                                                                        | <b>130 Hartlepool LD</b><br>John Atkinson<br>John Worsnop<br>Wm. Alderson, sup.        |                                                                                                                                                                                                                        |  |
|                                                                                                                                                   |                                                                                                        | <b>131 Blyth LD</b><br>Robert Clementson<br>Walter Howchin<br>Joseph Ritson            |                                                                                                                                                                                                                        |  |

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| <b>144 Fakenham LD</b><br>Robert Church<br>Alfred O. Hall<br>Henry Alderslade, sup.<br>M. S. Cushing, sup.                 | <b>156 Swaffham LD</b><br>John Sculpher<br>William Dolman                           | <b>169 Manchester 2nd LD</b><br>Thomas H. Hunt<br>Joseph Yearsley<br>James Garner 1, sup.<br>Henry Heys, sup. | <b>182 Liverpool 2nd LD</b><br>William Inman<br>Jeremiah Hopkins           |
| <b>145 Cambridge TPD</b><br>George Bell<br>Joseph Tongue<br>John T. Horne<br>William Rudd, sup.                            | <b>157 Ipswich LD</b><br>Edmund S. Shields<br>William E. Nobbs<br>Arthur W. Edwards | <b>170 Manchester 3rd LD</b><br>James Travis<br>William Mallalieu                                             | <b>183 Liverpool 3rd TPD</b><br>William Hall 1<br>Thomas Meakin            |
| <b>146 Lynn LD</b><br>George Seaman<br>George Rudram<br>Frederick W. Brett<br>George Lee, sup.                             | <b>158 Hadleigh TPD</b><br>Thomas W. Rous                                           | <b>171 Manchester 4th TPD</b><br>John Slater<br>William Whitham<br>Edward Bishop, sup.                        | <b>184 Blackburn LD</b><br>John Vaughan                                    |
| <b>147 Yarmouth LD</b><br>James Jackson 1<br>William E. Saunders<br>George Hull<br>Samuel Smith, 3<br>Oliver Jackson, sup. | <b>159 Stowmarket TPD</b><br>William Hammond                                        | <b>172 Bolton LD</b><br>William Sunderland<br>George Morris                                                   | <b>185 Darwen Branch.</b><br>Joseph Morton                                 |
| <b>148 Downham TPD</b><br>Obadiah Heathcote<br>William Martin<br>Geo. C. Normandale                                        | <b>160 Ely LD</b><br>William Yeadon<br>Thomas Woodall<br>William Kirby, sup.        | <b>173 Oldham 1st TPD</b><br>David T. Maylott<br>Robert Jones                                                 | <b>186 Chester 1st TPD</b><br>John Eastwood<br>Thomas Wigley               |
| <b>149 North Walsham LD</b><br>William Crown<br>Frederick B. Paston                                                        | <b>161 Bury St. Edmunds LD</b><br>James Kemish<br>George Kemp                       | <b>174 Oldham 2nd LD</b><br>David Tuton<br>John E. Jones<br>John Judson, sup.                                 | <b>187 Chester 2nd TPD</b><br>William Wilkinson<br>Thomas Hindley, 2       |
| <b>150 Watton LD</b><br>William Thomsett<br>John H. Harradine                                                              | <b>162 Docking LD</b><br>William H. Meadows<br>David Newton                         | <b>175 Preston TPD</b><br>Joseph Prestwich<br>John Tonkin<br>John Lawley, sup.                                | <b>188 New Mills LD</b><br>William Goodman                                 |
| <b>151 East Dereham LD</b><br>Benjamin Bell<br>Thomas Mackill                                                              | <b>163 Briston TPD</b><br>William Moore<br>One Wanted                               | <b>176 Fleetwood Br.</b><br>Robert Hilton<br>William Ball, sup.                                               | <b>189 Stockport 1st LD</b><br>William Harris<br>Samuel Smith 1, sup.      |
| <b>152 Wisbeach LD</b><br>William Batterbee<br>Alfred Stabler<br>Charles Shreeve                                           | <b>164 Colchester LD</b><br>Robert Thompcon<br>John Ford                            | <b>177 Bradwell LD</b><br>James Hall 2                                                                        | <b>190 Stockport 2nd TPD</b><br>Walter Graham<br>Adam Morton               |
| <b>153 Wangford TPD</b><br>Robert Betts<br>John W. Normandale                                                              | <b>165 Thetford LD</b><br>John Allison<br>George Cripps<br>Francis Webster, sup.    | <b>178 Douglas 1st TPD</b><br>James Openshaw<br>James Peet, sup.                                              | <b>191 Bury TPD</b><br>Joseph Graham<br>John Aspinall<br>Ebenezer R. Tripp |
| <b>154 Rockland TPD</b><br>Edward Howchin<br>Samuel Willetts                                                               | <b>166 Lowestoft LD</b><br>Ephraim Blake<br>Alfred Morter                           | <b>179 Douglas 2nd LD</b><br>John B. Rayner                                                                   | <b>192 Knowlwood LD</b><br>Thomas Hindley 1<br>John B. Buglass             |
| <b>155 Aylsham TPD</b><br>Mark Warnes<br>One wanted<br>Horatio Hall, sup.<br>Joseph Willamott, sup.                        | <b>167 Wymondham LD</b><br>Samuel Smith, 2<br>Samuel J. Goddard                     | <b>180 Preston Brook LD</b><br>John Hill 2<br>John Phillipson                                                 | <b>193 Rochdale LD</b><br>John Mould<br>John T. Stead                      |
|                                                                                                                            | <b>MANCHESTER DISTRICT.</b>                                                         | <b>181 Liverpool 1st LD</b><br>Robert Arnfield<br>John Ashley                                                 | <b>194 Lymn TPD</b><br>Robert B. Howcroft                                  |
|                                                                                                                            | <b>168 Manchester 1st LD</b><br>William Wray<br>William H. Mason                    |                                                                                                               | <b>195 Helmsshore LD</b><br>George Mitchell                                |

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| <b>196 Haslingden TPD</b><br>James Crompton                                                   | <b>212 Barrow LD</b><br>Thomas S. Bateman<br>Benjamin Dain<br>Edward Quine                                                                        | <b>223 Faringdon LD</b><br>Edmund Rawlings<br>One Wanted<br>Henry Portnall, 'sup. | <b>239 Sturminster TPD</b><br>Henry Platt<br>William A. Lapham                                                             |
| <b>197 Staleybridge LD</b><br>Samuel Stafford<br>Frederick Prest                              | <b>213 Walkden LD</b><br>Matthew Shorrocks                                                                                                        | <b>224 Andover LD</b><br>Thomas Kench<br>Joseph Harper                            | <b>240 Hungerford LD</b><br>Stewart Hooson                                                                                 |
| <b>198 Chorley TPD</b><br>Edward Cairns<br>C. George Cook                                     | <b>214 Buckley LD</b><br>Thomas Bennett                                                                                                           | <b>225 Wallingford LD</b><br>Nathaniel Watts<br>James Blades, sup.                | <b>241 Micheldever LD</b><br>George Hunter                                                                                 |
| <b>199 Ramsey LD</b><br>Edward Kershaw                                                        | <b>215 Middleton LD</b><br>Miles Dickenson                                                                                                        | <b>226 Poole LD</b><br>George Morgan<br>John Leach                                |                                                                                                                            |
| <b>200 Northwich TPD</b><br>Edward A. Davies                                                  | <b>216 Wrexham TPD</b><br>George Stansfield                                                                                                       | <b>227 Banbury TPD</b><br>James Herridge<br>George Litten                         |                                                                                                                            |
| <b>201 Glossop LD</b><br>John Hall, 1                                                         | <b>217 Blackpool Mission.</b><br>Edwin Newsome                                                                                                    | <b>228 Aylesbury LD</b><br>Levi Norris<br>Richard Evans                           | <b>LEEDS DISTRICT.</b>                                                                                                     |
| <b>202 Birkenhead LD</b><br>William R. Bottomley<br>Francis M. Shimmis<br>Thomas Swallow, sup |                                                                                                                                                   | <b>229 Witney LD</b><br>John Wright                                               | <b>242 Leeds 1st LD</b><br>Samuel B. Reynolds<br>William Thoseby<br>Henry Hatherley, sup                                   |
| <b>203 St. Helen's LD</b><br>Ambrose Kirkland<br>John Russell                                 | <b>BRINKWORTH DISTRICT.</b>                                                                                                                       | <b>230 Bourton Branch</b><br>William Colclough<br>Thomas Jackson, sup.            | <b>243 Leeds 2nd LD</b><br>Thomas Smith 2<br>Michael Sullivan                                                              |
| <b>204 Southport LD</b><br>William Kitson                                                     | <b>218 Brinkworth LD</b><br>Henry Yeates<br>Robert Taylor<br>Tom Pinnock<br>Thomas Saunders                                                       | <b>231 Cirencester</b><br>Mark Simmonds                                           | <b>244 Leeds 3rd LD</b><br>George Lamb<br>Hosea Hewitt<br>William Huffington<br>G. W. Armitage, sup.<br>Edward Dixon, sup. |
| <b>205 Foxhill Bank LD</b><br>Frederick Smith<br>One Wanted                                   | <b>219 Motcombe LD</b><br>Thomas Powell<br>John H. Green<br>John Pearson<br>John Moore, sup.<br>James Ford, sup.                                  | <b>232 Oxford TPD</b><br>George E. Butt                                           | <b>245 Leeds 4th TPD</b><br>John F. Parrish<br>George Warren                                                               |
| <b>206 Leigh LD</b><br>John Hancock<br>Tobias Savage                                          | <b>220 Salisbury LD</b><br>John Hill<br>James Richards                                                                                            | <b>233 Leamington TPD</b><br>George Fowler<br>George Beale, sup.                  | <b>246 Leeds 5th TPD</b><br>Hezekiah Cooke<br>Joseph Tweddle                                                               |
| <b>207 Wigan LD</b><br>George Kidd<br>William Hall 2                                          | <b>221 Newbury LD</b><br>Edward Alford<br>Edward Stephens<br>Joseph Squires<br>George Wallis, sup.<br>Thomas Cummin, sup.<br>William Rowe 2, sup. | <b>234 Southampton TPD</b><br>William Williams<br>George J. Cooke                 | <b>247 Pontefract LD</b><br>Edwin Dalton<br>William H. Kershaw<br>One Wanted                                               |
| <b>208 Lancaster TPD</b><br>Thomas Wilshaw<br>Ed. Cordingley, sup.                            | <b>222 Basingstoke TPD</b><br>Daniel Harding                                                                                                      | <b>235 Malmesbury LD</b><br>Charles Portnell                                      | <b>248 Barnsley TPD</b><br>James Robinson<br>Samuel Lloyd                                                                  |
| <b>209 Castletown TPD</b><br>William Smith, 2                                                 |                                                                                                                                                   | <b>236 Winchester LD</b><br>John Neville<br>Thomas Phelps<br>E. Hancock, sup.     | <b>249 Malton LD</b><br>Harvey Leigh<br>Elias Hewitt                                                                       |
| <b>210 Bacup LD</b><br>William Thornley                                                       |                                                                                                                                                   | <b>237 Chinnor TPD</b><br>William Sheasby                                         | <b>250 Ripon TPD</b><br>Samuel Stubbings<br>George Stout, sup.                                                             |
| <b>211 Peel LD</b><br>George Smith 1                                                          |                                                                                                                                                   | <b>238 Chipping Norton LD</b><br>Aaron Smith                                      |                                                                                                                            |



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| <b>251 York LD</b><br>Richard Tanfield<br>Benjamin B. Rogers<br>James G. Lawrence<br>Richard Davies, sup.<br>John Harvey, sup. | <b>265 Rosedale Branch</b><br>Lowther E. Ellis                                      | <b>BRISTOL</b><br>DISTRICT.                                                                      | <b>295 Tredegar TPD</b><br>Charles T. Harris                                                                         |
| <b>252 Halifax TPD</b><br>Jonathan Ayrtton<br>William A. Eyre<br>William Gledhill, sup.                                        | <b>266 Thirsk TPD</b><br>Henry Crabtree                                             |                                                                                                  | <b>296 St. Austell TPD</b><br>Thomas T. Shields<br>Henry S. Targett<br>John Rich, sup.                               |
| <b>253 Wakefield TPD</b><br>Alexander McKechnie<br>Philip T. Yarker<br>Joseph C. Livesey                                       | <b>267 Dewsbury LD</b><br>John S. Stanwell<br>Alfred Johnson<br>James Leadley, sup. |                                                                                                  | <b>297 St. Day TPD</b><br>Thomas S. Brown<br>One Wanted                                                              |
| <b>254 Bradford 1st LD</b><br>Thomas Dearlove<br>John P. Osborne                                                               | <b>268 Clayton West TPD</b><br>Mark Baxter<br>Albert F. Yeadon                      |                                                                                                  | <b>298 Penzance LD</b><br>John Mitchell<br>John Sadler                                                               |
| <b>255 Bradford 2nd LD</b><br>William Bennett<br>Samuel Laycock                                                                | <b>269 Middleham LD</b><br>Jonathan Calvert<br>Edward Darley                        |                                                                                                  | <b>299 Aberdare LD</b><br>John Butcher<br>Alfred G. Jaynes                                                           |
| <b>256 Silsden LD</b><br>Thomas Rushworth<br>Isaac Hedges<br>John Jobling, sup.<br>R. Thompson, sup.                           | <b>270 Knaresboro' LD</b><br>Christopher Stockdale                                  |                                                                                                  | <b>300 Kingswood TPD</b><br>John Gibson<br>Samuel Johnson<br>Joseph Hibbs, sup.<br>George Dobson, sup.               |
| <b>257 Huddersfield LD</b><br>John Rumfitt<br>Thomas Tanfield                                                                  | <b>271 Shipley TPD</b><br>George H. Beeley<br>John W. Waite<br>John Maylard, sup.   |                                                                                                  | <b>301 Monmouth and Lydbrook LD</b><br>James Hawkins<br>Benjamin Walton<br>Levi Ramsden, sup.<br>Joseph Causer, sup. |
| <b>258 Keighley 1st TPD</b><br>Robert Durrant                                                                                  | <b>272 Hoyland LD</b><br>Albert Hebblethwaite                                       |                                                                                                  | <b>302 Newport LD</b><br>John H. Best<br>Henry Wheeler, sup.                                                         |
| <b>259 Keighley 2nd LD</b><br>Charles Rumfitt                                                                                  | <b>273 Bingley LD</b><br>Thomas Mitchell<br>Ed. S. Blackburn                        |                                                                                                  | <b>303 Pontypridd LD</b><br>Edward Powell<br>William Radnor                                                          |
| <b>260 Burnley LD</b><br>Thomas Newell<br>Thomas A. McCready                                                                   | <b>274 Colne LD</b><br>Richard Brook<br>Thomas Markwell                             |                                                                                                  | <b>304 Brynmawr LD</b><br>Jabez Oliver<br>William Taylor                                                             |
| <b>261 Otley LD</b><br>George Mercer<br>William Scafe                                                                          | <b>275 Horbury TPD</b><br>John Hirst 2<br>William Travis                            | <b>281 Bristol LD</b><br>George Bromley<br>Lucas J. Harvey                                       | <b>LONDON</b><br>DISTRICT.                                                                                           |
| <b>262 Pateley Bridge LD</b><br>John Spensley<br>Gad Thorpe                                                                    | <b>276 Heckmond-wike LD</b><br>John Milner<br>James Keightley                       | <b>282 Pontypool LD</b><br>John P. Bellingham<br>James Whittock                                  |                                                                                                                      |
| <b>263 Pickering LD</b><br>James Bootland<br>Jonathan Goldthorpe                                                               | <b>277 Sowerbybridge LD</b><br>Daniel Moore<br>John Gregory                         | <b>283 Frome TPD</b><br>Joseph Harding                                                           |                                                                                                                      |
| <b>264 Helmsley Branch</b><br>James S. Nunn                                                                                    | <b>278 Easingwold TPD</b><br>Crispin Hirst<br>Thomas Yates, sup.                    | <b>284 Warminster Br.</b><br>Joseph Broadhurst                                                   |                                                                                                                      |
|                                                                                                                                | <b>279 Bedale LD</b><br>John Swales                                                 | <b>285 Pillawell LD</b><br>Ambrose Bound<br>William Frith                                        |                                                                                                                      |
|                                                                                                                                | <b>280 Harrogate TPD</b><br>Antonio B. Carter<br>John Hedley, sup.                  | <b>286 Redruth LD</b><br>William Harvey<br>George Burbidge                                       |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>287 Bath LD</b><br>Murray Wilson<br>Arthur Beavan<br>Henry Pope, sup.<br>William Hazell, sup. |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>288 Stroud LD</b><br>Charles Shergold<br>Obad Pullen, sup.                                    |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>289 St. Ives TPD</b><br>Joseph Shephard<br>James W. Coad                                      |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>290 Chippenham TPD</b><br>Thomas Hobson<br>William News<br>Joseph Best, sup.                  |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>291 Secord Cleeve Br.</b><br>Henry C. Wood                                                    |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>292 Swansea LD</b><br>Samuel J. Southwood<br>George Annakin                                   |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>293 Hereford LD</b><br>William L. Harr<br>Thomas Lakin<br>Richard Bentley, sup.               |                                                                                                                      |
|                                                                                                                                |                                                                                     | <b>294 Radstock LD</b><br>Enoch Ball<br>William L. Spooner                                       | <b>305 London 1st TPD</b><br>George Windram<br>Alfred Ives                                                           |

**306 London 2nd LD**  
Charles Jupe  
Henry J. Stanton  
Edward Richards

**307 London 3rd LD**  
Henry Clark  
Robert Richman

**308 London 4th LD**  
James Symonds  
George Newton  
William Lister, sup.  
John Bendle, sup.

**309 London 5th T P D**  
John Phillips  
Alfred Jones

**310 London 6th LD**  
Elijah Jackson  
Joseph Bowron

**311 London 7th LD**  
Joseph Toulson  
William E. Orombie

**312 London 8th LD**  
Richard S. Blair  
John Fisher

**313 London 9th T P D**  
William H. Allen  
Peter Coates  
William Mincher

**314 London 10th LD**  
Henry Roe  
Joseph W. Hambley

**315 Reading LD**  
Samuel J. Wallis  
Jesse Spooner  
Charles Spooner  
Samuel Turner, sup.  
Thomas Penrose, sup.  
Charles Robbins, sup.

**316 Luton TPD**  
John H. J. Beckhurst  
Thomas J. Penrose

**317 High Wycombe LD**  
Robert R. Connell  
Robert Andrews  
George Grigg, sup.

**318 Chalfont Branch**  
John Rackham

**319 Maidenhead TPD**  
George Smith, 3  
James McKinney

**320 Saffron Walden LD**  
Robert H. Horrocks  
John Strong  
Michael Laycock

**321 Canterbury LD**  
George Doe  
Hudson Cooper

**223 Northampton LD**  
Jesse Ashworth  
John Parsons

**323 Bedford LD**  
Josiah Turley  
James Hurd  
George Shapcott

**324 Peterborough LD**  
George Austin  
Thomas Reeve  
George R. D. Austin

**325 Leighton Buzzard TPD**  
George G. Pinder  
James Clover

**326 Newport LD**  
William M. Barratt  
John S. Sleight

**327 Weymouth TPD**  
Samuel Dobson  
Edwin Richardson

**328 Wickham Brook TPD**  
Joseph Knipe  
John Hawkey

**329 Guernsey LD**  
John French  
William Brewer, sup.

**330 Jersey TPD**  
John Evans

**331 Baldock LD**  
Henry J. Pring  
William Sidebottom

**332 Dunstable LD**  
James P. Langham  
One Wanted

**333 Silchester LD**  
Richard Baxter

**334 Whitstable LD**  
William Kitchen

**WEST MID-  
LAND  
DISTRICT.**

**335 Darlaston LD**  
William Wright  
Isaac Dorricott

**336 Ludlow LD**  
Robert Bowen  
Thomas G. Dyke

**337 Cwm TPD**  
Adam Glegg  
Jesse Lambert  
Reuben Brown, sup.

**338 Birmingham 1st TPD**  
George Middleton  
John Grainger

**339 Birmingham 2nd LD**  
Joseph Ferguson

**340 Presteign LD**  
Richard Smith  
J. Middleton, sup.

**341 Kidderminster LD**  
John Heath

**342 Bishop's Castle LD**  
James B. Knapp  
Thomas Richards

**343 Dudley LD**  
James Barnes, 2  
Nathan' J. Devenport

**344 Lichfield LD**  
James Huff  
John Cooper  
Richard Ward, sup.  
Samuel Sanders, sup.

**345 Coventry TPD**  
Charles Temperton

**346 West Bromwich LD**  
Charles Smallman  
William Knibb  
James Davies

**347 Brierley Hill LD**  
John Porter  
Charles Dudley  
William Dudley

**348 Bromsgrove TPD**  
James Tristram

**349 Dawley LD**  
John Butcher 2  
Walter Perry  
Joseph Preston, sup.

**350 Leominster and Weobly LD**  
John Pickwell

**351 Bilston LD**  
Eli Illingworth  
William Peaceful, sup.

**352 Leintwardine TPD**  
Samuel Peake

**353 Wolverhampton TPD**  
James Pritchard

**354 Redditch LD**  
Joseph J. Parker

**355 Old Hill LD**  
Frederick R. Andrews  
James Proseer

**356 Stratford-on-Avon LD**  
Thomas Owen  
Joseph Hall, sup.

**357 Knighton LD**  
Alfred Smith

**358 Worcester TPD**  
Joseph E. Barton

**359 Church Stretton LD**  
Charles Finch

**360 Hay LD**  
William Hall, 3

**361 Peaton Strand TPD**  
William Evans, 2

## MISSIONS

## DISTRICT.

**362 Ryde and Ventnor LD**  
Isaac Hadfield  
John Bailey

**363 Portsmouth LD**  
Joseph Warner  
George Trusler  
Charles E. Elford

**364 Bursiton LD**  
Joseph Peck  
George P. Morley

**365 Chichester TPD**  
George Clarke, 1  
William Reed

**366 Guildford and Aldershot LD**  
John D. Dinnick  
Arthur Beable  
Joseph Mace

**367 Kingston TPD**  
Robert Smith  
George Cook  
Richard Clarke

**368 Richmond and Hounslow LD**  
Edwin Millicham  
Joseph Waggott  
John Wilson, lay missionary

**369 Colnbrook and Uxbridge TPD**  
Thomas Price  
George Wood

**370 Redhill TPD**  
Thomas Lane  
One wanted

**371 Brighton LD**  
James Medland  
Samuel Blackshaw  
Henry J. Allen, sup.

**371\* Worthing LD**  
Timothy Dinnick  
John H. Atkinson

**372 Hastings TPD**  
Henry G. Button  
John C. Wenn

**373 Dover and Folkestone TPD**  
Joseph Dinnick  
Joseph Sherman  
Thomas Thatcher  
Thomas Russell, sup.

**374 Deal TPD**  
John Stroud  
J. William Smith

**375 Ramsgate LD**  
William Dinnick  
John T. Giles  
Stephenson Blenkin

**376 Margate LD**  
John Cooper  
John Redhead

**377 Ashford LD**  
George Dowson  
John Teece

**378 Sheerness LD**  
Arthur T. Wardle  
William R. Bird

**379 Maidstone TPD**  
Charles Harrison  
John Ferguson  
One wanted

**380 Chatham LD**  
William Freear  
Reece Lawrence

**381 Tanbridge Wells LD**  
Joseph Shenle  
Daniel J. Murray

**382 Gravesend LD**  
Joseph Odell  
James Garratt  
Benjamin Senior  
John Coxon  
Henry Green, sup.

**383 Grays LD**  
Henry Carden  
William Wardle

**384 Rochford and Southend LD**  
Edwin Clarke

**385 Chelmsford**  
Thomas Stow

**386 Maldon**  
Mark Moseley  
William Jiggins  
John Jepson

**387 Braintree**  
Henry Oliver  
James Garner 2  
James W. Holden

**388 Kelsale**  
Daniel Day  
Edwin I. Devenish

**389 Bungay**  
Thomas Smith 3

**390 Spilsby**  
William Filby

**391 Richmond**  
George Griffin

**392 Grassington**  
George Hellawell

**393 Settle**  
Thomas Corwell

**394 Penrith**  
Lake Stafford  
James Watkins

**395 St. Alban's and Watford**  
John Guy 1  
William Jackson

**396 Berkhamstead**  
Wm. R. Widdowson  
John Finch

**397 St. Neot's**  
William Watts 2  
John Turner

**398 Buckingham**  
John Holmes  
John Cutting

**399 Raunds**  
Robert Ducker  
**400 Rugby**  
William Birks

**401 Tamworth**  
Wadsworth Amery

**402 Marlborough**  
George Eudall  
Mark Trevethick

**403 Yeovil and Sherborne LD**  
Edwin W. Matthews  
Joseph Johnson

**404 Glastonbury LD**  
William Albert  
James Dobson  
Wm. Bickerdike, sup.  
W. Cooper, sup.

**405 South Molton**  
George Hughes

**406 Exeter**  
Jacob Pilling  
Jesse M. Coombs  
William H. Matthews  
Thomas Humphris

**407 Torquay and Teignmouth**  
John Farr  
John F. Thomson  
Frederick Harbour

**408 Plymouth**  
Samuel Brock  
Edward C. Pritchard  
John Buck

**409 Liskeard**  
John Harrison  
One wanted

**410 Falmouth and Truro**  
Nicholas Pascoe  
George S. Martin

**411 Bromyard**  
Robert Middleton

**412 Gloucester TPD**  
John Hunt

**413 Cheltenham and Tewkesbury TPD**  
John Davidson  
John Bennetworth

**414 Abergavenny**  
Nehemiah Broadway

**415 Cardiff**  
James Lee  
Philip Maddocks  
Arthur F. Bulmer

**416 Newtown**  
William Clulow

**417 Merthyr Tydfil**  
Henry Jones

**418 Pembroke Dock**  
William Wileman  
Thomas Greenfield, 2

|                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                 |                                                                                                        |                                                                                                                                                                                         |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>LONDON MISSIONS.</b><br><b>419 Southwark LD</b><br>Henry Margetts<br>William Lawrence<br><b>420 Bethnal Green TPD</b><br>John Hammond<br>William A. Hammond<br><b>G.M.C. Agents.</b><br>George Warner<br>William Holland<br>Wm. B. Luddington | <b>422 Tranent</b><br>Powles Carrick<br><b>423 Glasgow</b><br>George Jenkinson<br>Emerson Phillipson<br>Thomas Haver<br><b>424 Paisley</b><br>George Edwards<br><b>425 Greenock</b><br>Robert Ayres<br><b>426 Wishaw</b><br>George Parkin, M.A. | <b>428 George's Bay</b><br>Theophilus Parr<br><b>429 Akiwal North</b><br>John Smith<br>Henry Buckenham | <b>431 Belfast Mission</b><br>Samuel Harding<br><b>432 Dublin</b><br>G. E.<br><b>433 Portadown</b><br>John Taylor 1<br>One wanted<br><b>434 Newry</b><br>Charles Burgess<br>Henry Ashby |
| <b>SCOTLAND.</b><br><b>421 Edinburgh Circuit</b><br>Lewis F. Armitage                                                                                                                                                                            | <b>AFRICA.</b><br><b>427 St. Isabel</b><br>Samuel Griffiths                                                                                                                                                                                     | <b>BELFAST DISTRICT.</b><br><b>430 Belfast Circuit</b><br>Richard W. Burnett<br>Daniel Neilson         |                                                                                                                                                                                         |

## AUSTRALASIA.

|                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                             |
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| <b>ADELAIDE DISTRICT.</b><br><b>435 Adelaide 1st</b><br>John Goodwin<br><b>436 Adelaide 3rd</b><br>William Jenkin<br><b>437 Mount Barker</b><br>Stephen J. Nicholls<br>Edward Tear, sup.<br><b>438 Kooringa</b><br>Samuel Gray<br><b>439 Salisbury</b><br>Joseph J. Salmon<br><b>440 Pancharpoo</b><br>Stephen Wellington<br>Robert Daddow, con.<br>John Tallack, sup.<br><b>441 Strathalbyn</b><br>James H. Williams | <b>442 Wallaroo</b><br>John G. Wright<br>William Diment<br>One wanted<br><b>443 Two Wells</b><br>James S. Wayland<br>William Senior<br><b>MISSIONS.</b><br><b>444 Adelaide 2nd</b><br>Emanuel Masterman<br><b>445 Woodside</b><br>Samuel Raymond<br><b>446 Kapunda</b><br>Arthur W. Wellington<br><b>447 Gawler</b><br>Henry J. Pope<br>John Nancarrow<br><b>448 Gambierton</b><br>Thomas Jarrett<br><b>449 Narracoorte</b><br>Irvine Weir | <b>450 Broughton</b><br>Henry Holmes<br><b>MELBOURNE DISTRICT.</b><br>Michael Clarke, Book-steward<br><b>451 Melbourne 1st L D</b><br>Joshua Smith<br>One wanted<br><b>452 Melbourne 2nd T P D</b><br>George Grey<br>One wanted<br><b>453 Geelong LD</b><br>William H. Walton<br>John Davey<br>George Watts, sup.<br><b>454 Castlemaine TPD</b><br>John T. Kearns | <b>455 Eagle Hawk LD</b><br>Frederick Sinden<br><b>456 Campbellfield TPD</b><br>Samuel Bracewell<br><b>457 Kilmore LD</b><br>J. Oglethorpe H.L.P.<br><b>458 Brighton TPD</b><br>Samuel Richards<br><b>459 Ballarat LD</b><br>Thomas Copeland<br>One wanted<br><b>460 Creswick TPD</b><br>Robert Allen<br><b>461 Sandhurst LD</b><br>William Hunt<br><b>462 Daylesford TPD</b><br>One wanted |
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|                                           |                                                              |                                                                                                |                                                                                                               |
|-------------------------------------------|--------------------------------------------------------------|------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|
|                                           | 475 Stawell<br>One wanted                                    | 488 Parramatta<br>Matthew Smith                                                                | 499 Maryborough<br>and Gympie<br>Joseph Buckle<br>Edward Fuller<br>One from England to<br>reside at Bundaberg |
| <b>MISSIONS.</b>                          | 476 Warrnambool<br>One wanted                                | 489 Newcastle<br>Joseph S. Dobson<br>James Spalding                                            | 500 Toowoomba<br>Thomas Thatcher                                                                              |
| 463 Beaufort TPD<br>Joseph Long           | 477 Launceston LD<br>Henry Richardson                        | 490 Wallsend<br>Circuit<br>Bernard Kenny                                                       |                                                                                                               |
| 464 Smythesdale<br>LD<br>John Oglethorpe  | 478 Hobart Town<br>TPD<br>John H. Brown                      | 491 Young<br>George Smith                                                                      | <b>NEW<br/>ZEALAND</b>                                                                                        |
| 465 Talbot LD<br>Henry Heathershaw        | 479 Longford LD<br>George Mather HLP<br>Joseph Laingham, sup | 492 Macleay River<br>Jabez Ashmead                                                             | <b>DISTRICT.</b>                                                                                              |
| 466 Benalla TPD<br>William Gould          | 480 Penguin TPD<br>Henry Robinson                            | 493 Wollongong<br>Hired Local Preacher.                                                        | 501 New Plymouth<br>John Dumbell                                                                              |
| 467 Heidelberg<br>LD<br>William Adams     |                                                              | 494 Mudgee and<br>Hill End<br>James Studds<br>Samuel Gilby<br>One wanted                       | 502 Wellington<br>Robert Ward<br>Charles E. Ward                                                              |
| 468 Tarnagulla<br>TPD<br>Eliel Turton HLP | <b>SYDNEY<br/>DISTRICT.</b>                                  | 495 Tamworth<br>One wanted                                                                     | 503 Auckland<br>William Tinsley<br>Walter Harris                                                              |
| 469 Sale LD<br>William Snook              | 481 Sydney 1st<br>John A. Foggson                            |                                                                                                | 504 Thames Br.<br>One from England                                                                            |
| 470 Kyneton TPD<br>Alfred T. Glasson      | 482 Sydney 2nd<br>George James                               | <b>QUEENSLAND</b>                                                                              | 505 Christchurch<br>B. James Westbrook<br>Joseph Sharpe                                                       |
| 471 Inverleigh LD<br>Reuben Newell        | 483 Sydney 3rd<br>Joseph H. Daish<br>One wanted              | <b>DISTRICT.</b>                                                                               | 506 Invercargill<br>William J. Dean                                                                           |
| 472 Hamilton LD<br>Henry Cole             | 484 Sydney 4th<br>William Kingdon                            | 496 Brisbane<br>William Powell<br>James Williams<br>One from England to<br>reside at Cabulture | 507 Timaru<br>Josiah Ward                                                                                     |
| 473 Horsham LD<br>John T. Pithouse        | 485 Morpeth<br>One wanted                                    | 497 Rockhampton<br>John Addison<br>Robert Hartley, sup.                                        | 508 Manawatu<br>John Standrin                                                                                 |
| 474 Maryborough<br>One wanted             | 486 Goulburn<br>Charles Waters<br>John Penman<br>One wanted  | 498 Ipswich<br>One from England<br>One from England                                            | 509 Ashburton and<br>Geraldine<br>Hired Local Preacher                                                        |
|                                           | 487 Camden<br>William Sparling                               |                                                                                                |                                                                                                               |

## Literary Notices.

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*David, King of Israel : His Life and its Lessons.* By the Rev. M. TAYLOR, D.D., Minister of the Broadway Tabernacle, New York City. London : Sampson Low and Co., crown 8vo., pp. 443.

No portion of the Old Testament Scriptures is more congenial to a spiritually minded Christian than the Psalms of David. The perusal of these sacred songs stirs within his heart those devout affections which he owes to God, stimulates his prayers and praises, and inspires him with confidence in God, in the midst of his severest struggles. They contain a mine of rich and varied experience, suggestive of valuable lessons in relation to spiritual life. But the circumstances under which they were written are so different from those through which we are passing in these days, that the references thereto are obscure to those not conversant with those circumstances. He who shall enable us to realize the experiences out of which these psalms have sprung, will do us important service. This is the object of the work before us. Dr. Taylor the author of this volume, is an American divine, and the book of psalms has long exercised a fascinating influence on him ; it has been his special study, and the fruits of that study are here presented to us. He remarks in the preface : " I have endeavoured to give vividness and reality to the far-off past, and to draw from it lessons of ' doctrine, of warning, of reproof, of correction, of instruction in righteousness,' for the present. In attempting to do this, I have availed myself of all the light which I could obtain from every quarter. I have not consciously evaded any difficulty, or strained any statement ; and while I have carefully noted my obligations to others, I cannot forbear expressing in this place my indebtedness to Dean Stanley's ' Lectures on the Jewish Church,' and the Biblical Dictionaries of Kitto, Smith, and Fairbairn."

The descriptive style of Dr. Taylor, has a completeness which enables the reader easily to realize the scenes through which he is passing. The records of those scenes are found chiefly in the books of Samuel, and selected portions therefrom form the basis of this work, which is divided into twenty-three chapters ; and these comprise the principal incidents and events in the life of David, King of Israel. The observations of Dr. Taylor are always pertinent and judicious, and are enriched by quotations from many eminent authors. The practical use made of the subjects handled in these pages displays great discrimination and appreciative power, which will much increase the value of the work to preachers. We have pleasure in commending it to their notice.

*The Year of Salvation.* Words of Life for Every Day. A book of household devotion. By J. J. VAN OOSTERZEE, D.D., Professor at Utrecht. Translated by C. Spence. Edinburgh : T. and T. Clark. London : Hamilton, Adams, and Co.

THIS is the second and concluding volume of " The Year of Salvation." The first volume, which we noticed in our January issue, page 57, covers six months, beginning with 1st December and extending to 31st May. This volume begins with 1st June and goes on to 30th November, and thus the year is completed. The year, however, as these dates indicate, is not the civil but what we may call the ecclesiastical year. The first volume comprises the festival portion of the year, and beginning with December it does not open with the customary New Year's greeting, but with that of the glad Advent, thus contributing to the worthy celebration of the glorious Christmas festival.

This volume, the second, relating to that division of the year in which these festivals do not occur, applies all that is delineated in each of the

three series of feasts concerning the love of the Father, the grace of the Son, and the working of the Holy Ghost.

Dr. Oosterzee remarks in his preface, "A large provision of unpublished sermons have been used by me for this purpose (giving complete but compressed homiletical outlines of thought), and after the task of compression has cost considerable labour before it could be made to assume its present form. Perhaps the book, well employed, may not be found of inconsiderable service as a chapter of practical theology, and after my decease may be regarded as a sort of *legacy of practical homilies*. It will at least be apparent that I regard the office of a preacher with far greater seriousness, and make for myself, as such, far higher demands than in the present day is done by many." The eleventh of July is the Sunday next ensuing, and as an illustration of the doctor's style, we quote the following homily under this date. The text is, "The Lord thinketh on me."—Ps. xl. 18.

"Sweet is it to meditate on Him, in whom we live, and move, and have our being, because the most exalted of all thoughts is God, and man is formed to live in personal communion with Him. But should this communion be all on one side, or is there not much rather ground to maintain that God also on His part, is thoughtful of his lowly creature? Whoever else may answer this query with a negative of doubt, it will certainly not be the writer of this psalm, who for his own consolation and ours cries out: 'I am poor and needy, but the Lord thinketh on me.'"

"The Lord thinketh on me. Assuredly the more deeply we consider it, this simple passage of Scripture expresses an astounding representation. A God who thinks, and thinks on men, who thinks on the poorest and most necessitous of his creatures. Yea, such is indeed the God of the Bible, the God of Revelation, the idea of which would never have come into any human heart, had not he Himself raised the veil which covered the mystery of His adorable existence. What a difference between this God and the so-called God of an unbelieving philosopher, who in inactive repose has abandoned the work of his hand, which he henceforth allows to proceed according to its own laws. Nay, only to such a God as is portrayed in the Scriptures can I kneel; only to such a compassionate Being can I look up; only into such a hand dare I commit my lot, my load, my life.

"And not only can I venture, I can accomplish this; it is indeed an infallible truth which is here uttered, both as the expression of thoughtful belief, and of tried life-experience, or can we imagine anything less of Him, whom we know as the infinite Spirit, the omniscient King and Lord of all things, the merciful Father in Christ, who has compassion upon all who fear Him, greater than that of the earthly parent on his weak and helpless offspring; and does not God's all-surpassing Majesty reveal itself just in this, that He who is placed so high can stoop so graciously to our low state? Nay, does not the experience of every day stamp not only with ingratitude, but with injustice, such complaints as these, 'The Lord hath forsaken, the Lord hath forgotten.' But when we look back on the path that has been trodden, everywhere appear the shining footsteps of the heavenly Pilgrim, who has gone before to prepare for us a smooth track; and at every turn, almost confounded with thankfulness, we are constrained to re-echo this other psalm, 'What is man, that Thou regardest him?'

Oh, what a soul-reviving belief for those who on good ground, and with infallible certainty can speak thus! Sometimes we are oppressed by a glance at the past, in which, through human infirmity, so much is altered. 'They think not of me,'—so sighs many a broken heart at the recollection of former or distant associates; and many pages of our list of friends, what do they hold but the dried-up skeletons of a love long since departed! Often the time present lies like a stone upon the heart; it is so poor, so void, so joyless; so infinitely much is necessary to us, and in face of an invisible necessity we stand with empty hands and with a trembling heart. And immediately again the future spreads forth before our eyes a rainless desert, which we enter with trembling knees, and press forward, in our own feeling, lonely and forsaken, although it may be that there is no lack of bustling companionship

Nay, not forsaken and alone, when this is understood and believed: 'The Lord thinketh on me.' Where is the past which faith will not make clear? Where the present which these thoughts will not brighten? Where the future, which with this certainty cannot be awaited in calm hope? If the Friend on high thinks on me, then let many around me fail; if my name stands written in His book, let the world erase it from the roll of its memories. 'I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.'—Jeremiah xxix. 11).

Only it must never be forgotten that it is a conditional assurance which is expressed in the words of our text. In order to be able to boast with David, the God of David must also be our God and Father; and no one cometh unto the Father except through the Son of His love. Whence can it come that the passage under consideration to so many appears not merely simple, but of slight importance? Certainly among other causes, because that which immediately precedes it, "I am poor and needy," has never yet arisen from the depths of the soul. Whenever these words are truly understood then shall no note of the prayer which immediately follows, even in the greatest necessity, lack reply from above, 'Thou art my helper and my deliverer: make no tarrying, O my God.' Certainly not on our own part alone is the silent remembrance of God; much earlier He thought on us; He does it at the present time. Before his face there lies a book of remembrance; and the unbelieving complaint, 'The Lord has forsaken, the Lord has forgotten me,' is as frequently put to shame as it is repeated."

*The American Pulpit of the Day*: a monthly publication of Sermons of the most distinguished American Preachers. London: R. D. Dickenson, Farringdon-street.

SEVERAL parts, price sixpence, of this publication have already appeared. Either of the publishers, or through our own Book Room, we presume, it may be obtained. Those who wish to study the American pulpit have now a cheap and easy method of doing so. We have glanced at the part before us (Part 3), and consider the sermons worthy of a careful perusal.

*The Preacher's Commentary*. A Homiletic Commentary on the Book of Job, by the REV. T. ROBINSON, D.D., of Morpeth. London: R. D. Dickenson, Farringdon-street. Part IV. No. 1. Priests.

THIS is a condensed commentary, written largely in abbreviated sentences. The successive portions are distributed homiletically. The outlines of sermons thus given, filled up with broken sentences, will be of great service to a preacher, who will take the trouble to think out the sketches for himself. To be of any service at all this must be done, and we have no doubt but that in thousands of instances were it done, both preacher and people would be greatly advantaged. The distribution of thought shows considerable analytical power, and consequently opens to the student the several portions with great clearness, and gives him a firm grasp of the whole; hence he will be able to make his discourse tell with greater force upon his hearers. A preacher should, like a mower, clear the ground before him as he moves along, every stroke should tell and do decisive work. The introduction, which is written in the same style as the body of the work, is concise, clear, and comprehensive. It is a masterpiece of its kind. Preachers will do well to avail themselves of this commentary.

*Congregational Psalmist*. A Companion to all the new Hymn Books; providing tunes, chorales, and chants for the metrical hymns and passages of Scripture contained in those books. Edited by HENRY ALLON, D.D., and Henry John Gauntlett, Mus. Doc. Twenty-eighth thousand. London: Hodder and Stoughton.

WE have here no less than 500 tunes adapted to hymns usually sung in congregational churches. Put indeed many of these tunes are sung in all evangelical churches in this country. The preface to this enlarged edition contains



some very sensible observations. We quote the following :—" We demand that the music shall be the best possible expression of the distinctive sentiment of the hymn. Hence some hymns of ordinary metres demand tunes exclusively for themselves." . . . "Music is the eloquence of a hymn; and the difference of devotional inspiration between an expressive and a mere mechanical setting is very great. In the Old Psalters, as in the Choral-bücher (chorale books of Germany), each hymn has its own inalienable tune; and to this I hope we are returning." All our popular revival hymns have their appropriate tunes, just as in Scotch melody each song has its own tune; the poetical and musical compositions are united and pass by the name of such a song. Were this course adopted it would not only bring a greater number of tunes into use, but a greater number of hymns, at least so far as the P. M. Hymn Book is concerned. We would suggest to our choral masters the adoption of this course. We believe the music in the Congregational Psalmist is well adapted for general purposes, but we think that congregational singing would produce more religious feeling were it a little more revivalistic.

*A Commentary on the Proverbs*: with a new translation, and with some of the original expositions re-examined in a classified list. By JOHN MILLER, Princeton, New Jersey, U.S.A. London: Dickinson and Higham, Farringdon-street, E.C. Pp. 651.

It is impossible for us to devote that time to an examination of this work, so as to be able to speak of it in its entirety with conscious correctness. This means that the work does not present itself to us as an ephemeral production, but that on the contrary it appears to have an intrinsic value, which will give it a lengthy continuance on the shelves of theological students.

Mr. Miller is an American; this appears even in his preface. The volume has been printed in America; the orthography bewrays the fact. The style of Mr. Miller is marked, not so much by polish as out-spokenness. He aims at being direct, incisive, perspicuous, terse.

Mr. Miller's new translation precedes his commentary. His translation and the authorized version are printed together in columns, so that they may be instantly compared. His convictions are,—that the old version of the Bible ought to be kept as the standard in English speech as long as it is practically possible; that to object to anything that corrects it (the Old Version), however it may bend it from its sense, is a mistake, and, in a large degree, a wickedness; that in some day it may be given up; and that, in preparation for that event, men should translate without fear or favour, and that every thought should be turned on what must have been the real mind of the Holy Spirit. He is furthermore of opinion that the old should serve as long as possible, as will appear from the fact that the same peoples will never unite upon a new. A Bible in every sect is a state of things that may be almost sure to come, but must sorely try the faith of the church. To prevent this by repression, he thinks, would be wicked. To prefer the work of King James to the actual mind of the Spirit is fetish. To gather what God meant, and risk all consequences, is an evident instinct of faith. And to condemn a man because his work is new, as a thing kept separate from the thought that it is unscholarly or false, is as rank a superstitious fault as the Jews fell into with the text, when big letters or little letters were kept wrong through idolatrous devotion.

With these convictions he considers the duty of all who can, to acquaint themselves as thoroughly as may be with the original text. Certainly no good can be gained by ignoring this duty. Much may be feared from remaining in the dark; nothing from being flushed with light. In passing, these reflections suggest the wisdom of bringing up an educated ministry, a subject to which Primitive Methodists will have earnestly to turn their attention. Such a ministry eventually we both *must* and *shall* have.

One or two examples will show the freedom used by Mr. Miller in his translation; the literality also and correctness of which linguists can test for themselves :—

Chap. ii. 23—26.—“Would ye turn at my reproof? behold I would pour out my Spirit upon you; I would make you know my words. Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have let go all my counsel, and would none of my reproof; even I in the midst of your destruction will laugh; I will mock when your fears enter.”

Chap. xx. 1.—“Wine is full of scoff, strong drink is full of noise; and every one who gets astray by it fails of wisdom.” V. 17 and 18. “Sweet to the most intelligent man is the bread of deceit; but afterwards his mouth shall be filled with gravel stones. Do thou be fixed in places by counsel, and by helmsmanship make war.”

Chap. xxiii. 29—33.—“Who has woe? Who has wretchedness? Who has causes of strife? Who has complaining? Who has wounds without cause? Who has fierceness of eyes? They who are late over wine; they who go in for being curious in mixed drink. Look not upon wine because it is red; because it shows its bead in the cup; because it goes right well. As its after effect it bites like a serpent, and stings like an adder. Thine eyes see strange things, and thine heart speaks subversive things.”

Looking upon these renderings as representative of the whole, it will be seen that the book of Proverbs is set largely, in this translation, in new lights. In the commentary that follows the various alterations made are sustained both by scholarship and logic. The work, we may also say, appears to be marked with strong common sense, and is thoroughly in accord with evangelical sentiment. The third portion of the work is a classification of original expositions. The classes thus grouped together are fifty-eight in all, and comprise over three hundred various readings. The notes on these are brief, and of a thoroughly scholarly cast. So far as we can form an opinion of this work, it will be a valuable addition to the already existing commentaries on the Book of Proverbs. Every theological student will be glad to have it on his shelf as a work of reference and study.

*Expository Discourses on the V., VI., and VII. Chapters of the Epistle to the Romans.* By THOMAS GREENFIELD. With an introduction by Colin C. M'Kechnie. London: John Dickenson. Cr. 8vo., pp. xix. 306.

OUR readers are familiar with the name of Thomas Greenfield, and no doubt, they as well as we, would be pleased to see the productions of his pen more frequently in the pages of the *Connexional Large Magazine*. For many years he has been an almost uninterrupted contributor to the *Christian Ambassador*, where he established himself as an exegetist of considerable ability. The favourable impression produced on the minds of many by his Scriptural expositions has often induced them to express their desire that he would publish a separate volume of his expository discourses. These solicitations he has long resisted, both from motives of modesty and prudence, well knowing that no ship is so dangerous for a navigator to steer as authorship. However, he has at length ventured to launch a little ship, mayhap the first of a fleet, being guaranteed against all risks by his admiring northern friends. We do not say so out of commiseration for them, for they are not objects of our pity, nor on the other hand does their generosity particularly excite our admiration, as the needs it would have to meet are in our judgment perfectly infinitesimal. But we say so because this generous expression of sympathy, while it does credit to the hearts of those friends, it also tells of the high and moral intellectual power of Thomas Greenfield, that he could involuntarily command such an expression of sympathy.

Just as the Gospel according to John is the gospel of the gospels, so Paul's Epistle to the Romans is the epistle of his epistles. The comprehensive view which Paul takes of the theme he therein handles; his analytic and inductive method of reasoning; the involved character of his sentences, and the grandeur of the conclusions he reaches, impose a serious task upon the man who is determined logically to master it. The portions selected by Mr. Greenfield are about the most difficult in the whole epistle, and we do not hesitate to say that he has acquitted himself in a highly satisfactory

manner. The discourses are preceded by a highly appreciative and judicious introduction from the pen of Mr. C. C. M'Kechnie, a table of contents, an index of subjects, and an index of Scripture texts remarked on in the several discourses. These indexes increase the value of the volume. We shall be curious to ascertain the character of reviews given of this work by our contemporaries, while at the same time we anticipate from them nothing but what is highly commendatory. We thank Mr. Greenfield for this volume, and commend it to our friends as a book which merits careful reading.

*Two Hundred Sketches and Outlines of Sermons*; as preached chiefly in Church-street Chapel, Edgware Road, London, since 1866, by JABEZ BURNS, D.D., LL.D. London: Dickinson and Higham, Faringdon-street. Cr. 8vo. pp. xii. 424.

It is impossible for a man to be a preacher who does not think out for himself what he is about to deliver to his congregation, so that his ideas shall stand out transparently before the eye of his mind. Sermons may be committed to memory, and recited mechanically, without the understanding apprehending the sense of the deliverance. Such performances are often ludicrous, and always pitiable. But here we have not sermons but sketches and outlines of sermons, which must be filled up by him who uses them, by his own reading and reflection. The sketches are two hundred in all, enough to last many a one a life-time. The subjects are all distinct, and well distributed. Prominence is given to the great saving evangelical truths of the Gospel. Sectarian peculiarities, in the common acceptance of that term, are avoided, and pre-eminence is given to the divine personality and atoning work of our Lord Jesus Christ. Dr. Burns has already published many volumes of sketches, but he anticipates as probable that this one will be the last that he will ever send forth from the press. Time flies; eternity advances!

*Regeneration.* By the late Rev. WILLIAM ANDERSON, LL.D., Glasgow.

With an Introductory Sketch, by the Rev. John Ker, D.D., Glasgow.  
London: Hodder and Stoughton, 27, Paternoster-row, 1875.

THE doctrine of Regeneration occupies a prominent place in the ministry of Methodist preachers. No other doctrine, not even the doctrine of General Redemption is so frequently, fully, and urgently proclaimed from Methodist pulpits. Wesley himself set the example. "Ye must be born again," was the burden of the cry by which he startled and aroused the slumbering masses of the English people, from Cornwall to the Tweed, and from the German to the Atlantic ocean. Similar prominence and emphasis are given to this doctrine by his successors, whether belonging to the parent body, or to the younger branches of the Methodist family. And this is as it ought to be. If there be one doctrine which, more than any other within the circle of the Christian faith, ought to have pre-eminence in preaching, it is this. It comprehends in itself all that is of essential value in doctrinal Christianity, while in its practical bearings on human life and character, its value cannot be overrated. How desirable, then, that our ministers and people should have a thorough understanding of it in its depth and compass of meaning! Nothing that we can think of would be so likely a help towards such a desirable attainment as the reading and study of the work now before us. Its author, the late Dr. William Anderson, was a remarkable man. For more than fifty years he occupied a position of commanding influence in the city of Glasgow, admired, beloved, and revered for his genius, piety, patriotism, and philanthropy. Though not a prolific author, he wrote several works which were much esteemed when published, and some of which are still read with interest. The work on "Regeneration" is, beyond question, the best of all his writings, embalms most of his intellectual life-blood, and is the likeliest to perpetuate his name. The preparation of this treatise, as the preface intimates, was suggested to Dr. Anderson in the course of visits which he made to Killybeg during the memorable revival of religion there in 1839, and in the services connected with which he took an interested part. As might therefore be expected from the genesis of the work, it is animated through-

out with the spirit of revivalism ; every page, almost every line, glows with holy fervour. There is, however, nothing in it savouring of morbid enthusiasm, or lawless passion. The spirit of the prophet is subject to the prophet. We have seldom, if ever, read a more thoughtful, well-reasoned work, free alike from rhapsody on the one hand, and from dogmatism on the other. Every topic, as it turns up, is subjected to the test of a rigorous logic, save when the topic transcends the province of reason. In this case, as is befitting, the author muzzles the speculative faculty, and receives the teaching of Scripture with absolute submission. For instance, in discussing the nature of regeneration, he puts in request all his powers of metaphysical analysis and logical acumen, regarding it simply as a mental phenomenon, subject, like any other mental phenomenon, to the ordinary tests of reason. But in discussing the agency by which the work of regeneration is effected—an unfathomable mystery, with which reason, in her divinest moods, is incompetent to deal,—he suspends the action of the speculative faculty, and contents himself with interpreting the utterances of the Holy Oracle on the subject. The plan of the treatise includes as its salient points, the nature, the characteristics, the necessity, the instrumentality, the actuating agency, the development, the procuring cause, and the manifestation of Regeneration. These several aspects of the subject are discoursed of with a fulness of knowledge, a wealth of argument, and an aptness of illustration which leave nothing to be desired. And yet, an impression is made that much more might have been said, had the author thought it necessary. More is suggested than expressed. Though copious and ample, settling every question, making every point to stand out in clear relief, and sweeping away every objection as with a giant's arm, the writing is suggestive rather than exhaustive. Many a sentence could be referred to so rich in germinal thought as to be capable of almost indefinite amplification. In all respects the author shows himself master of his subject. He treads its mazes with a confident, albeit a modest step. He utters no uncertain sound to perplex the weak or the wavering. There is nothing nebulous or doubtful in his theology. As might, indeed, be expected from Dr. Anderson's Calvinistic training and ecclesiastical connections, there are a few of his doctrinal statements which we do not fully endorse, as, for example, what is said in pp. 210, 211, respecting the absolute security of believers from final apostasy. This, however, is the only passage in the volume to which we take serious exception. His views are substantially and definitely orthodox ; but his orthodoxy is stripped of harsh antiquated phraseology, and clothed in the language, and animated with the sympathies of common life. In reading this book we forget that the author is a theologian, and think of him as a friend or brother talking earnestly to us on important matters. While intensely earnest, the writing is also intensely human. Now and again the kindness of the author's heart overflows in touches of humour and flashes of pleasantry, which fairly captivate us. We regret that such a pleasant book should have such a harsh, forbidding name, as we fear the name will frighten many people from reading it. Let us assure such people that the name is the only harsh thing about it, and that it is the very opposite of dry reading. Without doubt or misgiving, we urgently commend it to the favorable regard of all, especially to the ministers of our own community. We can scarcely conceive of a greater blessing to our preachers, and as a consequence to our churches, than for them to get the contents of this volume incorporated with the fibre of their intellectual and moral nature.

The work first appeared in 1850. In 1861 a second edition was published at Edinburgh, which, in 1871, was reproduced in Philadelphia, United States. In addition to several other improvements, the present edition is enriched with an introductory sketch from the pen of Dr. John Ker, of Glasgow, marked by subtilty of thought, deep spiritual insight, and exquisite beauty of speech. The volume is sold at the very moderate price of 3s. 6d., and we have much pleasure in adding that, by the kind offer of a friend, our travelling preachers may get it at a reduced price by forwarding a postal card to Mr. Dickenson within the first fortnight in August.

*Hints on Child Training.* By the Rev. A. HEBBLETHWAITE. New Edition. Leeds : John Parrott.

THE subject of "child-training" requires to be frequently discoursed of both from the pulpit and the press. Can this be questioned, when it is remembered that the salvation of the world hinges upon this subject more than upon any other? All other agencies for the regeneration of society must fail if this be not properly understood and attended to. What is the use—as far as the bringing in of the millennium is concerned—of busying yourself about the conversion of old sinners, while by your wrong methods, or no-methods of training, you are continually manufacturing young sinners, who in their turn become old! How sadly the churches are at fault in this matter, need not now be said. The present little book is a word in season. Its "hints" are pithy, practical, and pertinent, full of wise and judicious counsel. Would that they may be read, and pondered, and practised by all the fathers and mothers of our Israel, and by all our Sunday School teachers as well.

## Monthly Summary.

**HOLINESS.—THE BRIGHTON CONVENTION.**—A largely attended and deeply interesting meeting on the subject of Christian holiness, was held for ten days, in the end of May and beginning of June, in the town of Brighton. It was similar in character to the one held at Oxford last year, but it was more numerously attended, and farther reaching in its influence for good. Mr. Pearsall Smith, from America, was the chairman, and he and his excellent wife were amongst the principal speakers; Mrs. Smith holding large meetings for ladies only. The largest buildings in Brighton were placed at the service of the convention, and if some of those walls had had hearing ears, and speaking tongues, they might have said, "We have heard strange things to-day." Only to think of hungry and thirsty souls pleading for purity of heart in rooms where the devilry of a polluted court once held carnival; yet so it was, and so it shall be, till in all things Jesus has the preeminence. Our readers may have some idea of the magnitude and influence of the convention when they are told that the estimate of the local managers was that there were 8000 visitors from other places, which was confirmed by the report of the station-master, we are told. In the Corn Exchange 2500 chairs were placed, and the adjoining Dome is said to contain the same number, making, with those standing, and the overflow meetings probably 6000 persons present at once, besides a large number who could not get in. On the latter days, probably 2,500 were in the Corn Exchange at the early morning prayer meeting, the doors of which had to be closed before seven o'clock, and the overflow taken into the Dome, where probably 500 to 1000 were collected.

During the ten days about three hundred services were held, including evangelistic meetings for the unsaved in two tents, erected at the expense of the convention, the Town-hall, a large hired hall, and various chapels.

It is not wise to number Israel, but from hour to hour, and from day to day, a succession of reports came in by scores from all quarters of persons professing conversion. One evening over fifty stated that they had found the pardon of their sins. From the first the chairman of the meetings had privately and publicly asked for one thousand souls in conversion, and there is reason to hope that the prayer was answered. On Tuesday evening about 2600 were in the Corn Exchange at an evangelistic service, after the close of the convention.

It was very delightful to see present the representatives of twenty-three countries, viz.:—Germany, France, Switzerland, Russia, Sweden, Norway, Holland, Belgium, Austria, Italy, Spain, Portugal, China, Persia, India, Sandwich Islands, Cape of Good Hope, United States, Canada, Eng-

land, Scotland, Ireland, and Jerusalem, in the person and family of Bishop Gobat. Nearly all of them had made special journeys to be present, some of them coming thousands of miles. Many came disposed to criticise, but we know of no instance of any one who did not lose his spirit in receiving rich blessings from the Lord. The German chaplains generously removed their military badges out of consideration for their brethren from France, and the French pastors said that for the first time all the remaining bitterness engendered by the war had passed away, so that they could with all their hearts embrace their German brethren with the feeling that they were perfectly at one in Christ. The scene of the special joint communion of the German and French members of the convention was one of feeling unparalleled in their Christian experience.

These multitudes gathered together from many lands were anything but an unruly mob. The greatest order was maintained, and smaller gatherings associated with our own and other churches might learn a lesson from the way in which this was secured. About seventy ushers, presided over by the efficient Mr. Hillman, kept admirable order in the various meetings, of which sometimes eight would be going on at the same time in the various halls and rooms of the King's Pavilion. The Dome and Corn Exchange are badly adapted for hearing, and it is owing to the admirable rules, strictly maintained, that the speakers were heard so well. We commend these regulations to the attention of other similar gatherings.

1. No one was allowed to enter or to leave during prayer, addresses, or solo singing.

2. Opportunity for changes was frequently given, sometimes in the middle of a long address, by the congregation singing a hymn or chorus.

3. The irreverent habit of moving during the Doxology or Benediction was entirely broken up.

In enforcing these rules the doors were fastened, and the ushers courteously peremptory. The moving of one person will destroy the hearing of a hundred persons sometimes, and it is only just to the audience to protect them thus. The ushers bore testimony to the extraordinary patience and courtesy of the great crowds often kept waiting outside for the opening of the doors.

The ushers were themselves earnest Christian workers, who had volunteered for this difficult service. At the close on Tuesday, the breakfast to them was a scene of deep and tearful feeling. The blessings of the meeting had descended largely upon them.

There appears to be no difficulty in defraying the costs of these gatherings. We are quite certain that when Christians practically recognise their stewardship, they will need no pressure to sustain the cause of godliness, but will, as here, lay upon the altar enough and to spare. Those who are anxious to improve Christian finance will be glad to know that it was a very pleasant part of both the Oxford and Brighton conventions that the subject of money was rarely mentioned, and never pressed. And yet at Oxford, instead of the outlay of only three hundred pounds being refunded, about sixteen hundred pounds were sent in, the surplus being for aiding Christian work on the continent; while at Brighton there is an estimated surplus of two thousand pounds or more.

Four Christians, three of them unsolicited, guaranteed the sum of five hundred pounds each for the Brighton meeting, but no part of this guarantee had to be called for. About two thousand pounds were spent, mostly in the expenses of pastors from the continent. No part of it went as compensation to any of those engaged in preaching.

One thousand pounds had been specially desired to be bestowed in local aid in connexion with Mr. R. Pearsall Smith's proposed work on the continent in the coming twelve months, but this sum was doubled by the generosity of a single individual, who gave this thank-offering of a thousand pounds—the same person who gave “an alabaster box” of a thousand pounds at Oxford. The word *convert* means turn inside out, and these meetings do marvellously convert the pockets of Christians.

That which will be especially gratifying to our readers will be the certain sound that was given at the Convention to the doctrine of "Entire Sanctification." A doctrine which was once the distinguishing doctrine of Methodism, and that which was, in the estimation of many, its fundamental error. This was what brought so many writers into the field against Wesley, and it was the possession of this grace in the heart and life of Fletcher, that enabled him so clearly to answer them all. There were many able exponents of the doctrine present at the Convention. No doubt some young disciples said some crude things, which their enlarged experience will modify and amend. There are, to our minds, great and glaring errors in the system of doctrine taught by Calvinists; and many of those to whom the light and power of full salvation is coming, have had their early teaching in Calvin's school. It is not to be expected that they will always speak with precision on this subject till more fully instructed. A Methodist writer of great force thus deduces the lessons of the Convention for the members of the Methodist family:—

"It is very refreshing to turn from some of the Brighton speakers to the clear, bold, logical statements of Wesley and Fletcher. Their trumpet gives no uncertain sound. They stand upon the firm rock of Scripture, in its simple and natural sense. Is it not high time that the Methodist Church should realise that others are learning to prize the great Scriptural truth which forms so precious a portion of our heritage, and which was the most characteristic feature of early Methodist teaching? Nothing provoked so much opposition, or brought down so much obloquy upon Mr. Wesley and his colleagues, as their assertion that the latter part of the seventh of Romans did not express the highest spiritual experience attainable on earth. The children of Mr. Wesley's zealous and conscientious opponents have just assembled in thousands at Brighton, to declare, with equal zeal and conscientiousness, that Mr. Wesley was right. Is not this a fresh and stirring call to the Methodist Church to proclaim the crowning Gospel truth with her ancient vigour and delight? Mr. Wesley said that 'all preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly.' Can it be said that our preachers do that now? Some of our most influential and zealous laymen, who have proved their devotion to Methodism by many years of service and liberality, have been asserting, of late, that the subject of 'Perfection' is conspicuously absent from our pulpits. If this be a fact, it should occasion the greatest anxiety. It would be difficult to imagine anything more ominous. If Methodism thrust the doctrine of Entire Sanctification into the background, the days of Methodism are numbered. It is not our great mission to 'spread Scriptural holiness through the land'? If we have become weary of so high a standard; if we shrink from so arduous, though glorious a mission—we richly deserve to die. What place is there for us among the living, if we forget the great purpose for which God called us into existence? A curse on our material prosperity, if it is engendering among us that 'secret distaste' for this great truth against which Mr. Wesley warns us! That eminent servant of God declares that 'all believers should mind this one thing, and continually agonise for it.' Are all the members of our Church 'continually agonising for it'? Are they taught to do so? It must never be forgotten that the early Methodist preachers clearly distinguished between the definite and instantaneous act of entire consecration and that progressive sanctification which both precedes and follows it. It is not enough, according to genuine Methodist theology, that a Christian should be constantly seeking to grow in grace. There must also be a distinct and definite act of faith, by which his spirit, soul, and body are sanctified wholly, by which his heart is filled with love to God, and from that hour his spiritual progress is more rapid and uninterrupted than ever. The teachers at Brighton most clearly recognised the necessity for this distinct and definite act of faith. They therefore proclaimed the very marrow and essence of the truth. Without that our teaching exhausts itself in vague and impracticable generalities. Without that we place ourselves on the low

level of those who deny the truth altogether ; for there is not one of them who does not teach that every Christian should aim at (what they call) the 'ideal' state of perfection described by Paul, however unattainable on earth he may suppose it to be. We have probably reached a crisis in the history of Methodism. In the tract entitled 'The Character of a Methodist,' Mr. Wesley says, 'A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength.' That is what he calls 'Christian Perfection.' If the evil day ever come upon which we shall consider that condition unattainable here, and shall therefore cease to 'agonise continually' for it, we shall be no longer 'Methodists,' and our glory will have departed for ever."

MR. GLADSTONE AND THE CHURCH OF ENGLAND.—Mr. Gladstone has contributed an article to the July number of the *Contemporary Review* on the question, "Is the Church of England worth preserving?" He has evidently given the subject his most careful consideration, but in our judgment he fails to support his question affirmatively. The weakness of the article does not result from the weakness of the pleader, but from the weakness of his case. For our part, we fail to see that he himself entertains sanguine hopes of preserving the legally established Church. At the close of his article he gives us a summary of conclusions to which he has been led :—

1. "The Church of this great nation is worth preserving, and for that end much may well be borne."

2. "In the existing state of minds and of circumstances, preserved it cannot be, if we shift its balance of doctrinal expression—be it by an alteration of the Prayer Book (either way) in contested points, or be it by treating rubrical interpretations of the matters heretofore most sharply contested on the basis of doctrinal significance."

3. "The more we trust to moral forces and the less to penal proceedings (which are to a considerable extent exclusive one of the other), the better for the Establishment and even for the Church."

4. "If litigation is to be continued, and to remain within the bounds of safety, it is highly requisite that it should be confined to the repression of such proceedings as really imply unfaithfulness to the national religion."

5. "In order that judicial decisions on ceremonial may habitually enjoy the large measure of authority, finality and respect which attaches in general to the sentences of our courts, it is requisite that they should have uniform regard to the rules and results of full historical investigation, and should, if possible, allow to stand over for the future matters insufficiently cleared rather than decide them upon partial and fragmentary evidence."

Mr. Gladstone's aim seems to have been not so much to show that the Church is worth preserving as to point out how, in his judgment, the preservation of the Church may best be effected. The *Weekly Review* remarks : "Like Mr. Bright, he recognises that the greatest danger to which the Anglican Establishment is exposed is from within, not without. But, unlike Mr. Bright, he is prepared to tolerate all differences of belief and practice in the State Church, lest the dissent of any considerable party should render disestablishment inevitable. The following passages read in conjunction are, to say the least, curious :—

"But, it may be said, what is this internal union of the Church which is professed to be of such value? We have within it men who build, or suppose themselves to build, their religion only upon their private judgment unequally yoked with those who acknowledge the guiding value of Christian history, and witness men who believe in a visible Church and men who do not—men who desire a further reformation, and men who think the reformation we have had already went too far—men who think a Church exists for the custody and teaching of the truth—and men who view it as a magazine for the collection and parade of all sorts of opinions for all sorts of customers. Nay, besides all this, are there not those who, with such concealment only as prudence may require, question the authority of Holy Scripture, and doubt or dissolve into misty figure even the cardinal facts



of our redemption enshrined in the apostles' creed? What union compatible with the avowed or unavowed existence of these diversities can deserve the name, or can be worth paying a price to maintain?

"Now, before we examine the value or no value of this union, the first question is—Does it exist, and how and where does it exist as a fact? It does, and it is to be found in the common law, common action, common worship, and probably above all the common manual of worship in the Church. Though it is accompanied with many divergencies of dogmatic leaning, and though these differences are often prosecuted with a lamentable bitterness, yet in the law, the worship, and the manual they have a common centre to which, upon the whole, all or nearly all the members of the body are really and strongly, though it may be not uniformly nor altogether consistently, attached, and which is at once distinctive, and in its measure efficient; nay, more, it has been stated in public, and I incline to believe with truth, that the rubrics of the Church are at this moment more accurately followed than at any period of her history since the Reformation. Twelve months ago I scandalised the tender consciences of some by pointing out that in a law which combined the three conspicuous features of being extremely minute, very ancient, and in its essence not prohibitive but directory, absolute and uniform obedience was hardly to be expected—perhaps, in the strict meaning of the terms, hardly even to be desired. I admit the scandals of division, and the greater scandals of dissension; but there are, as I believe, fifteen millions of people in this country who have not thrown off their allegiance to its Church, and these people, when they speak of it, to a great extent mean the same thing, and when they resort to it willingly concur in the same acts—willingly on the whole, though the different portions of them each abate something from their individual preferences to meet on common ground, as Tories, Whigs and Radicals do the like to meet on the common ground of our living and working constitution. This union, then, I hold to be a fact, and I contend that it is a fact worth preserving. I do not beg that question—I only aver that it is the question really at issue, and I ask that it may be dispassionately considered, for many questions of conduct depend upon it.

"The duty of promoting union in religion is elevated by special causes at the present day into a peculiar solemnity, while these causes also envelop it in extraordinary intricacy. The religion of Christ, as a whole—nay, even the pallid scheme of theism—is assailed with a sweep and vehemence of hostility greater probably than at any former period. While the war thus rages within the walls, none can say that the reciprocal antagonism of Christian bodies is perceptibly mitigated within it, or that the demarcating spaces between them are narrower than they were. Most singular of all, the greatest of the Christian communions—to say nothing of the smaller—are agitated, singularly and severally, by the presence or proximity of internal schism. The Papal Church has gone to war with portions of its adherents in Armenia, in Germany, in Italy, in Switzerland, besides being in conflict with the greater number of Christian States, especially of those where the Roman religion is professed. The relations of the Church of England beyond St. George's Channel, however euphemistically treated in some quarters, are dark, and darkening still. Even the immovable East is shaken. The Slavonic and the Hellenic, or non-Slavonic, elements are at present, though without doctrinal variance, yet in sharp ecclesiastical contention, and a formidable schism in Bulgaria, not discountenanced by Russian influences, disturbs at its own doors the ancient and venerable See of Constantinople and its sister patriarchates. This is a rude and slight, but I believe an accurate, outline. I do not say it carries us beyond, but it certainly carries up to, this point—that now more than ever our steps should be wary and our heads cool, and that if we should not disguise the true significance of controversies, neither should we aggravate them by pouring cayenne pepper into every open wound.

"I do not say that, in Churches like these, it becomes the duty of each man to sacrifice everything for the internal unity of his own communion.

When that communion, by wanton innovation, betrays its duty and aggravates the controversies of Christendom, the very best friend to its eventual unity may be he who, at all hazards, and to all lengths, resists the revolutionary change. But it would seem that in all cases where the religious body to which we belong has not set up the *petra scandali* the presumptive duty of the individual who remained in its communion to study its peace is enhanced. Nowhere, in my view, does this proposition apply with such force as to the case of the English Church. This Church and nation, by a use of their reforming powers, upon the whole wonderfully temperate, found for themselves, amidst the tempests of the sixteenth and seventeenth centuries, a haven of comparative tranquillity from which for more than two centuries they have not been dislodged. Within this haven it has, especially of late years, been amply proved that every good work of the divine kingdom may be prosecuted with effect, and every quality that enlarges and ennobles human character may be abundantly reared. I do not now speak of our Nonconformists, for whom I entertain a very cordial respect. I confine myself to what is still the national Church, and I earnestly urge it upon all her members that the more they study her place and function in Christendom, the more they will find that her unity, qualified but real, is worth preserving.

"These are among the most luminous passages in the article, and go farthest to substantiate Mr. Gladstone's thesis—that the State Church is worth preserving. They amount to this—that the national Church can alone keep the wolf of infidelity from the door by maintaining the *status quo*, though, strangely enough, the existence of infidelity and semi-Popery within the Church itself is recognised and condoned.

"There are those who think that bold changes in the law and constitution of the Church in the direction of developed Protestantism would bring within its borders a larger proportion of the people. My own opinion is the reverse of this. I look upon any change whatever, if serious in amount and contentious in character, as synonymous with the destruction of the national Establishment. But the matter is one of opinion only, and I fully admit the title of the nation to make any such changes if they think fit, with such a purpose in view. But, unhappily, men of no small account announce that they care not for the sign; they must deal with the thing signified. They desire the negation by authority of the doctrine of the real presence of our Lord and Saviour Jesus Christ and of the Eucharistic sacrifice—negations which again are synonymous with the disruption of the English Church."

**DEGENERATION OF FACTORY OPERATIVES.**—The Royal Commissioners who are inquiring into the operation of the Factory and Workshops' Acts, resumed their sitting in Manchester on Saturday, July 3. The Commissioners present were Sir James Ferguson (chairman), Lord Fred. Cavendish, Mr. Knowles, M.P., and Sir Geo. Young (Sec.)

The evidence submitted by Dr. Ferguson is of a most startling character. We refer particularly to the conditions transmitted by parents to their children, resulting from intemperate habits, and smoking. We call the attention of smokers to this evidence. Some claim to smoke from medicinal considerations, to that class we do not further refer. But the great bulk of smokers indulge in the use of tobacco merely from caprice. Now, on the supposition that the evidence of Dr. Ferguson is sustained, we appeal to the candour of those who smoke, whether it is possible for them to reconcile this habit with patriotism, to say nothing of the higher claims of Christianity. A consistent patriot will set himself in opposition to whatever he knows to operate inimically to the interests of his country. Believing, as we do, in the evidence of Dr. Ferguson, we look with foul scorn on the claims to patriotism of the smokers who will continue the habit, cognizant of the facts adduced in this evidence. The following appeared in a daily paper.

Dr. Ferguson, certifying surgeon at Bolton under the Factory Acts, said he had held the office of certifying surgeon for 14 years at Bolton, and for 40 years had taken a deep interest in everything relating to the educational and physical well being of the population. The result of his

observations as certifying surgeon was that there was a steady degeneration going on amongst the factory population. He believed this had been going on for a good many years; and it had been brought under his more special observation during the last 14 years.

The Chairman said the Commissioners had had a great deal of evidence that by the gradual development of the factory laws the condition of factory children had immensely improved.

The witness said he could only give the result of close observation and of reducing that observation to actual statistics. For the first few years after his appointment he passed all children that had proved themselves 13 years of age and healthy; but struck by the large number of children that, in his judgment, were physically unfit for working full time, he mentioned the matter to the inspector of the district, who told him he had power to reject all such cases, and after that he persistently refused to pass children who were not, in his opinion, physically fit to work full time. He kept an accurate account of the physical development of all children who came under his notice, and found that the number of children presented physically unfit to work full time went on increasing year by year. He now knew that he was only to judge of a child's age by physical appearances where there was no positive evidence of its age, and that he was obliged to pass a child proved to be 13 years of age (unless it were incapacitated by disease), if positive evidence of its age were produced; but he was only informed of this in the latter part of last year. Up to that time he had acted upon the language of the certificate, which stated that a child was to have the ordinary strength and appearance of a child of at least 13 years. Since the latter end of last year he had passed children physically feeble upon the production of a baptismal certificate or other positive evidence of age; and he had noted exactly the weight of such children at the time of passing and their physical development generally. When he had met the same children at the end of three months, and in many cases at the end of six months, he had found that in many instances they had not increased in weight a single ounce, and in some instances they had actually decreased in weight, showing in his judgment conclusively that their physical powers were being overtaxed. Putting a child to work full time that was physically feeble stunted its growth, impaired its strength, and would probably shorten its life. Although he was not able to reject such children legally, morally he ought to have done so on account of physical weakness. During the five years ending with 1873 quite one half the children that came before him were physically unfit to work full time, and the numbers increased year by year. The test of age alone as to physical fitness to work full time was entirely fallacious. Children ought not, in his opinion, to be allowed to work full time at 13 or even 14 years of age unless in the judgment of the certifying surgeon they were physically strong enough. His belief was that it was not the factory labour that was operating prejudicially. He believed that the mills were more healthy to work in now than they were in years past. The first cause that he regarded as operating in producing this physical condition of the factory population was the intemperate habits of the factory workers. By free indulgence in stimulants and in many cases excess in smoking the parents debilitated their own constitutions and transmitted feeble constitutions to their children. The next point was that during the last 30 years they had adopted in bringing up children a totally different mode, and one which he thought exceedingly vicious. Instead of bringing up children as they used to do on milk, after they were weaned they brought them up upon tea or coffee in a morning, and in too many instances they fed them upon tea three times in a day. In fact they got very little milk.

Another cause of the degeneration was that at least one-half of the boys in the mills from 12 to 20 years of age either smoked or chewed tobacco, or both; and however well an adult might be able to bear moderate smoking, there was no doubt that this operated most prejudicially upon the healthy development of a growing child.

The Chairman: These cases, in your judgment, account for the degeneracy of the population? Witness: They do.





Yours truly  
Thomas Hinckley

THE  
Primitive Methodist Magazine

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SEPTEMBER, 1875.

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Looking for Jesus.

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A SERMON BY H. BRINING.

"Sir, we would see Jesus.—JOHN xii., 21.

THIS text contains a wise and admirable request. It expresses the desire of certain Greeks who came to Jerusalem to worship. Some suppose that these Greeks were enlightened Gentiles, who had formerly embraced Judaism, and that their place of assemblage and worship, when in the royal city, was with the proselytes of the gate or covenant in the outer court of the Gentiles. Some affirm that they were heathens addicted to idolatry, that they came to the annual festivities of the Jews at Jerusalem in honour of their gods, that they brought with them such sacrifices and presents that the heathen were accustomed to lay before the Almighty, or to deposit in the temple of the Lord; that while there they heard of Jesus, whose fame was spread abroad; and that knowing Philip, who it seems originally dwelt among the Greeks, they came to him and made known their desire to see Jesus. Others think that they were Jews who had long resided in the larger cities of the Gentiles, and had there learned their language. This opinion is supported by the fact that many Jews dwelt in Asia Minor, Greece and Rome. But if we are to incline to any of these opinions, we should prefer the first as the most natural and the best supported. For it is a fact that many of the heathen had by this time embraced the religion of the Jews, and that some of these new converts were in the habit of going up to Jerusalem to worship. The same, says the evangelist, came to Philip, and said, "Sir, we would see Jesus." But Philip, knowing that his Lord had hitherto with few exceptions confined his attention to the Jews, and fearing that an abrupt introduction of these strangers might not comport with the designs of his Master, prudently determined to lay the matter before Andrew, his brother, who with him-

self deliberated upon the subject, and then laid the request before Jesus, who it appears approved their desires, admitted them to his presence, and then gave them, as well as his disciples the assurance that the hour was at hand when the Son of Man should be glorified; and hence the counsel or admonition which is contained in the context. If ~~any man~~ will serve me, or be a Christian, let him copy my example, let him ~~do~~ as I do, let him love as I love. Nay, let him follow me, and where I am there shall my servant be.

In discoursing from these words, we would call attention to

I. THE OBJECT DESIRED AND SOUGHT—JESUS.

II. THE ADVANTAGES WHICH ARE TO BE FOUND FROM LOOKING TO JESUS.

I. *The object desired and sought—Jesus.*

And who is Jesus, and where is he to be seen? This is a simple question, and the answer if properly given will afford us some idea, if not the most extensive information of the nature and purpose of the divine government. But to the question, who is Jesus? If this interrogatory refers to his Divine nature, then his antecedents as the immortal, the invisible, and the eternal, are before and above all worlds. Then, as the great I AM, he existed alone in the plenitude of his own eternal strength, not as the upholder and governor of all things, but as the great contriver, as the original and the efficient cause, as the unbounded and prolific source of all things subsequently brought into being, "whether they be thrones or dominions or principalities or powers:" all come from him and by him. He made them, he was before them, and it is by him they all consist; and hence to judge of the greatness and grandeur of his character, or of his unbounded wisdom, power, and goodness, you must comprehend the numerous systems and worlds that his hands have made. But this we apprehend is not the sight, nor the knowledge desired in the text. We cannot weigh the earth, nor measure the heavens, nor tell the distance of the planets, nor can we fathom the depths of that eternity, wherein the Almighty has existed. These things are too high for us. They may do for the philosopher and the astronomer, but we are not learned in the sciences, and if we were they are not referred to in the text. And thus, we are again met by the question, who is Jesus? Now the answer to be satisfactory, must suit the humble and the contrite, who are seeking for the great centre of human affections, and saying in the deep disquietude of their spirits, "O that I knew where I might find him!" And here allow us to say that there is something in the name which the Almighty has given to his Son that is suited to the state and circumstances of a penitent. For if Jesus means a helper, or a Saviour, then the announcement of the name cheers and invigorates the soul, especially when we remember that it is indicative of the greatest achievement the world has ever witnessed; hence

the requisite concentration of those divine excellences that dwelt in Jesus, "the fulness of the Godhead bodily," and the open development of that sublime and saving energy which is found in the wisdom, the mercy, and the grace of Christ. When these qualities appeared in the person and work of Jesus, not as so many borrowed or casual virtues, which only existed for a time, and then vanished away, but as his natural, self-existent, and eternal prerogatives, the outpourings and perpetual streams of a nature that was essential to the emancipation of millions from the yoke and burden of sin: we say when these virtues appeared in the teaching and conduct of the Messiah, his official standing, and his amazing ability as the God-man were exhibited in a way that does honour both to his human and divine nature. Would you see the glory that gathers round his sacred person? Then look at his birth, with all the attendant angels, and the song of joy; examine his life; behold his death; here we have substitution, satisfaction, and mediation; we have redemption by the cross, redemption in its highest, richest, mightiest, and fullest sense. "He suffered for sin,"—amazing condescension! "The just for the unjust"—unparalleled love! O the infinite mercy and the boundless grace which appears in this grand, this gracious, this benevolent design! Here we have the sovereign of the universe, not at a distance, or hiding himself behind a cloud of fiery indignation, nor coming forth with inexorable wrath, to destroy his enemies, but with unutterable compassion in close and marvellous proximity, in real and undeniable affinity to man. In this position, and with these feelings of purest affection, he lived and died, that the law which he had announced as holy, just, and good, might be vindicated, honoured, and fulfilled. Here is love, the Saviour died for us! And he did it without our consent, and without any solicitation on our part. And thus the act was generous, and unconstrained by any power or influence but that which was, and is, and ever will be, in the bosom of the Eternal, a spring of pure affection and unbounded pleasure. It is by this that we are redeemed, emancipated, and brought into the enjoyment of the grace of Christ. And thus a living vicarious sacrifice removes our guilt, heals our wounds, and sets us in the midst of those whose love of truth and pure devotion is supreme. But we pass from Bethlehem, from Gethsemane, from Calvary, and from Olivet, with all their sunny smiles and bitter tears, and ascend with our risen Lord to that seat of exaltation and honour which he now occupies. And while we are attempting with humble, holy aspirations, and genuine faith to reach this triumphant position, let us remember first that we are approaching the throne of the highest sovereign in the universe; and secondly, that this throne is the throne of grace, the throne which has been sprinkled, perfumed, and made accessible by the blood of the Lamb. Here the Saviour stands; here he answers to his own name; here he appears in his own



vesture ; here he pleads his own blood ; here he reminds Jehovah of his unchangeable word, of his solemn oath, and of the great pledge which he hath given to the world. In this court where none are allowed to intercede but he who rests his claim upon the one great sacrifice which he himself offered, and which is so efficacious and complete that he has obtained, not a yearly release, but an eternal redemption for us, we have the Saviour, the princely intercessor between God and man. When he appears before the throne pressing with the eloquence of an all-powerful advocate the honour of the Almighty, the interests of the Church, or the ever present and eternal happiness of those that are redeemed by his blood, Jehovah listens, his bowels of compassion are moved. The sceptre of mercy is raised, we approach it, we touch it, we live. And now what is it that brings us to this throne, and how are we received and relieved when we get there ! Here two things may be named as incentives to our approach,—first, we have a deep and continued sense of our vast responsibility, interests, cares, and necessities. These are inciting, disposing, and impulsive powers which seldom exist as conscious necessities without arousing the latent energies of the mind, and hence the application for relief is made with an earnestness that corresponds with the urgency of our wants. When the soul says, I would see Jesus, when proper efforts are made to attain this sight, when the application to the throne of grace is sincere, when it is mingled with a lively, earnest, unfeigned faith, we are acknowledged, accepted, and blessed. But there is another motive. The applicant has the assurance of Divine sympathy, and this stimulant imparts strength and boldness to those simple, silent, vigorous efforts which are made to gain the fellowship Divine. Now we all know that grief and pain are sometimes sharp and deep, and their attacks on the body and mind frequently originate in causes far beyond the apprehension or the control of man. But however keen, or deep, or sorrowful, the dispensation through which we have to pass, we have sufficient solace in the fact that Jehovah is paternally concerned ; as a Father he pities, he knows how we are buffeted, tempted, and tried. He beholds the rude hand of a malignant foe ready to smite us ; he knows how the world ridicules and derides. He is with us in the darkest night of our adversity. We are never too low, nor too high, nor too distant for his omniscient eye. He saves in every place, and in the sixtieth minute of the eleventh hour. If it were not so, many who are now on the land of the living would have been numbered with the dead, and many who are singing in heaven would have been wailing in hell. Yes, Jesus can, will, and does save ; and hence we would ask, where is the mountain that he cannot remove, or the deep and troublesome waters that he cannot dry up ? O what a blessing has the cross been ! When you were under the load you saw Jesus. He

sanctified your affliction ; you proved the truth of the promise, " When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee ; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee."

But we have another idea ; we would see Jesus in his temple here and hereafter. First, we would see him here. This we are told is his house and tabernacle. Here he says I will dwell, " it is my rest, for I have desired it." When the Christian comes here, it is not to gratify a vain and worthless curiosity, but to meet with Jesus ; to hear of his goodness, and to feel his gracious power. It is to feast on the wine, the manna, and the bread of life ; it is to be instructed and edified by the announcements of the Gospel. Christ is the sum and substance, the Alpha and the Omega of all the laws, ordinances, communications, and regulations of his house. To this centre of attraction we trust we all converge, in the hope of a clear, experimental recognition of those spiritual relations and obligations which exist between the Saviour and his people. And to know these in their nature and influence it is necessary that the ordinances of his house be faithfully attended, that the services be kept free from all pagan mummary, and that no gaudy nor tinsel'd decoration be allowed to defile the temple of the Lord ; for remember we cannot mix the pomps and vanities of this life with the worship of the Almighty. You may bring them to what is called the house of God, and you may put them there ; but where is the worship of Jesus, or the spirit of true devotion ? It is not in the sacerdotal attire of the priest, however rich or gorgeous ; nor in the lighted taper, however high or bright, that burns upon the altar ; nor in the ostentatious genuflexions of the worshipper whether protestant or papist ; nor in the dry formalities of a people content with simply going to church or chapel. Where these things exist the simplicity of the Gospel is lost, the service of the Saviour is abandoned, and they who expect to see or to find Jesus in these carnal ordinances, or in such unhallowed places will be disappointed. For he that warns us against these pagan abominations will not come near them unless it is to blight their hopes, or to cut off their expectations. But if Jesus is not in the seat of the scornful, nor in the habitation of the wicked, nor in the house or tent profaned by sinful practices, nor in the gay assemblage of the proud and foolish, nor among the voluptuous, nor with the Christless professor that is living without God and without hope in the world ; if he is not among these, you may find him in the house of his friends, and if you wish to know who these are turn to the word of truth. Here we have a descriptive catalogue. Do you ask, and then press the question, Master, where dwellest thou ? We answer he is with the humble and contrite ; he is with those that hunger and thirst after righteousness : he is with the meek, the peaceable, the holy ; he is with all that suffer for righteousness. Wherever

two or three are gathered together in his name, and with his spirit kindling their devotions, he is there. He is ever with the lowly, the pious, the upright, the God-fearing man, whether he be a prince or a peasant, young or old, rich or poor, black or white, bond or free; yes, there the Saviour dwells; he is the wisdom, righteousness, sanctification, and redemption of his people. May we ever mingle with them, and enjoy his favour.

(To be continued.)

## The Psychology of Faith.

(PRESIDENT C. G. FINNEY IN INDEPENDENT.)

Nor long since, I endeavoured to show that sanctification is wrought in the soul, by the Spirit of Christ, through faith, with, and not without the concurrence of our own activity. In this article I wish to call attention to the nature or psychology of faith as a mental act or state. My theological teacher held that faith was an intellectual act or state; a conviction or firm persuasion that the doctrines of the Bible are true. So far as I can recollect, this was the view of faith which I heard everywhere advanced. When it was objected to this that the intellectual convictions and states are involuntary and could not be produced by any effort of the will, and, consequently, we cannot be under obligation to exercise faith; and, furthermore, that faith, being an intellectual act or state, could not be virtue, it was replied that we control the attention of the mind by an effort of the will, and that our responsibility lay in searching for that degree of evidence that would convince the intellect; that unbelief was a sin, because it was the inevitable result of a failure to search for and accept the evidence of the truths of revelation; that faith was virtue, because it involved the consent and effort of the will to search out the truth.

I have met with this erroneous notion of the nature of Christian faith almost everywhere, since I was first licensed to preach. Especially in my early ministry I found that great stress was laid on believing "the articles of faith," and it was held that faith consisted in believing with an unwavering conviction the doctrines about Christ. Hence, an acceptance of the doctrines, the *doctrines*, the DOCTRINES of the Gospel was very much insisted upon as constituting faith. These doctrines I had been brought to accept intellectually and firmly before I was converted. And, when told to believe, I replied that I did believe, and no argument or assertion could convince me that I did not believe the gospel. And up to the very moment of my conversion I was not and

could not be convinced of my error. At the moment of my conversion, or when I first exercised faith, I saw my ruinous error. I found that faith consisted not in an intellectual conviction that the things affirmed in the Bible about Christ are true, but in the heart's trust in the person of Christ. I learned that God's testimony concerning Christ was designed to lead me to trust Christ, to confide in his person as my Saviour, that to stop short in merely believing about Christ was a fatal mistake and inevitably left me in my sins. It was as if I were sick almost unto death, and some one should recommend to me a physician who was surely able and willing to save my life, and I should listen to the testimony concerning life, until fully convinced that he was both able and willing to save my life, and then should be told to believe in him, and my life was secure. Now, if I understood this to mean nothing more than to credit the testimony with the firmest conviction, I should reply: "I do believe in him with an undoubting faith. I believe every word you have told me regarding him." If I stopped here, I should of course lose my life. In addition to this firm, intellectual conviction of his willingness and ability, it were essential to apply to him, to come to him, to trust his person, to accept his treatment. When I had intellectually accepted the testimony concerning him with an unwavering belief, the next and the indispensable thing would be a voluntary act of trust or confidence in his person, a committal of my life to him, and his sovereign treatment in the cure of my disease.

Now this illustrates the true nature or psychology of faith as it actually exists in consciousness. It does not consist in any degree of intellectual knowledge, or acceptance of the doctrines of the Bible. The firmest possible persuasion that every word said in the Bible respecting God and Christ is true is no faith. There truths and doctrines reveal God in Christ only so far as they point to God in Christ, and teach the soul how to find him, by an act of trust in his person. When we firmly trust in his person, and commit our souls to him by an unwavering act of confidence in him for all that he is affirmed to us in the Bible, this is faith. We trust him upon the testimony of God. We trust him for what the doctrines and facts of the Bible declare him to be to us. This act of trust unites our spirit to him in a union so close that we directly receive from him a current of eternal life. Faith in consciousness seems to complete the divine galvanic circle, and the life of God is instantly imparted to our souls. God's life and light and love and peace and joy seem to flow to us as naturally and spontaneously as the galvanic current from the battery. We, then, for the first time, understand what Christ meant by our being united to him by faith, as the branch is united to the vine. Christ is then and thus revealed to us as God. We are conscious of direct communion with him, and know him as we know ourselves, by his direct activity within us. We then know directly, in consciousness,

that he is our life, and that we receive from him, moment by moment, as it were, an impartation of eternal life. . . .

This is saving faith. There are many degrees in the strength of faith, from that of which we are hardly conscious, to that which lets such a flood of eternal life into the soul as to quite overcome the strength of the body. In the strongest exercise of faith, the nerves of the body seem to give way for the time being under the overwhelming exercise of the mind. The great strength of mental exercise is, perhaps, not very common. We can endure but little of God's light and love in our souls and yet remain in the body. I have sometimes felt that a little clearer vision would draw my soul entirely away from the body ; and I have met with many Christian people to whom these strong gales of spiritual influence were familiar. But my object in writing thus is to illustrate the nature or psychology and results of saving faith.

The contemplation of the attitude and experience of numbers of professed Christians in regard to Christ is truly lamentable and wonderful considering that the Bible is in their hands. Many of them appear to have stopped short in theological opinions more or less firmly held. This they understand to be faith. Others are more in earnest, and stop not short of a more or less realising conviction of the truths of the Bible concerning Christ. Others have strong impressions of the obligations of the law, which move them to set about an earnest life of works which leads them into bondage. They pray from a sense of duty : they are doubtful, but not loving, not confiding. They have no peace and no rest, except in cases where they persuade themselves that they have done their duty. They are in a restless, agonising state.

"Reason they hear, her counsels weigh,  
And all her words approve,  
And yet they find it hard to obey,  
And harder still to love."

They read, and, perhaps, search the Scriptures, to learn their duty, and to learn about Christ. They intellectually believe all that they understand the Scriptures to say about him ; but when Christ is thus commended to their confidence they do not by any act of personal trust in and committal to him, so join their souls to him as to receive from him the influx of his life and light and love. They do not by any simple act of personal trust in his person, receive the current of his divine life and power into their own souls. They do not thus take hold of his strength, and interlock their being with his. In other words, they do not truly believe. Hence, they are not saved. Oh, what a mistake is this ! I fear it is very common. Nay, it seems to be certain that it is appallingly common, else how can the state of the Church be accounted for ? Is that which we see in the great mass of professors of religion all that Christ does for and in his people when they truly

believe? No, no! There is a great error here. The psychology of faith is mistaken, and an intellectual conviction of the truth of the gospel is supposed to be faith. And some whose opinions seem to be right in regard to the nature of faith, rest in their philosophy and fall short of exercising faith. Let no one suppose that I under-estimate the value of the facts and doctrines of the gospel. I regard a knowledge and belief of them as of fundamental importance. I have no sympathy with those who undervalue them and treat doctrinal discussion and preaching as of minor importance, nor can I assent to the teaching of those who would have us preach Christ, and not the doctrines respecting him. It is the facts and doctrines of the Bible that teach us who Christ is, why he is to be trusted, and for what. How can we preach Christ without preaching about him? And how can we trust him without being informed why, and for what we are to trust him?

The error to which I call attention, does not consist in laying too much stress in teaching and believing the facts and doctrines of the gospel; but it consists in stopping short of trusting the personal Christ for what those facts and doctrines teach us to trust him for, and satisfying ourselves with believing the testimony concerning him, thus resting in the belief of what God has said about him, instead of committing our souls to him by an act of trust. The testimony of God respecting him is designed to secure our confidence in him. If it fails to secure the uniting of our souls to him by an act and state of implicit trust in him—such an act of trust as unites us to him, as the branch is united to the vine—we have heard the gospel in vain. We are not saved. We have failed to receive from him that impartation of eternal life which can be conveyed to us through no other channel than that of implicit trust.

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## *A Paper*

*(Concluded from page 466.)*

DRUNKENNESS obstructs our national trade and commerce. It demoralizes the artisan's mind, weakens his body, and incapacitates him for continuous effort. The appreciable increase of wages and the shortening of the hours of labour is a blessing to the sober and industrious, but to the drunkard it is a curse, inasmuch as he has more money to spend and more leisure time in which to spend it. The drink Bill has alarmingly increased, while the deposits at the Savings Banks have, in some parts diminished. We have an army of paupers because we are a nation of drinkers. The wages of men in this country are relatively higher than in any other country in the world, and yet thousands of the

children of working men are clad in rags. Here is the secret. During the four years ending in 1861, we spent in intoxicating drinks, £367,777,094; while in the four years ending in 1869, we spent £450,398,201, being an increase in the latter period compared with the former of £81,621,107, or £20,405,277 per annum,\* and if we "take the population as given in the Statistical Abstract for 1869, at 30,838,210, it gives for each man, woman, and child in the United Kingdom for the four years, £14 12s. 1d., as spent on drink, and only £1 13s 1½d. on cotton goods. During the four years ending in 1869, we swallowed 658,347,773 gallons more of beer, spirits, wine, &c., than we did the four years ending in 1861, while during these four years (estimating five yards of calico to the lb.), we purchased 1,308,340,000 yards less of calico, and this falling off was not compensated by an equivalent increase in woollen or linen." In the four years, ending in 1872, the Drink Bill has increased on the four years ending in 1862, 31½ per cent, or if we compare 1872 with 1862, it has increased over 46 per cent. Mr. W. Hoyle shows most clearly that the indirect cost resulting from the use of intoxicating liquors is at least equal to the money paid for them. If this be so, then the loss to the nation arising from the use of intoxicating drinks during the last four years will be upwards of 960 millions, or nearly 100 millions more than the total of our foreign trade. "What a deplorable fact to contemplate! and how sad it is to think that resources intended by Heaven to fill our homes with comfort and plenty, should be prostituted to the nation's impoverishment and degradation." In this destructive traffic, we have according to the Inland Revenue Report published in 1870, 98,009 publicans, and 52,590 beersellers; and in addition to these we must reckon an army of not less than 34,497 dealers, retailers, &c., making a grand total of 186,096. If we only allowed seventy-one feet frontage to each of those houses, they would reach 580 miles. The drink traffic obstructs trade, inasmuch as it invests capital in such a manner as to employ the least amount of labour. If, for example, we take the Caledonian distillery at Edinburgh, which according to the *Scotsman*† newspaper, produces 2,000,000 gallons of spirit per year, at 16s. per gallon, which altogether realizes over £4,500,000, and that while it consumes 800,000 bushels of grain, it employs only one hundred and fifty men: if the same capital had been spent in building houses, or in manufacturing useful goods, it would have found employment for 12,000 to 15,000 men. If twenty shillings are spent in blankets, eight go to the workman. If the same sum is spent on broadcloth, eleven go to the workman; if on books, sixteen shillings go the workman; if on strong drink, two. An artizan gets back in wages eight shillings, ten, or twelve when he buys a pound's worth of warmth, health, and comfort. He

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\* "National Resources," p. 46.

† Jan. 2nd, 1869.

gets back only two shillings when he purchases disease, dirt, dependence, debasement, and indigency.† If we calculate all persons employed in or by this traffic from the wealthy distiller down to the miserable waii who cleans the window-pane, we shall not find more than 500,000, whereas if the capital of 240 millions, said to be the cost of the traffic, were invested in producing that which would contribute to the health and comfort of the nation, it would find employment for not less than 4,000,000 of the people. The drink system injures national trade by creating 1,500,000 paupers, to say nothing of multitudes, who have occasional relief. Consequent upon this our rates, and especially in large towns, are high, and if a manufacturer's mill in town be rated heavier than those built outside, how is he successfully to compete with his fellow-manufacturers? And still farther, if a mill in this country have a compulsory tax of £500 per annum, and those on the continent only one-fifth of that sum, how are English manufacturers to compete with continental manufacturers? What the English merchant pays in rates necessarily comes out of his profits. This drink traffic damages our trade by destroying 80,000,000 bushels of grain or produce, about twice as much as is produced in the whole of Scotland, and this wicked destruction of grain necessitated this nation in 1867, to purchase 65,500,000 cwts. of grain and flour at a cost of £41,364,134; and in 1864, to import 66,750,000 cwts., at a cost of £39,000,009. If it were not for this iniquitous traffic, a large proportion of this money might have been kept at home, and still further employed to advance our national industries. For "the money received into this country from our exports, is not nearly an equivalent for this copious outpouring of our national wealth." And then what numbers of gentlemen of capital are deterred from entering into business, and others caused to retire from it, because of the anxiety, trouble, and loss caused by the drunkenness of workmen—ten out of every hundred being drunkards. "There is a loss of productive labour to the extent of at least one day in six, owing to the drunkenness of the working classes." Therefore on Professor Levi's estimate of the earnings of this class being £418,000,000, the actual loss sustained from this cause alone will amount to £69,000,000. Then this represents a very heavy loss to the manufacturer, according to the Parliamentary Report for 1834, one million out of every six produced. Mr. Levi computes the income of the higher classes (landowners, merchants, and manufactures) at £464,000,000. Now, allowing one-half of this only as the amount realised by our manufacturers and merchants, this sum represents but five-sixths of what they would realise were it not for the drunkenness of the employes, so that this loss may be put down at £43,670,000, or a total for both classes of £112,670,000†, to say nothing of the

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† George Otto Trevelyan, M.P.

\* See "National Resources," p. 53.

† "Bacchus Dethroned," p. 49.



millions lost through drink, by the destruction of property upon sea and land.

This drink traffic is a curse to our home-life. "Home sweet home" is the song of an Englishman, but home is not a square building with material appliances, neither is it a place merely devoted to the various processes of animo-vegetable life, but it is the centre of affection, the place where our friends of blood and heart reside. It is the school in which our young manhood is educated, and our young womanhood is cultivated and refined. The nation is the aggregate of our homes—out of these comes our national strength or weakness. If our home-atmosphere be morally pure, then will our youth grow up morally healthy—men and women are what their homes make them. If our homes decay our patriotism and proverbial chivalry will die. "A government, therefore, that authorises any trade or institution tending to pollute the home-life of the people, and to weaken those strong attachments which ought ever to exist among the members of a family, is guilty of a suicidal policy, a policy opposed to the honour and prosperity of the nation. Can any one thing be named that tends so powerfully to destroy the purity of our home-life, and to weaken the tender attachments of nature, as the drink system? Let all other evil influences at work in our land be put together, they will not form an aggregate half so pernicious and destructive in this respect as the drink system. Strong drink sets husband against wife, and wife against husband; children against parents and parents against children; so that a man's most terrible foes are those of his own household. The happiness, culture, repose, and purity of home vanish, and the home-life of the people becomes a scene of misery, strife, and pollution."

I hardly need say that the drink traffic is a curse to the church. Annually it steals out of its ranks upwards of 20,000 members, and unprepares a greater number for assembling together to hear words whereby they may be saved. But I will pass on by adding that drink is a curse to every man who takes it as a beverage. It curses physically by ultimately diminishing bodily strength. "A glass of malt liquor," says Dr. W. B. Carpenter, "or a small quantity of spirits, repeated three or four times a day, is found to increase the bodily vigour *for a time*; and this increase is set down as so much positive gain, no account being taken of the subsequent depression, which is considered as an ordinary fatigue. Evidence of this kind is therefore of little or no value; and the only facts that can be admitted as having any weight, are those which bring into comparison the total amount of labour executed *with* and *without* the aid of fermented liquors, during lengthened periods of severe toil; these being the indication, not of the amount of force which may be temporarily put forth, but of that which can be habitually exerted; and therefore of the general vigour of the system, rather than of its power in a state of ex-

\* "Bacchus Dethroned," p. 11,

citement: It has been demonstrated that men of all crafts and in all professions can do more work without alcoholic stimulant than with it. "In the human body power exists as a concentration of many cohesive, organic, and nervous forces, which together make up the strength of the system for nutrition, for endurance, and for voluntary work." According to Professor Haighton, the sum of a day's available force, in a strong man, is 500 foot-tons—that is, as equivalent to the lifting of 500 tons one foot. Of this, about 150 foot-tons is used up by the heart in pumping the blood through the body, and by the lungs and other organs, in doing their vital work; leaving 350 foot-tons as the amount of force available for voluntary exertion, and this may be used up, in mental work, or physical labour, or in vital work without useful restraint, or in stimulation or dissoluteness. For each fluid ounce of alcohol consumed creates 4,300 extra heart-beats daily, which is an abstraction of some 50 foot-tons of available voluntary force in uncalled-for involuntary work: so that a teetotaller is an economiser of his available forces, and consequently, as "Life Assurances" have proved, will, other things being equal, live longer than the man who only takes a small portion of drink or spirit daily. The drink is also injurious to the mind, for that *spontaneous* or automatic activity of the mind which it is the tendency of alcohol to excite, is not favourable to the exercise of the observing and purely reasoning faculties, its direct tendency being to weaken the controlling and directing power of the *will*. Then it renders the individual who has recourse to it, the slave instead of being the master of his impulses, and prevents him from determinately devoting his attention to any subject on which he may desire to keep his mind fixed, either in the way of outward observation or of inward reflection.\* The eminent John Locke, whose long life was devoted to intellectual labour, was simple in his habits. "His diet was the same as other people's, except that he usually drank nothing but water; and he personally thought that his abstinence in this respect had preserved his life so long, although his constitution was so weak."†

The drink traffic curses men spiritually, hastening the damnation of tens of thousands who are without the church, and proving a stone of stumbling and a rock of offence to many that are within. The cause of drunkenness is in the drink—a man is unsafe while he uses it—the man who does not drink cannot get drunk. Drink not while the world stands, for by this multitudes of your brethren are made weak and stumble into hell.

The drink curse has become so appalling that men of all creeds and parties are seeking and asking for a cure. For "notwithstanding the enormous wealth we possess, and the exceptional facilities we enjoy for

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\* Dr. Carpenter's Physiology of Temperance, p. 128.

† Life by Lord King, vol. ii. p. 60.

increasing that wealth, it is a . . . fact, that about one out of every ten of our entire population, or one-fifth of the industrial classes of our country become during the year chargeable to the community as paupers." Some advocate emigration as the one thing needful to save the nation from ruin. We certainly would not interfere with the choice of individual men who may wish to emigrate, but we think it would not be a wise policy for the nation to export its brain, muscle and ingenuity, to enrich other lands, and pauperise itself. It should rather banish the drink traffic, which is the prolific cause of pauperism and bad trade—a traffic which costs sufficient wealth to find employment for 4,000,000 workmen, which would represent a population of 8,000,000, and destroys sufficient good grain to make 1,200,000,000 four-pound loaves. Others advise us to educate the people. This is desirable. If ignorance caused drunkenness; if all drunkards were uneducated, this advice might be philosophical. But is it not sorrowfully true that the black roll of the besotted exhibits the names of doctors and lawyers, college professors, and clergymen of all churches; kings and statesmen; poets and philosophers, wise men, and fools? "At Binghampton Inebriate Asylum, New York, up to a certain date, there had made application for admission, 39 clergymen, 8 judges, 340 merchants, 226 physicians, 240 gentlemen, and 1,300 rich men's daughters. All of these belonged to the educated classes, in a country nationally educated." Others advocate the building of better houses, and the opening of museums and art-galleries to the workman. All this is appreciable, and to a great extent in towns has been done, but still the tide of drunkenness rolls on. But do all our drunkards live down dirty alleys, and courts, and in hovels? are there none in the well-built terraces; none in our mansion-homes? Drunkenness is caused by the drink, and not by the circumstances which surround the drunkard. It is their drunkenness that either leads them to seek the privacy of the court, or drives them without choice into its precincts. Make men sober, and in a short time they will escape their court prison, and seek a house and home among the respectable of the community. Others advise the practise of moderation. If alcoholic drinks were good—a necessary of life—something needful for the strength of the body, or the inspiration of the mind, this advice would be rational. But they are bad, without one redeeming quality. They gratify a morbid taste, but curse the body: they unduly excite the animal passions and curse the soul. To talk about moderation in what is evil is irreligious. But is moderation safe? If 60,000 drunkards die yearly, do teetotalers or moderate drinkers fill up the awful ranks? It has been computed that one-thirtieth of all moderate drinkers die drunkards. How many then, think you, become drunkards? "The moderate drinker, as he drinks his ruby wine or foaming ale, thinks not how dangerous and fascinating is the enemy he is introducing within the citadel of life. He

now boasts of his firmness of purpose and strength of resolve, and fancies that he is perfect master of the situation,—that he can take a glass or leave it at pleasure, and even pities those silly weak fellows who can't restrain their appetites, but are continually plunging into excess. But will he always be able to stand firm? Beware! Samson was shorn of his strength, and became a prey to his Philistine foes.

Others tell us that the only remedy is the Gospel. We believe in the Gospel, and many of us here have been saved by it. But what is the Gospel? "In its widest sense it is that comprehensive system of morality, and those sublime doctrines contained in the New Testament. The whole tenor of the Gospel, and many of its expressed declarations—enjoin abstinence from evil, and from things that tend to demoralize and destroy. It is only as we clearly discern this, and *will* its application to the use of intoxicating liquor, that the Gospel can prove a remedy for the curse of intemperance. But if we regard the Gospel as purely a system of moral suasion, entirely overlooking physical circumstances or conditions, then it can by no means prove a remedy. Why? Because we have great political and physical causes to fight against, which, so long as they continue to operate, our noblest efforts to reclaim the drunkard must in a great measure fail." The physical cause of drunkenness is the contact of alcoholic liquors with man's nervous organism. If therefore I drink alcohol, neither my faith in Christ, nor my consequent piety can save me from its legitimate effects. The political cause consists in the numerous legalized facilities for obtaining the drink. At the corner of nearly every street these "public pests" stand with all their blandishments and outside exhibitions of inside comfort, to the destruction of multitudes. Our opponents must admit that it is not by the *preaching* of the Gospel that men are saved, but by their hearty acceptance of it. And does a sober brain interfere with its acceptance; or does a weakened and alcoholized brain facilitate its reception? The Gospel has been preached in this and other Christian nations for the 'teens of centuries and yet drunkenness has increased. And are there not thousands who once enjoyed its comfort who have been robbed by the drink! Let the rolls of all churches witness. As teetotallers we offer the only remedy for this "drink curse." It is abstinence for the individual and absolute prohibition by the State.

As Temperance men, we are not exclusively moral suasionists, but are organised to carry out moral suasion to the prohibition of the liquor traffic, believing that it is "a wrong principle to authorize anything by law from which men are to be dissuaded by moral means; a wrong principle to bring the laws into conflict with those arguments which must be used to restrain men from vice and crime." We recognize it as morally wrong to manufacture the drink—morally wrong to sell the drink—

morally wrong to drink the drink—morally wrong to give the drink—morally wrong in any way to encourage its manufacture, sale and use, and that the only effectual cure for the drink curse is, in the legislative prohibition of the traffic in all its departments. And “we are convinced that if a statesman who heartily wished to do the utmost good to his country, were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the sure reply—the reply which would be exacted by full deliberation—would be, that he should study the means by which this worst of plagues can be stamped out.”\* But there is the liberty of the subject. Is the subject at liberty to do all his cupidity may desire? Can he sell impure books, or exhibit impure pictures? Can he fight his cock or his dog, and bait his bull? Can a beast of a man mutilate his brother's face, or by gambling or lotteries rob his pockets without the interference of government? Is there not a penalty of £500 imposed upon any person who knowingly suffers his house to be used for the purpose of a lottery? Can a gentleman erect a vitriol establishment, or a powder magazine in the midst of the town. Is not the drink traffic a greater curse, and a cause of more danger to the body-politic than any of these things? If it be right to license, it cannot be wrong to prohibit. In the language of J. S. Mill—“To tax stimulants, for the sole purpose of making them more difficult to be obtained, is a measure differing only in degree from their entire prohibition, and would be justifiable only if that were justifiable. Every increase of cost is a prohibition to those whose means do not come up to the augmented price; and to those who do, it is a penalty paid for gratifying a particular taste.” But we are told that the traffic should be regulated. Can you regulate a whirlwind? would you regulate an epidemic or a fire? Has not the nation foolishly tried for more than three centuries to regulate this traffic? It is not the nation's work to regulate evils, but to remove them and thereby make it easy to do right, and difficult to do wrong. Would you regulate murder, arson, adultery, burglary, or theft? Would it be politic for a nation to grant a license to such crimes under some given circumstances, with specified restrictions? “A law which assumes that a thing is wrong, and yet tolerates it, without utterly prohibiting it; which aims to derive a revenue from it for the purpose of government; which makes what is morally wrong *legal*, is one of those things in human affairs with which the throne of God can have no fellowship.”† Society has a right to defend itself, but in the licensing of public-houses, &c., this right is ignored. If you tell the publican that his traffic is cursing your son, polluting your daughter, and withering the springing buds of your neighbourhood's life, he can exhibit his license and laugh at your calamity, and mock at your coming fear.

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\* North British Review.

† Albert Barnes.

Gentlemen, if you love your country, and still more so the souls of your countrymen, if a spark of patriotism or divinity burn on your heart-altar; seek by a sober example and an intelligent and earnest advocacy of your principles, to lead men to live a sober life in Christ Jesus. Endeavour as citizens, with electoral power, to send to the Commons House of Parliament those gentlemen who will pass a measure, whether imperial or permissive, that will speedily destroy that drink giant, which, for long centuries has mocked our nation's legislature, and vauntingly defied the armies of the living God. This is heaven's will and heaven's boon; for "if," in the language of the Right Hon. John Bright, "we could subtract from the ignorance, the poverty, the suffering, the sickness, and the crime which are now witnessed amongst us, the ignorance, the poverty, the suffering, the sickness, and the crime which are caused by one single, but most prevalent habit, that of drinking needlessly which destroys the body, and mind, and home, and family, do we not all feel that this country would be so changed, and so changed for the better, that it would be almost impossible for us to know it again? Let me then in conclusion say, what I know to be true, what I have felt every hour of my life when I have been discussing great questions affecting the condition of the working classes—let me say this to all the people—that it is by the combination of a wise government and a virtuous people, and not otherwise—mark that—that we may hope to make some steps to that blessed time when there shall be "no complaining in our streets," and when "our garners may be full, affording all manner of store.\*"

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## *State Regulated Vice.*

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NINE years ago, in the year 1866, a legislative measure passed the British Houses of Parliament, which has had the effect of dividing those of Her Majesty's lieges who have examined the matter, into two distinct if not hostile factions. Three years later, in 1869, this measure received a few unimportant alterations and amendments, which in no way affected its fundamental principles, and merely rendered more or less stringent some of its prominent features.

This achievement in legislation is known by the name of "The Contagious Diseases Acts (women)."

As there are very many well informed people, up and down the country, who have rather hazy ideas respecting the constitution of these

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\* Speech at Birmingham (1870, Jan.)

Acts, we will, in the first place, state simply and shortly what they consist of.

They apply at present only to the following places, being military and naval centres, viz., Aldershot, Canterbury, Chatham, Colchester, Dover, Gravesend, Maidstone, Plymouth and Devonport, Portsmouth, Sheerness, Shorncliffe, Southampton, Winchester, Windsor, and Woolwich, in England; and in Ireland, The Curragh, Cork, and Queens. town.

They provide that all common prostitutes in these towns, and within a distance of ten miles of each, shall be registered by the police. That all these women shall attend at certain specified places, periodically, for the purpose of undergoing a surgical examination. That those found to be suffering from a certain disease shall be placed in hospitals, duly provided for their reception, to be there detained and subjected to medical treatment until cured. That every woman shall be considered a common prostitute if a superintendent of police declare on oath before a magistrate that he has reason to believe she is one. That every woman refusing to submit to periodical surgical examination "shall be liable to imprisonment with or without hard labour in the first offence, for any term not exceeding one month; and in the second or any subsequent offence, for any term not exceeding three months," at the discretion of the magistrate. That "adequate moral and religious instruction" shall be provided for the women detained in each hospital under these Acts. That is to say, a chaplain shall be appointed to minister to their spiritual wants. In what manner he is to proceed the Acts do not explain, and we are at a loss to comprehend, as it is evidently not intended to rescue the fallen from their unhappy lives, and no provision is made to that end.

The original object of this legislation was simply the improvement of the health of the Army and Navy, an object in itself laudable enough, and to which the most strenuous opponent of our war system would not be likely to offer any antagonism. A large proportion of our soldiers and sailors, by habits of vicious sexual indulgence, had brought upon themselves certain nameless diseases, which rendered them unfit for service; and it was thought by several military and naval officers, and by some members of the medical profession, that the time had come for an attempt to bring about a more wholesome state of things by the strong hand of the law. Hence the conception of "The Contagious Diseases Acts," which, without any desire to use severe language, it is our present purpose to show are ungodly, immoral, indecent, unconstitutional, and unjust.

Before proceeding further, let us observe that there is every reason to believe that the gentlemen who first brought this measure before the House of Commons were conscious it would not bear the light of day; that if their scheme should be once fairly discussed and understood by the British public, there would be but a faint chance of its becoming law.

Therefore was it brought before a thin House, during the small hours of the morning, when honourable members, like the more vulgar, are, perhaps, not quite so much on the alert as at less unseasonable times. It was close to the end of the session; there was no time for discussion; gentlemen were longing for the moors, the mountains, or the sea; and the Bill was hurriedly passed by an impatient House, not one tithe of the members present, we venture to say, realising the momentous bearings of the question. Some of these bearings let us now proceed to examine.

We say advisedly that the Acts are ungodly and immoral. Introduced to effect an improvement in the physical health of vicious men, not only do they ignore the fact that moral health is a necessary condition to that end, but they positively aim at making vice easy and harmless, thus setting at defiance that divine law, which with impunity no man can put aside. By this machinery it is proposed to provide our soldiers and sailors with a continuous supply of healthy women, in order that they may sin freely, and at the same time avoid the natural penalties of sin. So far from discouraging that illicit commerce of the sexes, which is so rife in our garrison towns and seaports, this legislation seems to be specially constructed and adapted to foster its development. These laws are, in fact, based upon the assumption that sexual vice is a necessity; that that Beneficent Being who is of "purer eyes than to behold iniquity" has ordained that his creature, man, must inevitably be the slave of his own vicious passions; that chastity is an impossibility, virtue a myth and a delusion. Mark the corollary of this doctrine of the necessity of vice. If the Creator has ordained that men shall indulge their natural desires without incurring the restraints and responsibilities of marriage, it follows that He must also have sanctioned an arrangement by which a class of miserable women, a "pariah" class, as Wm. Fowler, late M.P. for Cambridge, so well terms them, dead to all that is pure and holy in womanhood, must be set aside and sacrificed for this especial purpose. This hypothesis so ignores the moral law of God, and is so repugnant to all we feel and know of his lovingkindness towards his creatures, that it is needless to dwell on a fallacy so transparent. None, save the coldest materialist, can for a moment entertain it, and we must charitably hope that the supporters of "The Contagious Diseases Acts" are so constituted, mentally, that they are unable to realise the logical consequences of their own fundamental principles.

If the fundamental principles of this institution are Godless and immoral, and we think we have said enough to establish the point, the machinery and details of the Acts, indecent and grossly oppressive as we hold them to be, are not less so. We can examine only their more salient points.

One of these, and that one which strikes us as most intolerable, is the compulsory element which forms, as it were, the backbone of the



monster. The advocates of Repeal are just those who most cordially approve of and support Hospitals on the voluntary system, for the treatment of "unfortunates" when diseased. For there is every difference between the voluntary and compulsory principles in this matter. In Lock hospitals on the voluntary plan, efforts are made to reclaim the unhappy women; the folly and wickedness of their course is made plain to them; no pains are spared to induce them to make some attempt at reformation, and help is extended to those who, weary of the revolting trade they have followed, are anxious to escape to a purer atmosphere. It is clear that nothing of this kind can, with any consistency, be attempted in a State Hospital, where women are compelled to submit to the grossest indignities at the hands of the examining surgeon. As Mrs. Butler has finely said, "If a woman has a right, it is the sovereignty of her own person." That sacred right, respected by all true men, these infamous laws trample on and desecrate. They would reduce woman to the position of a slave, a chattel, an instrument, made to serve the purposes of man, without feeling, without rights, without hope in the world. The women under treatment in the State Hospitals are literally prisoners, not of hope, but of despair. The chaplain who has charge of their spiritual wants is placed in a most anomalous position. How can he endeavour to persuade them to "repent, return, and live," or picture to them the happiness of a purer and better life, whilst the regimental surgeons are continually complaining that if the men are to be kept in health, they must have a large supply of healthy women for their use? It is the very object of the whole system to satisfy this demand. Well might be written over the door of the examination room, the words placed by Dante over the portal of the Infernal Regions, "Abandon hope all ye who enter here."

Perhaps the meanest phase of the whole matter is the fact that this institution attacks the weaker sex only, whilst the men who indulge in sexual vice are allowed to propagate disease unfettered, unscathed. This anomaly is the result of the wretched fallacy so rife in society and in the world, that whilst the woman who loses her virtue is a sinner above "all the Galileans," polluted, infamous, the man who has ruined her has done nothing little of condemnation. *She* becomes an outcast, the reproach of her family, the scorn of her kind, whilst in all probability *he* retains his position in the world, achieves reputation, becomes an "ornament to society," accumulates property, develops into the "respectable father of a happy family," and dies in the odour of sanctity. Thousands of women are ruined, year after year, by gross and selfish men under promises of marriage, made only to be broken. Once deserted, conscience-stricken, without a character that would procure her employment, the unhappy girl thinks she has but one alternative, the wages of sin or starvation. Thus to a great extent the supply of "un-

fortunates" is maintained, and by the "Contagious Diseases Acts" the unrighteous verdict of the world is endorsed, and the degraded made to suffer a still greater depth of degradation.

It may be well to say here, that the opponents of the Acts by no means advocate the extension of their provisions to men, believing the treatment practised to be as brutalizing and degrading to the male as to the female sex. At the same time, they hold that to apply the Acts to women only, when men are, at least, equal sharers in their guilt, is unfair, one-sided, and cowardly to the last degree.

Englishmen have for many centuries been accustomed to look on trial by jury as the greatest safeguard of their liberties. The 39th clause or Magna Charta runs thus, "No freeman (or woman, of course,) shall be taken, *or imprisoned*, or disseized, or outlawed, or banished, or *anyways destroyed*, nor will we pass upon him, nor will we send upon him, unless by the lawful judgment of his peers." The Contagious Diseases Acts coolly ignore all this. By one of their clauses, as we said before, a woman is held to be a common prostitute if a superintendent of police makes a declaration on oath, before a magistrate, that he has reason to suppose she is one. The accused is condemned without any evidence whatever, a thing till now unsanctioned by English law. She can make no claim to be tried by a jury of her peers; but by the testimony of one fallible police spy, and police spies are not the most immaculate of men, however innocent she may be, she is subjected to outrage, to insult, to destruction. It is said that the police are not likely to make mistakes, that they are far too well acquainted with their business for anything of that kind to occur. To which we reply, that numbers of cruel mistakes have been made. Modest women have been treated as infamous, and very many who, whilst allowing themselves far too great a licence in their conduct, would still have shrunk from the idea of obtaining their livelihood by sin, have been registered, subjected to examination, and actually driven into prostitution by the working of the Acts.

Now a word respecting that clause which, by a grim irony, is called "the voluntary submission clause." It consists in this—If a woman signs a paper agreeing voluntarily to submit to periodical surgical examination, and regularly attends at the hospital for that purpose, the police will not trouble her farther. But how is this clause worked? Thus. A policeman thinks he has cause to believe a certain woman to be amenable to the Acts. Armed with a voluntary submission paper, he calls on her and tells her she must attend regularly for examination, recommending her at the same time to sign the paper he presents. She protests she is not one of those women to whom the Acts apply, that she does not get her living in the way he intimates, and she indignantly refuses to sign the paper. "Well, then," says the representative of the

law, "you must go before a magistrate and make good your case." This places the matter in a very different light to the accused, for there is nothing that women of the working classes have a greater horror of than appearing before a magistrate on such a charge as this. Innocent or guilty, the result is the same. In any case, her character is gone, and she knows not what folly of her past life may be brought to light against her. In her dread of this she signs, and whatever may have been her previous career, thenceforth she belongs to the ranks of the fallen and miserable.

And what is the penalty the Acts provide for those women who, with some glimmering sense of modesty, refuse to submit to examination? Simply this! for the first offence, one month; for the second or any subsequent offence, three months in prison, with or without hard labour. Three months of hard labour in jail for what? For refusing to submit to surgical outrage and insult—for exhibiting in practice the last remnant of her fading virtue, for exercising an undoubted natural right, possessed by all womanhood, however degraded, and of which no true man would deprive his erring and unhappy sister. Surely if this cruel and oppressive provision of the Acts could be once known and understood throughout the country, the whole institution would be swept away with a burst of righteous indignation such as has been seldom exhibited by the patient and law-abiding masses of the people. But there is much difficulty in promulgating information as to the principles and working of the Acts. The whole subject is nauseous, and none feel this more painfully than the advocates of Repeal. Numbers of good and true men refuse to touch the matter because of its revolting character. They cannot endure that their wives and families should become acquainted with its distressing and repulsive details. Well, we respect and participate in this feeling, but we think it is possible to be over-fastidious. Here is a law in existence which we believe to be obnoxious to all that is pure and true and holy—and it is imperative that those who feel it to be so should be willing to sacrifice much in order to obtain its repeal. We feel well assured that the delicacy and refinement of our young people will in the long run suffer far more from the knowledge that such an institution for making vice easy and harmless is in existence, and sanctioned by the British Parliament, than from the knowledge that those they love and respect are working for its overthrow. And we must remember that the movement for Repeal was commenced by a small band of refined, highly educated, and noble-minded women, with that true moral heroine, Mrs. Josephine Butler, as their leader. Those devoted ladies have made and are making great sacrifices for this cause. They did not stay to count the cost, but feeling that a great iniquity was being committed in the land, they raised a cry for the Total and Unconditional Repeal of the Contagious Diseases Acts,

which is spreading far and wide, and will yet prevail in high places to the "pulling down of strongholds." Let all who are convinced of the evil of this legislation join in the crusade for its annihilation, and the time will not be far distant when this disgrace to Britain, by the help of the Supreme, shall be wiped away for ever.

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## *A Divine Revival.*

BY REV. J. OSWALD DYKES, D.D.

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INFLUENCES from God have never been wholly absent from the lives of men. Some there always have been whose gloom was dispelled by a beam from God's face, and never has society wanted a few sweet blossoms and pleasant fruits of goodness. These (like the harbingers one sees when spring approaches, like the softer blue of sky, the milder wind, the cheerful and 'unlooked-for twitter of early birds); these have sufficed to keep hopeful hearts in hope, and to encourage in the brave a confidence that there were still brighter days in store for our desolate world. As it was the highest credit of an old Roman that at the worst hour he did not despair of the Republic, so the best of men have refused, when they saw how God's spirit still moved in man, to despair of the race. And they were right. But if you would put your finger on the moment when the presence of a quickening spirit, charged with power to call dead humanity to life, was first demonstrated, you will find it in the dawn of the first Lord's day. Then commenced our spring time: for then the first-fruits of the race rose from death to life, by a power which, in the act, proved its ability and pledged its willingness to raise all other men who will. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken you," making your "spirit life because of righteousness," and raising even the "body which is dead because of sin by his spirit that dwelleth in you." Here it is, at Jesus' tomb, that we learn "what is the exceeding greatness of God's power toward us who believe?" It corresponds to "the working of his mighty power which he wrought in Christ when he raised him from the dead." Then and from thence brake forth indeed that quickening spirit of life which ever since hath breathed in Christendom as the breath of spring to the soul of man.

Christianity, therefore, has its roots in an opened, emptied grave. For such a grave, filled and emptied again, marks a definitive conquest over the law of death which goes out from the world's sin, by that Spirit

who is life because of righteousness. It is sin, as has been said above, which turned man's Summer-life into the death of a moral Winter. Sin is itself spiritual death ; and death has passed upon all men because all have sinned. Sin is withdrawal from God ; sin is distrust of God ; sin is the assertion of self-will against God ; sin is hostility to God ; sin deifies the creature's self and dethrones the Creator's supremacy. Against this principle of rebellion which penetrates humanity and has driven us all into Winter and death, the Son of God descended to contend ; to contend, however, not by any arbitrary act of divine authority, but in human weakness, in the guise of a servant, by giving practical effect to the counter principle of human righteousness. To other men's distrust of the Father he opposed a true man's perfect confidence in him ; to self-assertion he opposed humility ; to our self-pleasing, self-denial ; to resistance against control, a passive submission to God's will ; where other men had deified themselves and magnified their wills against God, he sacrificed himself and magnified the Father's law. His whole life was the working out of this problem ; it is all covered by this formula. This was his Father's business he had to be early about ; this the all-righteousness it became him to fulfil ; this the work of God it was his meat to finish ; and this the commandment which he had received of his Father. Such trustful, obedient righteousness he held fast against the devil's temptations ; he vindicated it against the calumnies of the Jews ; he put it to proof in the olive yard : he sealed it with his blood on the cross. In every shape the principle of sin which had slain all other men strove to slay this man. Wiles, threats, traps, violence, sought to shake him loose from his hold on God or insinuate a doubt or lift his heart into rebellion : in vain. The penal death for sin which like a curse fell on other men fell on him ; the shame and anguish and darkness of sin overtook his soul ; earthly loss, bodily pain, the last extremity of animal dissolution assailed the righteous One ; and the soul which sin could not defile, sin drove from its seat—the body sin could not make a tool of, sin sealed up in a grave. Righteousness overcame, because it endured to death without becoming unrighteous. Virtue was not broken ; loyalty never wavered ; submission submitted to the last ; love lived on through death itself :—and this moral victory of the principle of righteousness in a man over the principle of sin was the victory that brought back life. Such a man might die, to show how far obedience could go, and to expiate the disobedience of other men, but dead he could not remain. The Divine life in Jesus submitted to pass through death that sin might be atoned for ; but life which is Divine is stronger than the death of sin. The Spirit of Holiness and of Life (these two are one) had sustained the human heart of Jesus through his service and passion : that Spirit sustained him still ; animated his soul in Hades ; and the proof of it was this that the Divine Spirit re-animated his clay in the grave. Resurrec-

tion is precious as the reconstitution of Jesus as a whole and perfect Man. It is precious as the transfiguration of his body of humility into a body of glory. It is precious as an intimation that his offering of life for sin has won us a pardon. But it is perhaps most precious of all as the first unmistakable example that, through the righteousness of One man, a Divine energy has entered humanity, able to revivify the race, and recall men to the immortal life of fellowship with God. In it I see the long-pending spiritual contest, which has given to the history of Jesus infinite tragicalness, for ever decided. Sin has not vanquished righteousness, nor death life: the attraction of sin has not; the curse of sin has not. On the contrary (triumph if ye are men!) man's righteousness being also God's, hath vanquished man's sin. In Jesus' person, these two met. The Righteous One made sin for the sinful; all sin contesting with all righteousness the possession of this Man. In his will the contest was decided three days sooner in the olive garden; for his body the contest was decided that morning in the graveyard. Life conquered death; and henceforth there was a Spirit of Life on earth—"life because of righteousness"—fit to call back from death to life the bodies and the souls of men. This is the breath of a moral Spring; it bids the world be glad.—*Day of Rest.*

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## *Denying a God.*

BY REV. O. E. B.

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"THE fool hath said in his heart, there is no God." Here is a grave reflection upon the atheist—"fcol." It might not become us to affix the appellation, but if the inspired psalmist has done it, it is not fit that we question the propriety.

If the denial of a God be found to involve utter ignorance of facts the most apparent and the most abundant, or, what is more, utter, reckless indifference to one's own self-interest and obligations to society, then we submit whether the appellation be more severe than just.

It is presumptive evidence against the atheist that he is in such an insignificant minority. If, of a thousand men, equally competent to pass judgment upon a question, all agree in rendering a given verdict, one only excepted, the presumption is well nigh equal to certainty that the one dissenting is in error. Such is the case with the sceptic, and that he claims to be certainly right savours strongly of the irrational hardihood of one who, assuming the same attitude in relation to other matters, subjects himself to the charge of foolishness. That his creed consists of simple negation, mere denial, and that upon this alone he proceeds to

found a system of ethics for himself and all men, is evidence of folly in matters of morals, no rational man would be guilty of in any other department of human interests. Ask him what he believes, and he proceeds to answer by stating what he does not believe. How came the earth and all things? How account for the completeness of everything in itself, and for the adaptation of each to all and of all to each—for the variety, unity, and utility of all things? It answers his purpose to say, with added emphasis, "There is no God;" or, if he suggest a possible cause, to name one as improbable, as void of evidence, as he affirms to be the theory of a God.

He argues much from analogy, harmony and adaptation. But if these are brought to the support of religion, he exhibits the fool's passion and prejudice over reason. For example, he is a scientist, a philosopher, perhaps. From the powers and susceptibilities, physical and instinctive, of any creature, he determines with wonderful exactness its family, its sphere, its mode of life, its conditions of development and happiness, and its destiny. But what of man? He has powers and susceptibilities, physical and mental, no less manifest and no less readable than those of the merely instinctive creature. Shall not these indicate man's sphere, life and destiny? Or is man an exception, all analogy broken in him? Is he an animal only, in common with other animals, or is he indeed a being of higher order? higher how much and in what sense? Do these interrogations find any answer in human phenomena, or is man an enigma and a contradiction? Manifestly, all analogy, all laws of order, harmony and adaptation are violated by him who makes man to be, to live, and to die, as the brute.

In his study of a creature, the naturalist does not fail to mark especially its prevailing tendencies, in a natural, normal condition, and the bearing of any given mode of life upon its well being. He would not mistake the sphere of the fish, the fowl, the quadruped. If he examine a thousand specimens of any one of these, and discover that wherever found it uniformly tends to a given mode of life, that wherever found the same conditions are requisite to its development and happiness, he is in no doubt of its proper place.

Again, in every department of organic being, there exists no want or demand which has not its natural supply. Universally, supply answers to demand, gratification to susceptibility, unless the laws regulating these matters have been violated. In the light of these facts, how is man to be estimated? and how he who denies to man a God? Phrenology affirms to the presence in man of all the faculties which religion claims to be requisite to the belief and worship of a God. Whatever evidences support this science support the theory of such a Being. Again, men have universally and always believed in a God.

How are we to account for this fact? Does the mind, in the process of

development, itself originate the idea of a God, which must be so, if the revelation of such idea be denied? But it remains to be shown that any class of creatures has ever uniformly and naturally developed into characteristics unreal and inappropriate, into hopes or demands to be certainly denied or disappointed. This idea of God is not only universal, existing even in the most benighted, but it is strengthened and confirmed in proportion as men become enlightened and developed.

The more mind and matter are studied and understood, the more are seen proofs that these have all had origin in just such a being as the Scriptures reveal. If, with the growth of intellect and the enlarging scope of knowledge, the fact of a God becomes more and more confirmed, then equally manifest is it that he who denies God stands opposed to the voice of reason, science, knowledge, and takes to himself the appellation of the text.

It is a fact, moreover, and worthy of special note, that, everywhere and in all time, the idea of God is the most potent of all other ideas in the human mind. God's authority is pronounced supreme. His favour and providence are most of all to be sought. The highest hopes of the human heart centre in him. For God, every age has had its martyrs. Life and all involved are subordinated to his pleasure. What means this prevailing tendency, but that man is adapted to the love and fear of God, and has a God to love and fear? else prevailing tendency in man is without significance though always unmistakably significant in other beings?

Again, the idea of a God is supported not only by the fact that men naturally call out for a God, but by the fact also that men equally demand just such a God as the Bible reveals. Idols are never worshipped except as embodiments of some spirit divinity. Men demand an intelligent God, a free, independent God, a God of moral attributes and of moral character. They never fail to judge of his character and worthiness by the same standard of right and justice as that from which estimates of the human are made.

So the Scriptures attribute to God and men the same mental and moral character. Love, for example, is attributed to God and men alike, and to love, in both, is attributed essentially the same nature.

The sceptic first misinterprets some Scripture narrative of a patriarch, prophet, or priest, or some act of God toward men, and then condemns by standards of right and wrong recognized among men, objecting that God or God's people must or must not do so and so, tacitly acknowledging that if there be a God he must be suited to men, a God of whom man is a proper image, just such a God as the Bible and the Christian world declare. At the same time, his theory acknowledges no God,



but some merely impersonal principle in nature operating to originate and perpetuate the present order of things.

If he concede a personal deity, he places him at such a remove from men and their concerns as to nullify the standard by which he claims to have measured God and religion and found them wanting. Here is folly in extreme. Again, the sceptic has rules by which he determines the genuineness and authenticity of books ; by which he does not hesitate to pronounce books A B C genuine and authentic, and books D E F spurious. But though the genuineness and authenticity of the Bible are supported by his rule he rejects it. No book has undergone such investigation and criticism as the Bible, and none stands so high in the estimation of the ripest scholars.

Yet again, the sceptic recognizes the validity of experience, judges of the wholesomeness of laws and measures by their results. But the religion of the Bible has been under test for six thousand years, and has always been found to be the instrument of growth and progress by which men have arisen to the highest condition of improvement. Its spirit, rules of conduct, and its fruits all commend it. Here alone the sceptic denies the validity of experience, in his rejection of the Bible.

Finally, the purity of heart and rectitude of life enjoined in the Bible are supported by the sober judgment of all men ; and the endless life it promises is the consummation of all conceivable good, all of which the sceptic rejects for a life of indulgence and for eternal annihilation.

Was the psalmist wide of his mark when he said, " He that saith in his heart, There is no God, is a fool " ?

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## *Rationalistic Developments.*

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RATIONALISM in rejecting Christianity proposes something better, a higher civilization, a larger humanity and more enduring moral elevation. It has had a large vocabulary of choice phrases by which to indicate, although in a somewhat vague style, its aspirations. Its leaders have had much to say about the narrowness and inhumanity of the Christian system, the inherent selfishness of its maxims, and its waste of human energy in trying to convert the world. And they have proposed in its stead the " Religion of Humanity," which would produce in time a nobler manhood and womanhood, an uncorrupted society, ~~the~~ singing the dreams of the best thinkers of all times. So pleasing have

been many of their schemes, so full of hope and generosity, that the world would have been carried away captive, had even the rudest beginnings of this better condition taken form. But the "Religion of Humanity" has signally failed in doing anything for the race. Christianity has furnished hospitals and asylums, founded schools, cherished literature and art, built cities, and civilized nations, and tends steadily to establish civil rights.

Now it is far easier to criticise Christianity, both in its doctrines and its practical aims, than it is to produce something better. And Rationalists have never ceased to be restless under the conviction that the masses demanded sensible evidence of its superiority over Christianity in removing the ills of life and bettering their condition. Since it promises no compensation of a happier life elsewhere, why accept it if it does not improve this? Even the Rationalist is compelled to confess that if the Sermon on the Mount could be reduced to universal practice, the world would be immensely improved. And the only thing in the way of such a happy consummation is the inherent sinful warp in human nature, which manifests itself in a constant disregard for the rights of others. Men taken one by one are willing that others should do well, but refuse to do well themselves. This would certainly be a tolerable world if the Ten Commandments found universal acceptance. And the men who are not willing to keep them themselves are constantly demanding that others should not violate their provisions. Nowhere is this truth more prominently recognized than in the New Testament writings. And because this condition of moral incompetence exists in all, Christ says plainly that the Kingdom of Heaven among men proceeds from a regeneration of man's moral nature, through which he obtains spiritual help and is enabled to keep the law. Christianity, then, to say the least, is a consistent scheme.

Rationalism produces at intervals a set of enthusiasts who attempt to reduce its theories to practice. There have lately been some new developments of this kind in London, and the well-fed, cultivated, scientific Rationalists are crying out and show great anxiety to disown them. They would have us believe that they are mere camp-followers, as keen a clique of rogues as ever hung upon the skirts of a Christian community and played the hypocrite. They do not pretend that they are Christians; for if they have any faith at all they are Rationalists. They have little confidence in God and less in Christ; they sneer at prayer and everything that has the semblance of supernaturalism. They call themselves "Humanitarians." In their creed, humanity is greater than God, and worthier of worship. They propose to establish "The Divine Republic," as an offset to the Christian idea of the kingdom of Christ. Poverty is to be abolished, but not by labour and economy; these are evils to be abolished also. They make liberal promises of a home for

trolling. A divided faith and feeble love cannot live in these days of pretentious atheism and confident unbelief. The thinker who believes in God and in Christ at all must believe with simplicity and ardour. Every man who is a man must take one side or the other. If the universe is so vast, as it is now known to be, and so full of thought in its plan and so long in its history, then its ruling Originator is worthy of our most reverent worship and most loyal service. If man is not overlooked in the universe, but has been visited by the pitying Christ, then the soul that is refined by culture and made generous and noble by modern life owes the tenderest and most constant gratitude to the Saviour and King of his redeemed race. If the moral purposes of God are near and more clearly manifest than ever to the instructed and sincere Christian scholar, then his consecration to the Kingdom of God should be more fervent and entire than was possible even in the fresh revelations of the apostolic age; at the same time his love should abound in knowledge and all judgment as never before. He should learn "to approve the things which are excellent, whatever they are—the excellent things of science, of literature, of art, of manners, of culture in all its forms, and when he approves them should make them his own as far as he may. Man does not live by bread alone, but by all the institutions which are the atmosphere of his growth and well-being, by the family, the neighbourhood, the State, the Church, the school, the college, the profession or business he follows, by books, by newspapers, and by all the principles and truths with which science instructs him and culture refines him and the appliances which modern life ministers to his usefulness and his enjoyment. If Christianity is from God, all these things should be known and approved and mastered by every believer, and become instruments of power in his hands or robes and ornaments of beauty and grace for his wearing. To narrow the sphere of Christian feeling and effort to mere conversation and church-going, to Christian associations and prayer meetings, and to fail to apply it to the manifold and magnificent developments of public and private life is pitiable and contemptible. To narrow and dishonour the conception of the kingdom of God, to teach that a Christian artisan or merchant or farmer can discharge his obligations to humanity or his generation in lumpish ignorance or sordid disdain of what science and the arts are doing for man, above all to teach that a Christian scholar, or a scholar with Christian aspirations, may use these modern appliances solely or chiefly as instruments for a selfish ambition, is to be untrue to the first principles of the Gospel of Christ. If the Church and believing men do not concern themselves in such a country as this, and at such a day as this, with the problems of political and social life; if they are not examples and defenders of sound principles in finance, in banking, in trade, in political nominations and elections, in legislation of every kind, especially upon

matters relating to public health and to public and private morality, public spirit in the endowment and sustentation of all the institutions of education and culture, in the administration and the rebuke of that wonderful agency for good and evil, modern journalism, in the formation of a just and efficient public sentiment, in the rebuke of immorality when it is exposed, in the defence of character when wantonly assailed, in short, in the Christianization of this our modern artificial life, then an unchristian and atheistic philosophy will enter in and take possession of all these agencies, and in corrupting them will poison the very atmosphere in which men breathe. We would not have the Church or the pulpit be a whit less fervent in its worship or spiritual in its utterances and its appeals, but we would have it arouse every man to study the art of Christian living as it is made possible by the development of modern culture and modern intelligence. What might not happen, if with the reviving sense of spiritual realities for which we pray, there came a revival of Christian morality in the larger sense of the world, and all Christian believers should show, as many do, how manifold and excellent are the ways of Christian living and influence which are now possible, which were never possible before. If these beautiful and enlightened moralities that are now seen to be so desirable and so practicable were universally assumed in the Christian Church, and sought for with fervent and unflagging zeal, under the inspiration of a revived faith in the living God as manifest in Christ, the voice would speedily be heard in the cities and villages of Christendom, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." In the deserts of heathenism also the cry would be everywhere sounded: "Prepare ye the way of the Lord. Make straight a highway for our God."

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### *Miscellanies.*

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**MORE ABUNDANTLY.**—There is a largeness and fulness about the religion of Christ that separates it from all other proposals of spiritual help that have been offered to men. As a scheme of love and mercy it stands alone. The record is that Christ laid aside the glory which he had with the Father, and became poor, that we might become rich. And this thought of infinite favour is interwoven in every part of the plan for saving souls. "I am come," says Christ, "that they might have life, and that they might have it more abundantly." And he urges upon his faint spirited disciples that they shall ask largely that their joy may be full.

So then it is not simply deliverance from bondage that Christ has

provided. The redeemed captive enters upon new relations than which there are none higher. To be rescued from death is much, and calls for life-long gratitude; but to have given unto us a new life, a higher and more abundant life, fuller of blessing, endowed with higher capacities, enriched with all necessary grace, is an unspeakable blessing. But no one can read the inspired record, and for a moment doubt that it is the will of God to make this new life in men the highest revelation of his love. Christ becomes to those who receive him "wisdom, righteousness, sanctification, and redemption." He comes into the soul by his Spirit, and dwelling therein, the work goes on from day to day, renewing the life, adding to its completeness, until it is made after the image of the heavenly, both in quality and fulness. The soul becomes strong, valiant, is thoroughly penetrated with conviction of victory and the certainty of an incorruptible inheritance.

How strange it is that having tasted of the word of God, and received the first fruits of this redemption, any one should stagger through unbelief and doubt the fulness of the love of God that is in Christ. But nothing is more common. We put all kinds of limitations on the Divine power by our ignorance, our misjudgments, our lack of faith. We look at our past life, the reign of passion and appetite, our feeble and perverted faculties, our surroundings of temptation, our burdens of affliction, and begin to doubt whether we are really included in the wonderful promises of righteousness and redemption. Why should we let the consciousness of our own weakness and inability defraud us, when by this plan of which Christ is the author, they are specifically provided for? He came because we were weak and utterly helpless. He asks us not to do the work for ourselves, but to let him work within us. It was to the lost that he came with offers of salvation.

But we cannot obtain these benefits of his life and death, this more abundant life, unless we give ourselves in unconditional surrender to him. We must begin to live no longer unto ourselves, but unto him who died for us and rose again. The will of God must become supreme before the peace which passeth all understanding possesses the heart. And it is at this point we falter. To the unrenewed nature it seems impossible to get out of self, out of the life which we have been living. But it is possible. And if we are in earnest we shall find unseen influences helping us. For in this work we are promised the aid of the Holy Spirit. There is then no reason that we should not enter at once upon this higher life which rises above all selfishness and worldliness. It comes by faith, not by toil. It is the gift of God, not the purchase of penance. It is not the work or growth of years, but wrought in us when we lay hold upon Christ in all his fulness.

**HELP YOURSELF.**—It is probable that no man has ever achieved anything really great who has not constantly felt that his own resources were his best dependence, that he alone was the arbiter of his own destiny, and must make his own fortune. It is said that God has a plan for every man. However that may be, it is certain that in making men free to do or forbear, and capable of unconstrained volition and action, he puts their destiny into their own hands, and binds himself not to interfere with the free exertion of their powers, but to leave them to work out their own salvation temporally as well as spiritually.

The fact is, will is destiny in a much larger sense than the majority apprehend. Making adequate allowance for the differences of natural endowment, it nevertheless remains that the man with the most meagre endowments may work out for himself a worthy if not an illustrious career in life. Circumstances can only be helpful when a man is self-hopeful. If he relies upon extraneous help, the most encouraging surroundings will prove an incubus to him. But if he will rely upon himself, he can make the most unpropitious circumstances bend to his purpose.

Many people never acquire a spirit of self-dependence and self-helpfulness, but seem to always require bolstering in order to walk or stand at all. This may be partly owing to the fact that they are naturally weak, but it is more frequently because they are essentially lazy. They go through life relying on others, without ever testing their own resources. At best they appear to be capable of only spasmodic self-exertion, but for the most part they spend their time Micawber-like, "waiting for something to turn up."

It may be natural for men to want help. Perhaps none are beyond the need of it. But every man should do his best to be independent, or, at least, to convince his fellows that he has a just claim upon their confidence by proving himself efficient and capable. The chronic habit which some men have of always looking for position, and seeking situations for which they are not qualified, is as paralyzing to themselves as it is reprehensible. Yet many succeed, and in succeeding lose the very stimulus they need to make the most of themselves. Having gained the coveted position through the influence of friends, they make a sinecure of it, and only hold it through the forbearance and support of others. How many positions in Church and State are mere sinecures, the incumbents of which never render a *quid pro quo* for what they get? And yet men are greedy for such positions, and constantly struggling to obtain them. A true man ought to fling away such paltry ambitions and despise the desire or thought of having that for which he does not render an adequate equivalent in service and skill. He should prefer to live on a crust in a hovel rather than have that which he cannot earn.—*Christian Union.*

THE PATH OF PLEASURE.—Folly and Pleasure invited Youth to accompany them a little way on life's road. He hesitated, wavered, consented to go for a few days or weeks. "Wisdom is for age," they cried; and he bade Wisdom wait awhile and come again. All that Folly and Pleasure had promised they fulfilled. They were gay companions. Folly laughed all cares away: Pleasure gathered grapes from the vines that shadowed the road and pressed them in her cup, and the fresh juice turned to sparkling wine in her hand. The path was broad: companions were many and merry. Occasionally Conscience uttered a whispered remonstrance; but Folly and Pleasure could quote Scripture, and appease Conscience with a text: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes," they cried. And when Conscience would fain complete the verse, Folly and Pleasure drowned his ineffectual voice with the shouts of their laughter.

So life passed on. Age sent his *avant couriers* to announce his coming, the eyes grew dim, and the eye-glass hung from the neck; the hair grew gray, but the promise of Youth was forgotten, and Wisdom was not invited to become the guide of maturer life. The laughter of Folly grew louder as it grew less hearty; the wine of Pleasure grew stronger as it grew less exhilarating. The path grew narrower; the companions fewer; the sun hid itself behind a gathering cloud; the blossoms fell from the trees before the rising wind, and left no fruit on the withered branches.

At length, one morning, Youth awoke to find himself Youth no longer: he was an Old Man. Death had called for him; and the voice of Death was louder than the laughter of Folly and Pleasure. They left him alone. The roses had departed from his life, and his feet were entangled amid thorns and briers. The withered flowers he had plucked, but which had long since lost their fragrance, fell from his palsied hand. He would have retreated and retraced his steps, but it was too late. The palace of Pleasure, which when he started out in life was just before him, had strangely changed its position; it was behind his back. Folly and Pleasure had fulfilled their promise, for they only proposed to be his companions for a little while, and a life-time had now passed. Folly kissed her hand to him in an ironical farewell; Pleasure turned her wine-cup upside down, to bid him notice that her power to exhilarate was gone. And he was left alone to prepare for death and the judgment, as he best might.

This is the fable—not indeed a fable, but a pitiful and oft-told tale. "There is a way which seemeth right unto a man; but the end thereof are the ways of death."—*Christian Weekly*.

**A SERMON FROM A PAIR OF BOOTS.**—There lived forty years ago in Berlin a shoemaker, who had a habit of speaking harshly of all his neighbours who did not feel exactly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this and felt that he must give him a lesson. He did it in this way. He sent for the shoemaker one morning, and when he came he said to him, "Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker. "Please take off your boot."

The clergyman did so, and the shoemaker, measured his foot from toe to heel, and over the instep, and noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measure the pastor said to him, "Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young gentleman's measure?"

"It is not necessary," said the pastor. "The lad is fourteen; but you can make my boots and his from the same last."

"Your reverence, that will never do,"—said the shoemaker,—with a smile of surprise.

"I tell you, master, to make my boots and my son's on the same last."

"No, your reverence, I cannot do it."

"It must be—on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, Master Shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all Christians exactly according to your own last—of the same measure and growth in religion as yourself.—That will not do either."

The shoemaker was abashed.

Then he said, "I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbours less harshly for the future."

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**A PRACTICAL ERROR.**—The man who goes about to humble himself, and to amend, after a fall into sin, before he looks to Christ, only gets hardness into his heart, and attempts to purge away sin by sin. Nothing must stand between the sinner and the Saviour.

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## Connexional Biography.

THOMAS MOTTRAM.

OF WATERHOUSES, CHHEADLE STATION.

FOR some years after James Crawfoot had ceased his connection with the community under the leadership of the two Bournes and Wm. Clowes, subsequently the Primitive Methodist Connexion, several scattered congregations, more or less attached to him, continued to meet together, with some hope, doubtless, of forming a separate community. Providence, however, ruled otherwise. The last two of these congregations assembled at Waterfall and Caldon, two small villages in the north of Staffordshire. Their pastors were two plain tradesmen of the neighbourhood, both of whom wished to be united with a settled community. In process of time the late Rev. E. Foizey, Primitive Methodist Minister, became the superintendent of Ramsor circuit, and the two societies named being delighted with his ministry, left their isolation and were happily merged in the Primitive Methodist Connexion. One of these lay pastors was Thomas Mottram. He was born April 13, 1794. His parents were persons of good moral character, communicants of the Established Church, and their son following in their steps was exemplary in life, but without the possession of vital godliness, till going with a number of young men, who attended one of the Crawfoot meetings to make sport, the word of God smote him with power and produced the feeling of penitence so well expressed by Watts—

“My lips with shame my sins confess,  
Against thy law, against thy grace;  
Lord, should thy judgment grow severe,  
I am condemned—but thou art clear.”

After a period of deep sorrow for sin, he found rest and peace in January, 1822. Full of his new-born joy, he entered class and spoke with glowing warmth of the love of Christ. In prayer meetings his soul overflowed with tender emotion, and found expression in reverential pleadings and joyful exclamations of praise. This being the case, his friends desired him to preach. Their call, however, plunged him into deepest trouble. His poor mother thought him mad. He wandered the fields at night, spent long hours in prayer, and rested not till in one of his midnight wrestlings he obtained what he always held to be a divine answer, and then, for more than fifty years went forward with his glorious work thus thrust upon him, a work in which he found the holiest joy and richest blessing. On his joining the Ramsor circuit a very large field was opened to him, over which he gladly paced those long years, telling the “old, old story” with simple speech and glowing unction, no journey too long, no night too dismal, no weather too severe. How often he scaled those rugged hills, and trudged those dreary lanes, always with the same object, to bring weary sinners to the cross of Christ. Plain common sense, sound Gospel truth, deep experimental piety, characterised all his utterances; an unblemished character buttressed his arguments and extended his influence far and wide. What wonder, then, that his name was as “ointment poured forth?” After a few years too, he could scarcely go to any of the villages composing that large circuit without being greeted by his “own children in the faith.” Blessed ministry this! May the thousands of the connexion share like blessing!

His life was an exceedingly happy one, because he chose to live in the divine element of love. What is love?

“Tis made of every fine emotion,  
Of generous impulses and noble thoughts,  
It looketh to the stars and dreams of heaven,  
It nestles mid the flowers and sweetens earth,

It doth exalt another o'er itself  
 With sweet heart homage which delights  
 To raise another."

"Love ne'er should die,  
 'Tis the soul's cordial, 'tis the fount of life,  
 Therefore should spring eternal in the breast,  
 One object lost, another should succeed  
 And all our life be love."

Such indeed was the life of Thomas Mottram. Drawn by the force of that love, his aged parents thrust upon him their little property that they might linger out their prolonged years under the shadow of his genial roof: his deep, strong love made forty-two years of bliss for a worthy helpmate, now his widow. Six sons and three daughters treasure the recollection of his wise paternal love as one of the dearest memories of their life. Just before the cold and silent remains were screwed down in the dark coffin, one who had heard him preach from her infancy, and was till his decease a member of his class, uttered in few words what was the feeling of many hearts: "Our faithful friend, our faithful friend," she repeated with gushing tears. And such indeed he was, and if he could not be the friend of any one, he resolutely refused to be his enemy, even by a word; so had the Master filled his soul with love. In 1828 we find him on New Year's day (that day of good resolves), expressing the yearnings of his soul in the pious words of good Charles Wesley:—

"Jesus, I fain would find,  
 Thy zeal for God in me,  
 Thy yearning pity for mankind,  
 Thy burning charity.  
 In me thy Spirit dwell,  
 In me thy bowels move,  
 So shall the fervour of my zeal  
 Be the pure flame of love."

Does the Lord Jesus ever refuse to answer such a prayer as that! Truly I think not. Indeed it is very manifest that he did not refuse when it was offered by Thomas Mottram, forty-six years ago. Go ask those Sunday school children, whom he taught so zealously for so many years, till the straggling locks had grown white and the noble form was bent with age and suffering. They are scattered far and wide, those lambs of his flock. Many of them preceded him to glory, others are in their turn ministers, local preachers, class leaders, and sabbath-school teachers. Many of them will read these lines and "glorify God in him." Ask those members of his large sabbath-morning class, over whom he watched with such assiduous care and loving zeal, pouring forth among them the very soul and essence of true leadership. Go ask those many congregations for whom he wept and prayed for more than half a century. Oh! big, loving heart. Surely it was set on fire with the "pure flame of love." Nowhere was this more clearly seen than in the chamber of sickness and death. The whole country-side sought and shared his labours. The evangelical clergy rejoiced in this, but the sacerdotalists were greatly puzzled and chagrined. Were not they the true depositories of grace? And yet, here was a plain, simple-hearted layman, who was more sought after in those supreme moments when death and eternity come to view than them all. When they met him with the claims of holy orders, and set forth the unauthorised character of his ministrations, he very respectfully but firmly pleaded a higher call than that of episcopal ordination, and claimed to do his Master's work without desiring any hindrance to theirs, and when his vicar proposed to him to carry on his work under the sanction of the Church, he declined any such compromise, nor could invitations or threats move him from his purpose. In the work of the evangelical clergy none rejoiced more than he, and it was his great pleasure and joy in his last days, to witness the advent of a vicar, who in character and spirit is a very apostle among his brethren. It was remarkable that our departed friend's visits were welcomed by all classes of the community. In

one case he was called upon to visit a lady during a long and painful illness, whose father-in-law, son, and son-in-law, were all clergymen of the established church. The son met him there, and would say to him: "Now, Mr. M., just do your duty, and pray with my dear mother as you would if I were not here." In this case, as in many others, his visits proved a great blessing. What a deeply interesting field for Christian enterprise is the chamber of sickness and death. There Thos. Mottram had a mission from God. But this memoir must hasten to a close. Though a citizen of heaven he did not neglect his citizenship on earth. He took a foremost place in parochial business, in politics he was a steady liberal, and when once solicited by a Tory landlord, since deceased, to vote for the Conservative party, he steadfastly refused, and though the gentleman thought him unwise, he was too sensible of his value as a tenant to part with him. He was firmly attached to the denomination of his choice, and filled well nigh every office it is competent for a layman to fill; he was frequently sent to district meetings as delegate, and once to Conference.

My father's last years were clouded with suffering—he endured a long baptism of fire, an ordeal sent in love, and having for its end the purification of the soul. This prevented ecstasy, but made more conspicuous the subdued love, the chastened resignation, and the sweet hope and peace. The state of his mind was well indicated by a brief and sententious answer to the question, "How do you feel about higher things?" asked by his minister, the Rev. J. Guest, "Calm within," was the reply. Seven years of excruciating pain, and then, the end! It came on the 20th of February, in the eightieth year of his age. His tender, calm, loving farewells can never be forgotten. They sounded into the depths of the soul like a whisper from eternity. Those who heard them fancy they can hear them still, echoed from the eternal shore. Certainly, the writer of this can never forget that last farewell. "Farewell, my boy," he said, "farewell," and then gathering up his waning strength, added:—"Bless you, my son—bless you!" It was a dying prayer from a sainted patriarch, whose feet were already standing in the cold, chill river, and, at the same time, a parting blessing on a much-loved son. Still more significant, when he could no longer speak, was the silent and unutterable farewell to his eldest son. It spoke volumes of pathos and love. But why linger we here? Our beloved father hath obtained his rest and crown. His life, however, is with us still—

"The good abides. Man dies. Die too  
The toil, the fever, and the fret;  
But the great thought—the upward view—  
The good work done—these fail not yet!  
From sire to son—from age to age  
Goes down the growing heritage.

Even so. And, indeed, in that obscure country side, among those hills and valleys of North Staffordshire, his life and works will not perish. It was his express wish that his funeral should be of the plainest possible description, and that previous to interment in the parish churchyard (the only burying place), a preliminary service should be held in the little village chapel. His wish was complied with. The elements were unpropitious, the wind in mournful gusts wailed his requiem. All day long the sky wept in floods of rain. The little chapel nevertheless was filled. The minister, the Rev. G. Guest, in beautiful language and with touching emphasis, delivered a most suitable address. And then followed prayer by the clergyman of the parish—such a prayer—so melting, and yet so uplifting, so pleading, and yet so exulting—under that prayer the gates of heaven seemed open, and seldom indeed have the utterances of any clergyman of the Church of England been greeted by so many hearty Primitive Methodist responses as those of Mr. Sargent were in that dear little chapel, and in his own parish church, that wet and stormy day. At the grave he gave out from the Primitive Methodist hymn-book that triumphant hymn of Charles Wesley—

"Hark a voice divides the sky,  
Happy are the faithful dead."

The little children were there, undeterred by rain, walking in front of the corpse ; old companions in the fight, good men and true, local preachers of the Ramsor and Cheadle circuits, including one Wesleyan brother, bore their old comrade's ashes to the open grave ; then there followed a large procession of mourners and friends, and so was he "carried to his burial." In the church the vicar supplemented the usual service by a glowing and eloquent address, which for its evangelical tone, Christian sympathy, and bold truthfulness, astonished and delighted the large funeral assembly. I need not tarry to describe the gatherings of the next Lord's day, the funeral sermon in the forenoon by the vicar, in his parish church, and the crowded gathering at the chapel, at evening, to hear the impressive and able sermon by the Rev. J. Guest. All this now belongs to the past, and time is hurrying us on to the eternity whither our beloved father and friend is gone. The past is very delightful to think upon, and gives much occasion for thankfulness to God ; nevertheless we must gird up our loins for the future, and strive to be "followers of them who through faith and patience inherit the promises." There they wait for us, not complete till we go home :—

"Yes, let us follow them where they are gone,  
Walk in the way which all the saints have trod,  
Choose duty's path—believe, and still press on,  
Till we shall meet them at the throne of God."

Could my father read this page, I feel certain he would chide me for writing of him with such unqualified eulogy. Doubtless he had faults, but they were such as "leaned to virtue's side," and had I discerned them, I would have no heart to speak of them now. Around his coffin, in that dear old chapel, where so often he had worshipped for nearly forty years, his numerous family joined in solemn covenant, and vowed more fully to consecrate themselves to the service of their father's God, and to follow him as he followed Christ. Will the readers of this tribute of filial affection breathe a prayer that not one of them may fall short of that sacred vow.

W. MOTTRAM.

## *Memoirs and Obituaries.*

DANIEL CLEGG, of the Oldham second station, was born at Oldham, on January 2, 1811, and died at his residence in Oldham, on Nov. 6, 1873.

In 1829, the Primitive Methodist missionaries visited Lugley Brook, where the subject of this sketch then resided. It was a neglected and profligate village—religious influences were comparatively unknown, and the people dwelt in darkness, without hope, and fearless of God. But the missionaries, in the style of our early fathers, entered the place, proclaimed the truth in the open air ; and although they met with fierce opposition, they pressed into the citadel of Satan, took it, and held it. A large room was fitted up for public worship, and was opened by Mr. John Brierly, and the Rev. John Garner. Brother Clegg's father was converted at the evening service, and realised such a fulness of blessing that he thought he was in a new world. Soon after the conversion of the father, the son began to feel a full sense of guilt and misery, and rested not till he had found the pearl of great price ; he believed in Jesus, obtained pardon, and joined the infant church ; and although without distinction of birth, without education, without fortune, and without the influences of cultured society, the change effected by the gospel of Christ, made Daniel Clegg one of the most amiable of men ; and for forty years he has spread around him the salutary influences of peace, goodwill, meekness, kindness, charity. We

never saw a fuller embodiment in man, of charity, in her most beautiful phases, than in our departed brother.

He was not robust in intellect, nor did he excel in intellectual acquirements, but he used his one talent with good effect, and left a name behind him sweetly perfumed with the precious ointment of gospel grace. He was connected with the Lees Road Society in Oldham 35 years, and during that time he held the office of Sabbath School Superintendent. A new chapel was erected in Lees road, about the year 1851, of which he was a trustee; this chapel became too small, and during the superintendency of the Rev. W. Antliff, another site was taken for the erection of a much larger place of worship. This land was held two years before any decisive steps were taken for the erection. The cotton panic set in about the time the land was secured, which delayed the undertaking, but eventually the cornerstone was laid by brother Clegg, who placed thereon £20. The work proceeded, surrounded with innumerable difficulties; but he unflinchingly stood by it till those difficulties were surmounted.

Brother Clegg spent much of his time, when free from business, in the chapel. He was there to do any sort of work, acting as chapel keeper, usher, society steward, and in every other capacity in which he could be of any service. He was an official of the highest order—a Christian of the simplest, yet sublimest cast, and his memory, on account of his work, words, ways, and munificent gifts, will be affectionately cherished. His end was peace.

JOHN EASTWOOD.

MARTHA RIDE was the wife of the first Primitive Methodist missionary sent to Victoria, Australia. Paul said, I have finished my course; our sister has finished hers, and it was a lengthy course. Sixty-nine years and seven months she lived, and at the age of nine she was made a child of God, and an heir to the kingdom of heaven. Her conversion took place in Derbyshire; and the instrument God used to accomplish it was a Sabbath School teacher.

Her course was a very rugged one. At the age of seventeen she began to preach the gospel to others. When nineteen she became the wife of the late Rev. John Ride, with him she endured the hardships and privations peculiar to early Primitive Methodist missionaries. She laboured many years on the Home Mission field, and in the year 1849 left England with her respected husband for Victoria, Australia. Two years and ten months she lived in Melbourne, from thence she went to locate at Benalla, where she remained till within six months of her death, when she removed to her son-in-law's, at Brighton. But though rugged hers was a useful course. Not so useful the last few years of her life: we heard her speak of seeing scores of precious souls converted, of revival services in which she took part with the Revs. H. Bourne, J. Petty, and others, and after thus speaking of what she had witnessed, she gave a deep sigh, and then (with emphasis) exclaimed, "that was before we came to Australia."

Her course was marked by circumstances over which she mourned, and would fain obliterate from the history of her life. The result of one wrong step in a family has been a maze of difficulty. Her last days were her best. During her illness, which lasted six months, she was endued with great patience and moral fortitude. When told by her medical adviser that he could not heal her, she replied, "The Lord's will be done," and resolved to wait patiently for the hour of dissolution. Pain of body often caused her to groan aloud, but she never murmured. At times her happiness was so great, that people passing the house could hear her praising God. She often sang "Gather at the river," and talked of the company awaiting her, viz., her late husband, H. Bourne, J. Petty, and other early Primitive Methodist preachers. Five days before her death we administered the sacrament of the Lord's supper to her, when she exclaimed, "O the blood, the precious blood! O the atonement! the atonement! O the love! the love of Jesus!" We stood by her as she passed through the Jordan; we

wiped the death dew from her brow, and put water to her parched lips, and now and then we ventured to speak, "Hush! she said, I hear the angels, do you hear them?" We listened, all was silent, "A holy quiet reigned around." "Victory! victory! victory!" she exclaimed, and at 7 o'clock, a.m., November 12, 1873, she left earth for that land

Where the anthems of glory unceasingly roll,  
And the smile of the Lord enraptures the soul.

J. THOS. PITHOUSE.

MRS. MARY JANE BOSENCE, of Penzance, after ministering to the servants of God for forty years was suddenly called to her rest on Thursday morning, December 4, 1873, in the 57th year of her age. She joined our society at Penzance thirty years ago, and remained in church fellowship with us till the day after death.

*She was a woman of great dignity of character.*—There was nothing mean or selfish about her. Physically, she was one of the finest women in Penzance. She possessed great self-respect and rectitude of character. In social circles she made no attempt to excel in conversation, still she was an intelligent woman and a discernor of character. Rarely did she visit outside her family circle. It was at home her noble character was fully developed, and the dignity and patience that characterised her conduct won profound esteem.

*She was a woman of deep emotion.*—But her emotional nature never was expressed in loud shouts, or in wild and rapid utterances. Cheerfulness and sympathy she largely possessed and freely expressed. Her cheerfulness was the life of her family circle; there her whole face was lighted up with joy. Her words, though few, were cheerful. But when her nature was touched by the wail of sorrow her countenance changed; her quivering lips became compressed, her eyes filled with tears, and her powers of speech failed to express what she experienced. But her conversation in her family when she was free from emotion was calm and intelligent.

*Her religious attainments.*—The writer is not acquainted with the circumstances of her conversion. Her spiritual status was not high. She secretly aimed to possess the power of religion, and lived her religion in her family. Her actions were the index of her character. Her deeds were noble and good. But she was a woman of great mental reservation, and consequently she was very shy in her public religious profession. She was conscious of the poverty of her experience and of her lack of conversational powers, and on this ground she neglected too frequently her class-meeting, which is to be regretted. But she never failed in her support of the Ministry.

*Her Christian beneficence.*—In this she never failed. For forty years she kept an open house for ministers, and many senior ministers and their wives have borne testimony to her great hospitality. In the days of the late Rev. W. Driffeld, by her consent, her husband gave a third of all the money they possessed to keep up the chapels in Cornwall. Few Primitives ever visited Penzance without feeling the warmth of her hospitality. She was happy at a district meeting with her house full of visitors. Yet all this she did under family difficulties; for she watched with motherly anxiety over ten children as they grew up to manhood or womanhood. She buried several children in their infancy, and one fine, intelligent son, a local preacher, died in his 25th year. Then the mother fell by apoplexy into the arms of death, trusting in Jesus. Her end was peace.

J. P. BELLINGHAM.

MR. JAMES CLARKSON.—The Burnley circuit has recently sustained a very serious loss in the removal by death of one of its oldest, holiest, and most useful and honoured officials, whom God has taken to heaven in the ripeness of his faith and wisdom.

Our brother was the son of James and Ann Clarkson, and was born in Swaledale, in the North Riding of Yorkshire, sometime in the year 1800,

his father being a farmer in tolerably good circumstances, as regards the things of this world. When about fourteen years old, the younger James became a coal miner, which occupation he continued to follow during the greater portion of his life. He had not the good fortune to be born of godly parents, and reared amid the hallowing influences of home piety. His father and mother knew not the Lord, and had no care for religion; and hence their son was left to grow up after the manner of the world. Occasionally, he attended services for public worship in the Established Church, and also those belonging to the Congregationalists; but, beyond this there was little or nothing that partook of the nature of religious training, whilst these services seemed to exert no more power for good upon his heart, character, and life, than do slight showers of rain upon a sandy waste. Not so, however, the other influences that surrounded him. Satan, the flesh, and the world soon took him captive, and led him astray in the dark and thorny paths of sin. He gave way to youthful follies, fell into bad company, formed evil habits, became a drunkard, and gave himself up, in a great measure, to dissipation and vice. All this happened by the time he had completed his twenty first year, so rapidly and fearfully does the human heart sometimes ripen in sin.

About February, 1831, he left his native county, and came to reside at Marsden, in Lancashire. But, although by this step he had thrown himself into fresh scenes and associations, his life continued to flow in very much the same channels. In 1834, he married; but even marriage, so pregnant with good or evil fruits to many persons, made little or no perceptible change in his life, and certainly none that was radical and enduring. He continued to live in sin, took a beerhouse, indulged freely in strong drink, and other evil things. Being a man of considerable muscular power, and of fearless, determined spirit, he became a notorious fighter, and a terror to the neighbourhood where he dwelt. In this state of sin and misery he continued for about two years after his marriage. Then came the blessed and mighty change. The event happened somewhat on this wise. He had gone over to his native place to spend a short time among friends there. When he had been in the neighbourhood about a fortnight, early one morning, while alone in the darkness, he was suddenly seized with conviction of sin. The terrors of hell got hold of him; he thought he was going to die at once; he felt like an infant in a giant's grasp; he saw nothing before him, but certain and everlasting perdition. To him, these were strange thoughts and feelings indeed, and they troubled him greatly. But he knew not what to do with them. He tried to drown them in the drunkard's cup; but they would not be so overcome. Conscience had been roused, and it raised its voice above the drink-power, warning the soul of danger, and urging it to repentance. Finding that no relief could be got from drink, he resolved to abstain from it altogether, till he got home to Marsden. This resolution of abstinence and amendment proved, however, to be feeble as gossamer in the breath of the storm, for he very soon plunged again into the vortex of intemperance. Still, he could not get rid of his convictions and fears, and, by and by, they began to bear fruit. Arrived at home from his visit to friends in the north, he felt weary of sin, determined to lead a better life, and really began to attempt it. He pulled his beershop sign down, threw the stock of unsold drink that remained on hand into the sewer, removed to another residence, and thus, with almost desperate resolution, shook off some of the trammels that bound him. This was something, but it was not enough. The daybreak had begun; the Lord had him fairly in hand; and in a short time, while at work in the mine, the Holy Ghost shed heavenly sunshine upon his soul, set him free from sin and fear, and filled his heart with joy.

Soon after his conversion, he obtained the blessing of entire sanctification. He now felt himself a new creature in a new world. He sought the fellowship of congenial souls, and united with our church at Hey Head. He longed to be useful; to honour the Saviour who had done such great things for him; to find an outlet for the holy fire which burned intensely

in his soul ; and to persuade fellow-sinners to embrace that grace which had rescued him from hell. He was soon able to gratify his desire. He began to hold prayer-meetings at the bottom of the coal-pit, among his companions in toil, and to preach short sermons to them on the love of Christ, and the blessedness of his religion. These services were often full of divine unction and power, many tears being shed, and there is reason to believe that some of their fruits will be found in heaven, when the world's harvest shall be all garnered.

The church gave him every encouragement to persevere in such works. I have not been able to ascertain the exact date of his name being put on the preacher's plan, or that of his becoming a class leader ; but both events occurred early in his religious career. With regard to his public efforts in preaching, he seems to have felt a good deal of diffidence at first. His education had been greatly neglected in early life, his opportunities for self-culture were but few, and frequently, in fulfilling his appointments, he had to commit to memory both hymns and lessons, and thus make the best he could of his slender equipments. But by diligence, perseverance, zeal, sound piety, and abundant labour, he ultimately became one of the most acceptable and useful local preachers in the circuit, and had the joy of seeing scores of souls converted to God. He was also very successful in his office of class leader, discharging its duties with great punctuality, earnestness, and fidelity.

There is no need to enter into minute details respecting his general way of life ; for there is little or nothing to narrate of the rare and startling. There is, doubtless, always enough of the tame, commonplace, and monotonous in the life of a working man ; but it does not therefore follow that it is destitute of seasons of enjoyment, on the chance of usefulness. Many of this class taste far richer pleasures, and live much truer lives, than those lordly drones who seem never to learn what they have been sent into the world for. During the many years of his manhood and strength, our dear brother, toiled hard at his humble and perilous calling, serving God in his appointed sphere ; but very frequently the evenings of his working days were given to some Christian labour, whilst, on the Sabbath, he was generally found employed, during nearly the entire day, in preaching, travelling, visiting, and doing works likely to promote the highest interests of his fellowmen, and glorify the Saviour's name. Thus he went on, year by year, growing in favour both with God and men, and increasing his acquaintance with heavenly things, all the while widening the basis and enlarging the structure of his truly noble Christian character, until it grew to be, as I verily believe, one of the brightest ever known in the neighbourhood where he lived.

About nine years ago he became subject to chronic asthma, which interfered, at times, with both his comfort and usefulness. But he maintained his usual flow of cheerful spirits, his diligence in attending the means of grace, his love and zeal for religion, and, as far as practicable, his labours for the souls of others. In the early part of November, 1873, he began to shew signs of a rapid breaking up of his physical system ; his disorder entered on its final stage ; dropsy set in, and he was soon compelled to keep to his room. Monday, November 17th was the date of his last visit to God's house. During the previous week, special services were held in the chapel he usually attended, and he struggled hard with affliction for the privilege of joining in them. On Sunday, November 16th, he was present at the love-feast. When he arose to relate his religious experience, his body was too weak to bear itself up, and he was under the necessity of leaning on the pew for support. But his soul was full of divine vigour and animation. He appeared to have a presentiment of his approaching end. An unearthly glow lit up his countenance, whilst his voice assumed new and almost superhuman tones. As he spoke, first of one, and then of another, of his old companions and friends in Christ, who had finished their pilgrimage, and gone away to heaven, the fire broke forth afresh from his soul, and he shouted in a manner that thrilled the



entire audience, "And I, too, shall soon be gone! Those up yonder," (pointing with his hand towards heaven), "will very soon say, old Clarkson is coming." He then quoted the verse,

"On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Canaan's fair and happy land,  
Where my possessions lie."

Very likely, he did not think himself as near to Jordan as he really was, for in little more than a month from that time he had gone over its restless waters, and begun to pluck the golden fruit in the country on the other side.

There is very little to give in the shape of deathbed incidents and experience; for though in full possession of his mental faculties, he was not able to converse much during his last illness. A very few words will suffice to describe the closing scenes in the drama of his life. He died as he had lived. The end was in keeping with what had gone before. Calm, confident waiting upon God was his state. No one could be with him, in his sick room, without feeling that he sat in heavenly places. Seldom have I felt God so near or so precious, as I did when we prayed together in that room, a few days before his death. The lines of Dr. Young were very forcibly brought to my mind.

"The chamber where the good man meets his fate,  
Is privileged beyond the common walk,  
Of virtuous life, quite in the verge of heaven."

There the heavens did indeed drop down blessings. It was as if an angel shook his wings, and scattered abroad among mortal men the manna of their Father's house. The church seemed very unwilling to give our brother up. To many of the members there seemed special reasons why he should not leave them at this juncture. His counsel, example, prayers, and wise supervision of church matters were, as they thought, very much needed. But the master knew better than they. The servant had performed his task long and faithfully, had well earned his rest, and so "he was not, for God took him." On December 19th, 1873 in the 65th year of his earthly life, after a connection with our church of about 37 years, and an official standing therein of some 35, he laid down all the cares and afflictions of time, and went to be for ever with the Lord.

"Serrant of God, well done!  
Rest from thy loved employ;  
The battle's fought, the victory's won,  
Enter thy Master's joy."

I feel that the subject is far from being exhausted. I could write a great deal about our brother's uprightness, his warm hearted sympathy, his liberality in supporting God's cause, and his many labours in visiting the sick, and promoting home-mission work; but limited space admonishes me to lay down my pen. May the mantles of the sires in Israel fall upon their children. Amen.

THOMAS NEWELL.

EDWARD BALL was born at Horsehay, in the Dawley Station, Oct. 1843, and died Dec. 19, 1873. At a very early age he was sent to our Sabbath School at Dawley, and was at that time trained in the fear of God; his parents being consistent members of our Society. But notwithstanding these advantages, he lived destitute of saving grace until he was about eighteen years of age, when he was brought to experience a conscious salvation in our Chapel at Horsehay. He united with our Society at that place, and remained a steady consistent member to the day of his death. About twelve months after his conversion he became a local preacher, and his early efforts gave great promise of future usefulness and distinction in the cause of Christ. But before he was twenty-two years of age an affliction set in called "lumbar abscess," which rendered him both incapable of fol-

lowing his usual occupation and of preaching. But after being confined to his house for some time, he partially recovered, and was employed by the Coalbrookdale Company as an assistant teacher in Poole Hill School. He was also enabled to take some few appointments on our Plan, and by his sincere and earnest preaching was made a blessing to many. Our young friend kept a diary of his Christian experience. Since his death we have had an opportunity of perusing it. We discovered his close communion with God, daily attention to the scriptures, strict self examination, a burning desire to grow in grace, to obtain the full salvation, a great concern for the prosperity of the Christian Church and the salvation of sinners. His last affliction was but of short duration; several of our friends visited him, found him trusting in Christ, resting his soul upon the atonement, and calmly expressing himself as prepared for his solemn change. On Friday, Dec. 19th he died in peace. By the Church and those among whom he moved he was held in high esteem. We saw a demonstration of this in the numbers that followed him to the grave. In the prime of life this young and faithful brother was taken from our midst and from the toils and sufferings of this mortal life to enjoy eternal rest.

C. PORTH.

JAMES TURNER was born at Dawley Bank, in the Dawley Circuit, 1819. His early days were spent in a locality that abounded in ignorance and vice, such as bullbaiting cockfighting and like barbarous practices. He had not the advantage of a day-school, but he was sent to the Wesleyan Sabbath School, the only one in the neighbourhood at that time. In this school he learned to read tolerably well, and became exemplary in his conduct, especially so considering his surroundings. But as he grew up towards manhood he became immoral, left his home, and went to South Staffordshire where, in consequence of getting into bad company he was committed to Stafford prison for crime. There he lost his sight and remained blind to the day of his death. At the end of his imprisonment he returned to his widowed mother, and soon after through the agency of Primitive Methodism he was brought to "a knowledge of salvation by the remission of sins." He joined our society, soon became very useful and zealous for the salvation of sinners. He was punctual in his attendance at the means of grace, and not content in going himself, he was diligent in seeking out and inviting others to go. Many were brought to God by his exertions while he was a private member only.

About four years after being united with us, he was called to exercise his gifts as a local preacher, and in this capacity also he succeeded in winning souls to Christ. He was not only an acceptable preacher, but his pulpit ministrations were popular and attractive. His judgment was sound, his memory retentive, his mind well informed, and his doctrinal views purely orthodox. He had also a ready wit and vivid imagination which under the guidance of the Holy Spirit assisted him not a little in his pulpit ministrations. The painful fact considered, his total loss of sight, he certainly sustained the duties of the pulpit in a most astonishing manner; from the beginning to the close we have witnessed both gracefulness and a remarkable self-possession. Hymns in order and suited to his subjects, were cited with perfect accuracy, while lengthy chapters of Holy Writ came from his lips without the loss of a verse, or word. The above qualities caused his services to be in demand beyond the bounds of his own station. In the two neighbouring circuits he laboured extensively, and in many other parts of the district. In remembrance of his earnest and effective ministry many are now prepared to call him "blessed."

During the last ten years through affliction his public exercises were gradually limited, but he nevertheless continued to preach, attended punctually the means of grace, and when rendered unable to walk, being partially paralyzed in his limbs, he was regularly conveyed to the sanctuary in a perambulator. With the Psalmist he could exclaim, "One thing have

I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." His last affliction was of short duration, but his sufferings were very great. We visited him a few days before his death and found him trusting in God ; his confidence was very strong, and he was very desirous to depart and be with Christ. The Sabbath evening before his death he was visited by our respected friend the Rev. J. Lambert, with two others ; they found him quite conscious of his nearness to death, but without fear. He said " let us sing, and just suffer me to give you the lines and start the tune." He instantly uttered this verse and with his usual sweetness sang,

" And when to that bright world I rise,  
And join the music of the skies,  
Above the rest this note shall swell,  
My Jesus has done all things well."

A gracious influence descended, and those present felt it good to be there: Mr. Lambert then asked, "James have you any perception of ministering angels?" Our dying friend replied, "I have too much to do with the Master just now, to think particularly about his servants." Our brother said "You are very happy ; what shall I say to the congregation this evening about God's grace manifested to you in this your dying hour?" Our dear friend replied, "Be careful what you say about me; go and take the message of the Gospel, exhibit Christ, but keep me back." He lingered and suffered from then until the following morning, when about four o'clock he sweetly fell asleep in Christ, December 22nd, 1873. The writer has walked with the deceased, in Christian fellowship, and they have laboured together in the cause of God for thirty years; his removal therefore from the church on earth to the church in heaven has produced a deep impression on his mind, and as we feel a conscious nearness to eternity and heaven, we sincerely pray, that by the grace of God we may meet our glorified companion before the throne.

CHRISTOPHER NORTH.

MR. GARRATT was born at Belper, Derbyshire, in September, 1821. Through the early death of his mother he was left while still young to fight his own battles, and to make his way in the world as best he could ; poverty, exposure, and hardships, were his lot, but his life was one of apparent rectitude and morality. When about 26 years of age he joined the Primitive Methodist society at Hayfield, where he remained for five years. He then went to live at Hyde, and again associated himself with the people of his choice, and was appointed leader of two classes, which under his attentive and diligent leadership considerably improved in numbers, finances, and piety. In 1859 Mr. Garratt came to work and live in Bollington. His life at Bollington was varied ; reverses, trials and afflictions, were his portion ; but amid them all he maintained his Christian life and religious profession. He was greatly attached to Primitive Methodism, and this attachment resulted in his earnest and prayerful endeavours to promote its interest. As far as he was able he served the cause of Christ by his life, his prayers and his pecuniary assistance. In the latter part of the year 1873 he was taken ill. The skill of several medical men was sought, but in vain. Whilst confined to his bed grand evidence was seen of the genuineness of that religion which he had professed for 26 years. He was conscious of his approaching dissolution, but the fear of death was taken away, and repeatedly he was heard to quote those words of the apostle, "O death, where is thy sting! O grave, where is thy victory?"

Speaking of the approaching Christmas he said to his son the Rev. J. Garratt, "I shall hear the Christmas singers in heaven." He seemed to have bright visions of the "glory land," and at times was seemingly conversant with many who had gone before. The last two days of his life were spent in extreme suffering and pain, but he bore them with patience and resignation. He died at noon on Tuesday, December 23rd, 1873. In his death

the connexion has lost a loyal member, his children a kind parent, and his wife an affectionate husband.

D. DUTTON.

MR. HENRY ROBINSON, the son of Henry and Mary Robinson, was born at Alston in Cumberland, in the year 1828. His parents were members of the Wesleyan Society, and endeavoured by precept and example to train their children in the nurture and admonition of the Lord. Their efforts for a number of years, in regard to Henry, seemed unavailing. Being naturally of a sanguine temperament and frolicsome, he attracted a large circle of associates, amongst whom it was his delight to take the lead in sinful pleasures. As a natural consequence his heart became hardened through sin, so that when he grew up to manhood and threw off parental restraint, he waxed bold in iniquity. To what an extent he might have gone in his wild career it is impossible to say, had not Providence mercifully interfered by permitting an accident to befall him which threatened his life. This occurred whilst working in a lead mine at Nenthead, where he was engaged driving horses, one of which taking fright threw him on his back, causing injuries from which he never fully recovered. For many months he lay in a very precarious state, frequently his life being despaired of.

During his illness he became conscious of his lost condition and anxious to flee from the wrath to come. These impressions were not transient, but continued with him after it pleased God so far to restore him as to enable him to resume his work. Shortly after his restoration a series of revival services were held in the village conducted by the Revs. W. Brining and T. Carrick; and it was during these services that Henry fully decided to give his heart to God and to unite himself with our Society. Eventually, he removed to Cleator Moor, in the Whitehaven Station.

Soon after his arrival he commenced active measures for the securing of a Chapel. This movement met with the sympathy of his brethren, who heartily joined him in the work. After much earnest prayer and self-denying effort, they were rewarded by being enabled to build a small Chapel, in which they have worshipped up to the present.

His name appeared in the Whitehaven preacher's plan in the year 1866. In this capacity he proved himself an earnest and willing worker, notwithstanding his physical debility. His labours were not confined to the pulpit, but his voice was frequently heard advocating the cause of temperance. He also filled the office of Treasurer for the new Chapel, which is now in course of erection, and in which he ever took a lively interest. Nothing would have given him greater joy than to have lived to see its completion. It pleased his heavenly Father, however, to call him hence.

About an hour before his departure he said, "Mother, don't weep for me, but trust in the Lord, and he will make it all right." Then pointing to the other end of the room, he said, "I see Jesus; he is come to take me home; and my father and little brother are there," both of whom had died happy in the Lord some years ago. How true are the poet's lines:—

"The chamber where the good man meets his fate  
Is privileged beyond the common walk of virtuous life,  
Quite in the verge of heaven."

He then tried to sing—

"O how I love Jesus!"

But articulation failed. He breathed his last on Sabbath morning, the 28th of December, 1873, whilst leaning on his mother's breast. He had been identified with the church twenty-one years. CHARLES GOODALL.

MARK SUMMERTON of Epwell, in the Banbury Circuit, was born in the year 1802 and died in Jesus. suddenly, when on a visit to his relations at Wolvercote, near Oxford, December 28, 1873. After his conversion, for upwards of eighteen years he was a consistent member and local preacher amongst us, and an abstainer for thirty. He was characterised for his

punctuality and regularity at the class meeting and all the other means of grace, and a liberal supporter of God's cause, and an acceptable and useful preacher, being the means of leading many souls to Jesus.

JOSEPH HARPER.

MARGARET, the beloved wife of Michael Lowson, class leader, Conssett, Shotley Bridge circuit, was born at Frosterby, Weardale, in the county of Durham, March 11, 1830, and departed this life December 31, 1873. In early life her pious father brought her up in the nurture and admonition of the Lord; God imparted his blessing and bestowed on her his Holy Spirit. In the sixteenth year of her age she sought and found the favour of the God of her father; through faith in Jesus Christ she received the Divine witness in her heart that she was a child of God.

In the summer of 1849 she became the devoted wife of him who now in widowhood mourns his great and sudden bereavement. She became the mother of thirteen children, twelve of whom survive.

With a numerous family and limited means, cares multiplied around her. By Divine grace she prayerfully and joyfully sustained the cares of life, seeking to maintain a respectable appearance, and at the same time rigidly adhering to the admonition, "Owe no man anything."

Her many and diverse domestic duties prevented her regular attendance in the house of the Lord; but as frequently as possible she was present with the assemblies of Israel, taking especial interest in the class and its meetings.

Having on the 23rd of December become the mother of her thirteenth babe, excessive weakness characterized her condition, irremediable inflammatory symptoms transpired, death was imminent, but she was not dismayed; casting herself resolutely into the hands of her Redeemer and God, gathering up her feet, and making such arrangements as her earthly circumstances permitted, and calmly, yet exultingly, looking unto heaven as her abiding home, she fell asleep in Jesus, hoping ultimately to meet her husband and children in the house not made with hands, eternal in the heavens.

MICHAEL LOWSON.

ELIZABETH DAWSON, the relict of John Dawson, late of Martham, has passed away. When able, she was regular in her attendance at the means of grace; but during the last few years of her life she was confined to her home through affliction. In 1852, Mr. Dawson purchased the Wesleyan chapel there, which was for sale, at a cost of one hundred pounds, for the use of the connexion, of which he was a member, on the condition that five per cent per annum be paid on the purchase money during their joint lives, which has been done. He died about four years ago, and last month his widow followed him. The chapel is thus now without debt or incumbrance, the property of the connexion. We wish to pay this tribute to their memories. Their house, we may add, was for many years a home for the ministers when at Martham. In their death there is hope.

J. F.

BROTHER JAMES KEMP was born at Spot, in the parish of Dunbar, in the year 1827. His education, both secular and religious, appears to have been much neglected during his youth. At a very early period in his history he gave full scope to his natural propensities, which led him farther and farther from God, and plunged him into the depths of depravity, evidencing itself in his fearlessness of God and disregard of men. This reckless course he pursued for many years without any interruption, until he found his way across the borders in the capacity of a navvy, engaged in the construction of a portion of the North Eastern Railway, near Cornhill, when he found his way to the little village of Milfield, and was induced to attend a religious service thereat, there being a series of revival meetings conducted by the little church of Primitive Methodists at Milfield, about the year 1849 or 1850. The power of God was marvellously displayed in many cases, but in none more clearly than in the conversion of brother

Kemp. The word came to him in mighty power, breaking down every barrier, and so opening his heart for the reception of the truth as it is in Jesus, changing the entire being. The effects were so visible that no one could doubt or call in question the reality of his conversion. Being naturally of a kind disposition, when purified by grace, he soon won the esteem and confidence of his brethren in the church, which he preserved intact until the bond of Christian fellowship was severed by death. As a preacher, he was quite original, and generally acceptable, declaring the whole counsel of God. But in no position was his religion more conspicuous than in his patient endurance of peculiar trial in connection with his own family relations. Grace sustained him where many mighty have fallen. Thus for a period of twenty-four years' faithful service in the cause of his blessed Lord and Master, whom he loved, and in whom he lived, after a few weeks' suffering from enteric fever, which he endured without a murmur, he sweetly fell asleep in Jesus, in the presence of his sorrowing wife and only son, on the 4th of January, 1874, at Brownridge, in the Lowick circuit. "Blessed are the dead who die in the Lord."

A. C. M.

Mr. FRANCIS WHITEHEAD was born at Epworth, January 3, 1790, and died at Burnham, January 9, 1874. He was brought to a saving acquaintance with God in early life. He had been some time under serious impressions, and one day as he was going along the road praying and meditating, as was his wont, the Lord spoke peace to his soul in an instant, and he began to sing—

"Long my imprisoned spirit lay,  
Fast bound in sin and nature's night," &c.

He used to say he could go to the very spot any time where his chains fell off. That was in his 18th year. He became a member of a Christian church, and continued so until the final foe dismembered him by taking down the clay tenement, and setting his ransomed spirit free to join the innumerable company around the throne. For some years he was a Wesleyan Methodist, but in the year 1832 a blessed revival of religion broke out in connection with the Primitive Methodists. Many young people were brought to God, amongst them his two sons and two daughters. A society was formed. He then came over to the Primitives. Gratitude constrained him to do so, that he might help to the utmost of his power that section of the church of God which had been the means in God's hands of bringing all his family into the way of peace. This he has ever since tried to do, and he has been a most invaluable help to the cause in every way. Those two sons spoken of are now deservedly honoured and respected ministers in our beloved connexion; one of the daughters has gone home to heaven, the other is still on her way thither. When Mr. Whitehead joined the Primitives he was at once put into office as superintendent of the Sabbath school and teacher, and he remained true and steadfast in his interest as long as he was able, often remarking, "It is always my Sunday at school." In 1836, or 7, he was appointed class leader, society steward, member of sub-missionary committee, and he retained those offices to the last, no member feeling satisfied to have another leader appointed while he lived. For some time class had met in his house, and when he got too weak to talk much he would sometimes be so filled with the power of God that he would sing and pray like one inspired. Only a few weeks before he died, he joined us most heartily in singing—

"How happy, then, are we,  
Who build, O Lord, on thee,  
What can our foundation shock?  
Though the shattered earth remove,  
Stands our city on a rock,  
On the rock of heavenly love."

He was a great lover of singing; his talent and correctness of taste were more than ordinary, indeed he excelled. I fear we never more shall have his

equal to lead our choir here ; as a class leader he was most acceptable. He had a powerful gift in prayer, and his ready adaptation of words for counsel or encouragement, made him beloved by his class, and his genial, happy, generous nature, won for him the esteem of all who knew him. For many years his house was almost the only home in the village for both local and travelling preachers ; always were they most heartily welcomed. Never did he and his dear wife seem happier than when on some special occasion they have had to entertain a goodly number of those men of God. Little more than twelve months ago he gave land on which to erect a new chapel, and a very neat little chapel it is, quite an ornament to the village. His heart was fully in its interest, and we hoped he would be spared for some years to come, but Providence ordered otherwise. Early in the summer of 1873 manifestations of cancer set in which proved to be of a very malignant sort, and nature gradually succumbed. He suffered much and long, but patiently and meekly he bore his sufferings. I was prevented by illness from visiting him much for the last week or two before he died, so that I lost the privilege of hearing many of his last sayings, but he retained his peace of mind to the last. His blessed death truly verified the poet's words,—

"The chamber where the good man meets his fate  
Is privileged beyond the common walks  
Of virtuous life, quite in the verge of heaven !",

For weeks, when asked how he felt, he would say, "Struggling at it, it will soon be over." There were no terrors, death was deprived of its sting. His spirit, metened and chastened in the furnace, was fully fledged and ready at any moment to take its flight to the realms of the blest, and when the summons did come he tranquilly breathed out his life, without a struggle or a groan sweetly fell asleep in Jesus, the watchers scarcely knowing when he drew the last breath. The dear survivors have this consolation, that from the nature of his sufferings they could not pray for his life, but that ere long they will go to him. Many letters of sympathy from ministers and friends have been received by his sorrowing widow and daughter, all expressive of the great loss the church must feel by his death ; but our loss is his infinito gain. May we all meet him in heaven. MARTHA DUCKER.

JOHN ARNUP was religiously impressed when young, went amongst the Primitive Methodists, and became converted to God. He joined the society at Rose-yard (afterwards and to the present Cowgate-street), Norwich. He was a member 42, a trustee and chapel steward 33, and a class leader 22 years. He suffered several years from asthma, and on January 12, 1874, at the age of 67, after a short illness, his infirm constitution yielded, and his "spirit" returned "to God who gave it." The following tributes are paid to his memory by some of the oldest members of his church :—"I have known him a Christian for more than 40 years." "I knew him as a Christian of clear and full experience." "I have known him more than 30 years a thorough Christian ; the day after Christmas I found him quite happy, and without a doubt of his acceptance with God." "He was upright in his dealings, even in minute circumstances," &c. J. HAMMOND.

MR. EDWARD HOUSE was born in the neighbourhood of Middlemarsh, near Sherborne, Dorset, in the year 1814. His parents were of good moral character, and attended the State Church. Edward was the eldest son, and when about 15 years of age he left home. His father being engaged in the business of a cooper, put his son to an apprenticeship at Buckland Newton, in the same craft. During the period of his apprenticeship he was steady in his moral deportment and respected. He was graciously affected by various agencies, and eventually coming to reside at Hazelbury Bryan, where, coming in contact with the Primitive Methodists and highly appreciating their religious services, he united with them, amidst many storms of severe persecution and reproach for Christ's sake. This is more than twenty years since. Our dear brother was very highly respected by all who knew him. He was

thrice married, was called to experience many severe trials and bodily afflictions, in connection with many bereavements, in the loss of two wives and six children. But his confidence in the Lord was firm and unshaken. He was a devoted local preacher about sixteen years. He was put on the plan during the time the Rev. W. Brewer travelled in the station, who says of him—"He was a very sincere friend, and ever willing to do his bit in the good cause, and render help to those in some way that were set apart to preach the gospel, and with great kindness received the servants of God into his house." As a preacher, our deceased brother was favoured with respectable abilities; and though his voice and power of speech were considerably enfeebled at times by physical disorder, yet his views of Christian doctrinal truths were forcible and clear. He possessed the most humble thoughts of himself and his services, which he often expressed, but his pleasing to observe that a tone of piety pervaded his utterances, and gracious influences were realized by his hearers while listening to his brief but earnest discourses. He had a holy longing for souls to be saved, and we doubt not but his labours have been owned of God in spiritual results. He preached as though he ne'er should preach again—a dying man to dying men. He was kind as a husband and father, and as a neighbour obliging and respectful to all around him. He loved the cause of God, rejoiced in its prosperity, and rendered considerable aid and influence to its support in a variety of ways. But he suffered much from physical weakness at intervals, until his feeble tabernacle entirely gave way. During the last week of mortal life he was much shaken, yet he fancied he might rally a little longer, but alas! this was denied. Our dear brother passed away to his happy home above on the 13th day of January, 1871, in the 60th year of his age. May his surviving widow and sons meet him in the great metropolis above. Amen.

E. HANCOCK.

BROTHER THOMAS OVERSON was born at Great Massingham, Norfolk, in the year 1811. After walking "according to the course of this world" for 40 years, he was born again, through the instrumentality of Primitive Methodism, at Holbeach Bank, in the Spalding circuit. The church that he led him to Christ became the church of his choice, and having joined it, he remained in it till called to the church triumphant. Soon after his conversion to God he became a class leader, and as such set an example worthy of imitation in all things pertaining to godliness. He filled this office till the time of his death—a period of 21 years. When visited in his last illness by the writer he declared his trust in Jesus, and affectingly said, "I shall very likely be at home before you come again." And so he was. A few days afterwards he became worse, and quietly fell asleep in Jesus on the 15th of January, 1874. His widow has lost an affectionate husband, his children a kind and loving father, and the Church a devoted and willing worker. May his sorrowing widow and fatherless children meet him in the "Better Land" is the prayer of the writer,

HENRY PEACHE.

JOSEPH WARRE, one of our local preachers in Market Rasen circuit, fell asleep in Jesus, in the forty-sixth year of his age. He had been a member about twenty years, and a local preacher about sixteen. His life was that of a consistent Christian. His liberality in the support of the cause of God, considering his means, was great. He was a willing worker, as well as a liberal giver, often working when in a very feeble state of health. He was anxious to do what he could in the cause of God, and was made glad when sinners were saved. On the 14th of December, 1873, he preached his last sermon at Claxby, whence he returned home in a very weak state of body. On the following week he died in the Lord. He has left a wife and three children, who deeply feel their loss. May they meet him in heaven.

J. G. SMITH.

JOHN WALTERS died at Weston, in the Hungerford circuit, in the 92nd year of his age. While yet a young man he was convinced of sin, and



sought instruction far and near. He found the Saviour when on the high road walking by the side of his team of horses. He immediately joined the Wesleys, and lived a very upright life. In the year 1830, when hearing the Rev. T. Russell, one of our early missionaries in these parts, he, with several others, invited the new preacher to Weston. Mr. Russell, in his records, pages 26 and 32, refers to his first visits, and also the great joy experienced by Bro. Walters that they now would have the Gospel preached in his own village. In those days there was much persecution and many trials for those who should cast in their lot with the Primitives, but after counting the cost, he honourably left the people of his first choice and fully allied himself with the infant cause, and for more than 44 years sustained an unbroken connection with it, and manifested a high and holy life to the end. His example will never be forgotten by the present generation. When about eighty years of age he gave up work altogether and sought then to devote himself more fully to the work of God. His days, as far as strength would allow, were spent in visiting from house to house, looking after the members who might neglect class, and inviting the unbelieving to come to chapel. In these and other ways he was of great service, and became known to the people as the village missionary. Two years ago he was laid by and never again left his bed. As he was very widely known and respected, many were those who came to see him. To the rich and poor and to all he would still say a word for his Divine Master. He lived so much in the knowledge of God's acceptance that he was quite a puzzle to some. A clergyman calling on one occasion, and having tired out the old man with his conversation about the forms of religion, he turned to him and said, "Sir, if I die this very day, heaven will be my home." "A good thing you think so," said the clergyman. "Think so," he replied, "we must go beyond thinking, and, sir, if you are not beyond thinking, you are not up to the mark." He would often send for the writer and other class mates to come and sing with him. Very much of the Divine presence was felt in that sick room, which appeared like a very ante-chamber of heaven. He bore his affliction with great resignation and patience, yet ready when ever the Master should call him. On one occasion I remarked, "Just now, and the Master will say, Come up higher," and he replied, "Ah, and he shall not have to say it twice, for I am ready to go." He lived a cheerful, useful, Christian life, and died almost without pain. Gently the wheels of life stood still. With the name of Jesus on his lips he passed on before, and is now with his Lord. A very large congregation attentively listened to his funeral sermon, preached on the following Lord's day by

WILLIAM DANCE.

THOMAS TIPLADY, leader and local preacher in the Darlington station, finished his mortal career in the full assurance of hope at eventide on Sabbath-day, the 25th January, 1874, in the fifty-sixth year of his age.

Our good brother bore such marks of Christian character about him as will long preserve his memory in respect with those who knew him. For a great number of years he held up a steady light in the midst of us. He was converted at his native village, Hurworth, at the close of a service held by sister Jane Spoor, whose ministry was blessed to several young persons at that time. And, though some of them took backward steps and left off to do good, it pleases us to be able to point to fruit that remains, and is now safely gathered and garnered. He was born after the flesh March 18, in the year of our Lord 1818. He was born of the Spirit when he was verging on manhood, somewhere about twenty years of age. From that time to his death he preserved an unbroken membership with the Primitive Methodist Society for about thirty-five years, part of the time at Hurworth, but the most of it (about twenty-four years) in Darlington.

Prior to his conversion he attended, with his parents, the Wesleyan chapel, where, no doubt, he came under good influences, which were tributary to his reception of the truth in the love of it afterwards.

In less than a year after he found peace he was hurried on to the preachers'

plan and thrust into a work which his modesty shrank from, as being above his capacity and acquirements. In course of time, however, he acquitted himself acceptably in this department of labour. He became a useful local preacher, and did much work in the Darlington circuit, then very large. He was conscientious and punctual in discharging the work appointed for him on the plan. Neither distance nor weather deterred him from discharging the duties assigned him. This was the more creditable from the well-known fact that he was of a frail constitution and never had any surplus strength. He filled other offices: He figured in the useful capacity of teacher in the Queen-street Sabbath School, in which sphere his labours were not without good fruit. One who was a scholar in the school, and is now in the ministry, in a letter of condolence sent to his widow on the day of the funeral, makes respectful mention of Mr. Tiplady as a Sabbath school teacher, class-leader, and preacher, and acknowledges that his example and instructions had much to do in the formation of his character and in his equipment for the work of the itinerancy.

The members of his class who came into frequent contact with him bear lively testimony to the devout and efficient manner in which he conducted the services of the class-room. In regular attendance and punctuality to time he set a good example to his members and class-mates.

For many years he held an office of reputed honour and responsibility, requiring integrity and trustworthiness, namely, the office of station steward, which also he filled properly and prudently, and resigned at last of his own choice and determination.

He was a man of peace, shunning strife and discord, and seeking, as far as in him lay, to live peaceably with all men, both within the church and in general society, a trait of character which won him good report of them that are without. Humility, the sister of peace, was another of his acknowledged virtues that added value to his services in the church, rendering him affable, courteous and pleasant to his companions and to his brother officials. And these twin graces were duly balanced with firmness and steady adherence to what he held as right.

We ask those who knew him to emulate his virtues and live their lives as well, or better if they can, and prepare to join him in that celestial fellowship which we firmly hope he now enjoys.

He was a patient, cheerful sufferer. Long prior to his last illness he suffered much from chronic disease, and learned lessons of submission and patience in the school of affliction. In the earlier part of his death-illness, as the issue was doubtful, he cherished hope of recovery. Why should he not? He had purposes to live for worthy of life. We commend his hopefulness. We make no apology for his desire to live a few years more. Fifty-five is not a ripe age. Hezekiah's fifteen years of grace added to it would only have completed the threescore years and ten at which the Book rates human life. But his mind changed when matters became more decided. When the symptoms of mortality became stronger, his mind rose to the occasion. His will bowed to the divine will. He died in confidence. Not often has it fallen to our lot to visit a dying sufferer more cheerful and buoyant. It was quite as much a privilege as a duty to do the work of pastor at his bedside. He was an exemplary Christian man. We will not affirm that he was a full-orbed character, as that is an honour that belongs only to Him who holds the pre-eminence among many brethren.

His home-life was good, and worthy of a Christian father and husband. He was domestic to a degree, twice married, and blessed with a fair share of offspring, five sons and two daughters, all living, and some of them professedly treading in their father's steps. Our hope is that his death will supply motive and occasion to bring them all to religious decision.

T. G.

MRS. ELIZABETH FOOTIT, of Tathwell, Louth station, was born February 1, 1779, and died at Burwell, Louth, January 30, 1874. Nearly half a century ago she and her husband (for whose memoir see the *Christian*

*Messenger* for April, 1874, page 127) joined the Primitive Methodist Society at Balderton, near Newark, when they became zealous members of the infant community, their house affording a comfortable home for many of the first missionaries of this denomination. In the year 1848 the family removed to Withcall, Louth circuit. This place was soon after missioned and a cause established, the services being held in the house of our departed sister, who became one of the most diligent and successful missionary collectors we have known. Only three months before her departure she was present at the re-opening of Louth Chapel; when gazing around on the assembled multitude, and listening to the melody of sweet sounds, she exclaimed, "If this be so grand, what must heaven be!"

A short time before her death she said—

"Not a cloud doth arise to darken the skies,  
Or hide for a moment my Lord from my eyes."

When the last messenger came, she was seated in an arm-chair, and while she was engaged in wiping the perspiration from her brow, she exchanged mortality for life. "Precious in the sight of the Lord is the death of his saints," Ps. cxvii., 15.

JAMES R. PARKINSON.

## Literary Notices.

*Sunbeams in Sorrow.* Recollections and Remains of Helena Loveday Cocks. By her father, the REV. SAMSON COCKS. London: Wesleyan Conference Office.

It has often been said that Methodism is rich in biography, and we believe it to be true. Possibly the supply of this class of literature would decrease were there a marked decrease in the demand for it, but there is not. We think there is something gratulatory in this. There must be, on the whole, a healthy piety where there is a love of religious biography. It argues an appreciation of character—character of the highest style; it argues what is still better, that character of this class does exist and can be produced.

The life recorded in these pages was but a brief one. It has, however, many points of striking interest, and cannot fail to exert a beneficial influence on the young. Helena was remarkable for her early mental development. When scarcely able to "toddle," she displayed astonishing sprightliness of mind and wit, a few illustrations of which are given in these "Recollections and Remains." Mr. Cocks remarks: "At an early age she gave signs of poetical tastes and tendencies. Even in her infancy before she could talk properly she would jabber away in rhyme, although the words made no sense. And at a very early age she would be charmed with the rhythm of poetry, before she could understand the meaning of what was recited." "When she could understand it, the charm of recited poetry became intense, and the tax upon her mamma specially heavy." This innate love of poetry developed into a capacity which, had life and health been continued to her, would have placed her as a poet above mediocrity. Her poetical remains, which form the fourth chapter of this little volume, justify the opinion we have expressed.

But what is infinitely preferable to all her mental endowments, she was from her tenderest years a subject of gracious influences. Religious from infancy, she turned towards God as the needle turns towards the pole, but never rested till she had the "indubitable seal," the direct witness of the Holy Spirit to her adoption into the family of God, and that was when she was about seven years of age.

If we have noted the dates accurately, her earthly sojourn ended before

she attained the twentieth year of her age; but her life must not be measured by the number of her years, but by her attainments and work, and thus measured her life was a long one. A more profitable or healthily stimulating biography, especially for the young, we do not remember to have read. We commend it to all of our friends who have up-growing families.

*Light at Eventide; or, Memorials of Mrs. R. S. Blair.* By the Rev. R. S. BLAIR. London: J. Dickenson, 6, Sutton-street, Commercial Road, E.

A FEW years have now elapsed since the first edition of these memoirs was issued from the press. That edition being sold off, and the work still in demand, and the author receiving from time to time many communications in which he was assured that great spiritual benefit had been derived from the perusal of it, he ultimately determined to re-issue it. The former title is dropped and the present one adopted in its stead. The author meanwhile has embraced the opportunity carefully to revise the work; he has also added several letters, and interwoven with the memoir such reflections as were in his judgment suitable. It is both a difficult and a delicate matter for a man to write a memoir of his deceased wife; the affectionate remembrances of her which he cherishes are apt to lead him to give only partial views of her character, and to exaggerate her excellencies so unduly as to place her above the realities of life, and thus render the memoir practically worthless. Mr. Blair, however, has not been thus misled. His object has been to give an accurate portrayal of the character of the late Mrs. Blair, and to allow the portrait thus drawn to speak for itself. In practical intelligence and sincere piety, Mrs. Blair stood considerably above the average of her sex. The higher lesson may be learned from her life, and the greatest benefit from following her example. To those of our friends who have not read "*Life at Eventide*," we say get it, and read it carefully and prayerfully.

*The Christian in the World.* By the Rev. D. W. FAUNEZ. London: Hodder and Stoughton, pp. 126.

THIS is a reprint of an American edition, preceded with a brief advertisement by the English publishers. The object of the author is to show the practical character of Christianity, or rather the practicability of the moral principles which it contains. The work is thrown into eight chapters. The first is, *The Statement*, in which the principles of the Christian religion are shown to be not Utopian, but every way adapted to actual life—a system of truth,—pure, grand, and without a rival, but still nothing beyond what is actually expected of Christian men in all the diversity of circumstances in their respective positions in life. Not only is Christianity consistent with itself in requiring that its principles be reduced to practice, but "*the Statement*" argues that Christianity, practically carried out in all the relations of life, would be promotive of a high condition of social well-being; its principles are not to be relegated to the cloister, but to be practised in the midst of the increasing activities of life, and despite the immoral influences which are constantly at work. The second chapter is entitled—*The Method*. This contains the Scriptural statement of moral law—Scriptural method of casuistry—of biography and of principles. We cannot estimate too highly the importance to a teacher of Christian morality to have a firm grip of the contents of this chapter. But indeed all the chapters are of great weight. The subsequent chapters are respectively headed—*The principle of pleasing Christ—The duty to oneself—The duty we owe to others—The Christian in prayer—The Christian in his recreations—and lastly, The Christian in his business.*

Our author writes with great perspicuity, with a strong grasp of his subject, and a thorough conviction of the truth of the principles which he advocates. As a specimen of his style we give the following quotation, and recommend "*The Christian in the World*" to our more thoughtful readers as a work which merits a careful perusal:—

"A Christian ought to be a success in life. He is to strive earnestly to succeed in worldly things; he is to secure property if he can; he is to get fame if he can; he is to acquire learning if he can. In some way he ought

to be a success. Not that worldly success is a final aim, but it is to be an aim. In it and through it one is to do good; and this success is to be legitimate. There are short cuts to wealth. There is the course taken by the man who says, 'I will be rich any way;' and "any way" with him means the nearest way of wrong. If a man sets out to be wealthy, and is shrewd, he can generally do it in one of two methods. There is the short cut of fraud, of trickery, of dishonesty, in which one is careful to cover all his tricks, and keep just outside the clutches of the law. Such a man quickly distances the men whom he calls fogies. He succeeds; but the wealth slips quick, and with it goes his character, his manliness, his self-respect. The other way is longer round. It takes years to get over the course; but when a man has got there he has made an achievement, and he knows that it is not through luck, but through work, with the blessing of God upon it. And in the horrible haste to be rich, which has seized like a very epidemic on so many in our time, a man who can come up honestly, and by integrity win his way to a recognized success, is doing the world a vast service. For, in spite of hundreds of instances to the contrary, there is a sentiment abroad that all the shrewdness belongs to rascals, and that all success comes by devices and by tactics that are really different in nothing from wickedness. It is surprising to find how among the great middle classes of society—ranking now for a moment by one of the most common and worst ways of ranking, that of money—what a feeling is engendered towards the more wealthy. It is almost always taken for granted that a rich man who has made his money in trade has done so unjustly. But the feeling is all a mistake. No doubt men have become rich through fraud; but have not thousands become poor through fraud? Is not wrong-doing the cause of the large part of the poverty of the world? Shall we therefore call all the poor men fraudulent? But that would be as unreasonable as to call all rich men dishonest. And yet, since the impression so widely prevails, one great need of our times is men who will enter into business, and go up and on to competency and even to wealth, and do it with such evident Christian honesty as to confound the slander that wealth comes only by fraud as against the rich, and by oppression as against the poor."

*An Account of the Ten Days' Convention for the Promotion of Scriptural Holiness held at Brighton, May 29 to June 7, 1875.* London: F. E. Longley, 39, Warwick Lane, E.C.

THIS publication is preceded with a well-written preface on the subject of Scriptural holiness by our friend Mr. George Warner. The Brighton convention is one of a series of gatherings which have given a mighty impetus to this doctrine and experience in our country; and this publication contains a detailed account of each day's proceedings and the speeches delivered at the several services. Many will purchase this "Account" as a souvenir of one of the most blessed seasons they ever experienced, and many others will purchase it that they may become conversant with the great subject for which the convention was held. Scriptural holiness requires a more extensive ventilation than it has yet got. It is a great pity that some eminent Christian ministers regard a testimony to the all-sufficiency of divine grace as merely a self-complacent declaration of one's own excellencies. Surely it is possible to distinguish as a matter of thought between that which is the inward work of the Holy Spirit and that which is purely the result of moral culture—between a grateful expression of praise to God for his own gracious doings and the glorification of self for personal attainments. Whatever may have been the experience of God's people at any period of the church's history, nothing can be drawn therefrom to show that it is wrong with the mouth to make confession unto salvation.

*The Verity of Christ's Resurrection from the Dead.*—An appeal to the common-sense of the people. By THOMAS COOPER. London: Hodder and Stoughton. Pp. xi., 176.

THIS little book contains thirteen chapters, and they embody the substance

of four lectures on the Resurrection of Christ which the author has delivered wholly, or in part, in almost every important town of England and Scotland during a period extending over eighteen years. Although thrown into the form of a book, these lectures still retain the familiar and conversational tone which the lecturer adopts on the platform. Mr. Cooper does not anticipate that the battle with Scripture will be ended for many a long year after he shall have quitted the field, and regarding it as desirable that others who come after him should know how he strove to conduct the fight, he has ventured on the publication of this volume. Well, Thomas Cooper has conducted himself creditably as a Christian combatant, and deserves our admiration and thanks, and

“Thanks to men

Of noble minds is honourable meed.”

We should, however, do the cause of Christian truth greater service by aiding the circulation of this book. The resurrection of Christ is a matter of vital importance to Christianity. The whole superstructure of our religion rests upon it, and if the Samson of infidelity could remove it from its place, the whole edifice would fall to pieces. But the resurrection of Christ is not an abstraction, a speculation, a myth or legend, but a fact, a thing accomplished, a veritable historical fact, the most commanding fact in the chronology of the world, a fact bearing universally and with transcendent importance on the destiny of man. In conducting his argument on the resurrection of Christ, Thomas Cooper is quite at home. He delivers, himself in colloquial strains, but at the same time with such clearness of diction and cogency of argument as to become perfectly irresistible, irresistible because unanswerable. Many crude and incoherent opinions on this great subject are distributed in trashy literature, and stoutly affirmed by reckless reasoners who here and there turn up among the operatives of our country. Sincere Christians, who are notwithstanding but ill-read in this controversy, are often exceedingly perplexed when confronted with these crudities. Such persons would be delightfully surprised in reading this little volume,—surprised at the groundlessness and the untenable character of the sceptical suppositions advanced against the fact of the resurrection of Christ, and the irrefutable character of the evidence by which the fact is established. We advise our friends to get this last work of Thomas Cooper's. To have clearer conceptions on this grand and glorious fact and truth will by no means damp their zeal in the cause of our holy religion.

*Wesleyan Local Preachers*: Biographical illustrations of their position in the Connexion, utility in the Church, and influence in the world. By the author of “*Tyneside Celebrities*.” London: Elliot Stock. Crown 8vo. Pp. xvi., 334.

THIS volume is chiefly biographical. It contains lengthy sketches of some of the most prominent local preachers who have adorned the annals of Methodism. The lives of such men cannot be read without spiritual profit; but their lives were not simply religious—some of these men attained an eminent position apart from their gratuitous labours as local preachers. Samuel Drew, for example, was distinguished as a metaphysician, and Timothy Hackworth as a mechanical inventor. Their lives thus become doubly interesting. The get-up of this book is creditable to the printer and bookbinder, which is saying something in these days; but the literary ability displayed in its composition is of a very superior order. The author is a stranger to us, but we sincerely thank him for this production of his pen, and anticipate for it an extensive circulation outside the circle of Wesleyan Methodism.

*The Deity of Christ*. A doctrine of Divine Revelation. By SILAS HENN. London: Primitive Methodist Book Room. Price Fivepence.

SILAS HENN, as many of our readers know, is a very prolific writer. This is a circumstance often dangerous to a man's reputation. Our author will, however, lose nothing of honourable reputation by this production. The

method pursued is an examination and exposition of a number of Scripture passages on which the various arguments in favour of the Deity of Christ are based, and then a few texts frequently advanced in opposition to this doctrine are examined, and the hypotheses based on them refuted. In relation to Matt. xix. 16, 17, he remarks :—"Christ does not deny that he is God ; he does not say that he is not good. And it is as absurd to argue from this question that he is not God as it would be to argue that he is not, in his human nature, the Son of David, from the question, 'If David, then, call him Lord, how is he his son ?' This test may be turned more powerfully against the Unitarian hypothesis, which is that Christ, by implication, denies his Deity by affirming goodness exclusively of God. But if there is none good but God alone, then if goodness can absolutely be affirmed of Jesus, the inevitable conclusion is that he is God. The burden rests on those who deny this conclusion to prove that Jesus was not good—in other words, that he was a bad man." The advantage in this tract is this, those who wish to have the usual arguments on the Deity of Christ in a separate form and without expense of purchasing elaborate and costly theological works may have them here.

*A Map of Spiritual Egypt and of Spiritual Canaan*, with the various roads to hell and that to heaven. London : Elliot Stock.

THIS is a pictorial and bird's-eye view of the roads stated in the above title. The map is about 26 inches by 22.

*Brief Observations on Scriptural Subjects* submitted to the consideration of those engaged in Evangelistic work. London : S. W. Partridge & Co.

IN the preface it is stated—"These 'Observations,' in which brevity has been studied, are issued as cursory explanations of the meaning of words and of texts, and not as a formal exposition of doctrines." The object is to give accuracy in the use of theological terms to those who have had but little Biblical instruction, and are yet true hearted workers in various departments of Evangelistic service. The object is praiseworthy, and the execution of the work is in many respects admirable. It is as free from the taint of Calvinism as possibly could be from a Calvinistic pen. As a rule, the distinctions are clear, accurate, and concise. We quite concur in the sentiment expressed in the preface, "that a due appreciation of the different aspects in which various truths are viewed in Scripture would happily tone down, if not terminate, many controversies, and would show the substantial agreement which subsists between those who suppose they differ widely from each other."

*D. L. Moody and his Work*. By Rev. W. H. DANIELS, A.M., Chicago. London : Hodder and Stoughton. Crown 8vo., Pp.viii., 464.

IN preparing this volume for the press Mr. Daniels has acted on the presumption "that the Church and the world would like to know how these Evangelists (Messrs. Moody and Sankey) have been brought out and trained for their mission by the providence and grace of God ; and what are the real sources of their power ? A grouping of the leading facts and incidents of this great awakening, exhibiting it in some degree of unity, would doubtless also be acceptable. To meet these wants, and to add a helpful volume to the literature of Christian work, has been the author's prayerful and earnest endeavour." The assumption is both natural and correct. Thousands have listened to these Evangelists, but very few, indeed, we believe, have any knowledge of their antecedents. Those who have any curiosity in respect thereto may have ample gratification by the perusal of this volume. It is not, however, published to gratify any idle curiosity, but as a means of spiritual quickening. A great work has been accomplished in our midst by an agency of a very humble character, and one lesson taught is that a great amount of spiritual good may be brought about by humble but prayerful and confident dependence on God's promises, and an earnest preaching of the gospel. Another lesson is that if we are to reach the masses more exten-

sively the different Christian denominations must become workers together. We most sincerely hope and pray it may be a means of sustaining the great revival which is now commenced in our country.

*Out of Darkness into Light*; or, the hidden life made manifest through facts of observation and experience: facts elucidated by the Word of God. By ASA MAHAN., D.D. London: Wesleyan Conference Office.

THIS is a testimony borne to the faithfulness of God and to the power of the Holy Spirit to fulfil the promises of grace in the hearts of believers. If we understand our Bible aright, it is not only the purpose of God in the economy of grace to pardon the penitent, but also to purify the heart of the believer. Our gracious God and Father engages to take the stony heart out of our flesh, to give us a heart of flesh, to put a new spirit within us, to impart His own Spirit to us, that it may dwell in us, and that we may walk in His statutes, keep His judgments, and do them. The death of Christ was accomplished that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. In accordance with this John speaks of having the law of God perfected in him. (See John ii., 5; iv. 12.) There are two ways in which Christian men act in reference to these declarations of God's purpose—one is to seek in God's appointed way that grace that will conform us to God's holy will as thus revealed, and thus, if we may so say, bring ourselves up to this standard of Christian perfection: another way is to mystify these declarations and reduce the texts which contain them to the level of our own experience. This latter method is not that which has been adopted by Dr. Mahan. He has tried the former method; he has sought God and found Him; he has tested the fidelity of God and has experienced that all His promises are yea and amen in Christ Jesus. Those who deny the possibility of gaining such experience as is described in "*Out of Darkness into Light*," evidently do not enjoy it; it is equally evident that their negative experience is void of authority. The only safe method for them to adopt is that prescribed by the great Physician, "Prove me if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Surely it is infinitely better to adopt this course than to regard the elevated purity of the gospel as being somewhat of a teleological character—something too good, too perfect to be reached in the present condition of society and the actual infirmity of human nature. We know of no method more certain than this to introduce a general scepticism which will set aside revealed truth altogether; on the other hand, we know no method more calculated to advance the interests of the gospel than to verify its promises in our own experience, and thus illustrate in our life the practicability of Christian principles. We sincerely hope that Dr. Mahan's pen may guide many into the enjoyment of the fulness of grace.

## Monthly Summary.

NOTES OF A VISIT TO A NORTHUMBRIAN COLLIERY VILLAGE.—East Oramlington bears the above cognomen, and Primitive Methodistically, it belongs to the newly-formed circuit of Season Delaval. Coal is the commodity that its inhabitants are making the earth yield for man's comfort, and the miners are generally enjoying the comforts of life while they do so. There is no public-house, and only one beer-shop on the colliery, and so there are not the temptations as where such places are found. The Good Templars have a well-conducted lodge, and in a juvenile Temple they teach the rising youth to hate the drink—the foe of God and man. We visited row after



row of the cottages with tracts, and found that generally cleanliness and comfort abounded. More than forty years ago the Primitive Methodists visited this place, and God graciously crowned their efforts. The change in many was so manifest for good that the colliery owner built them a chapel, which they held free of rent till a few years ago they built one for themselves very much larger, and which is decidedly the best building in the village. Rough men, brought to God in those early days, now hold positions of trust in connection with the colliery, and gratefully ascribe their position to the blessing of God upon the labours of Primitive Methodism.

I commenced a series of religious services here on Sunday, July 25. Some power was in the services, but none were saved. I felt greatly disappointed, as no Sabbath's toil for some time has closed without souls coming to Jesus. I called those members of the church forward who wanted to see a revival, and asked them to give themselves in entire consecration to God for that work. Between 20 and 30 came forward, and knelt in prayer. Some were specially blest. The next five afternoons at 3 o'clock I gave an address on prayer, and got the friends to join in that privilege. I preached on each of those evenings on "purity of heart." My faith tried. Nothing very special seemed done till Thursday night; then three souls professed to find pardoning mercy. On Saturday night we held a "band meeting" on the subject of "Christian Holiness." Some clear testimonies to the enjoyment of "full salvation" were given. A Wesleyan local preacher said he had been trying to preach it, although he was not clear in the witness of it, but during the services of the week he had been brought into its enjoyment, and knew better how to preach it now. An old leader said, "Our preachers used to preach on the subject forty years ago, but we have not heard much of it lately. We were not ready for Brother Warner's visit, but great good will be done." Many pledged themselves to sustain a weekly meeting for the definite purpose of promoting the work of holiness. Left some dozens of Mahan's "Perfection," "Hymns on the Higher Life," "The Secret of Victory," and other publications likely to help in this direction. A backslider got healed to-night, and literally danced for joy. She had been in Doubting Castle for two years, and the old jailer had almost persuaded her that she would never get out, but she found the key to-night, and as she came springing out we all knew it.

Sunday, August 1, I preached twice in the open air, and in the chapel at night. Several adults, and a number of young persons professed to find mercy—preached in the timber yard every day during the week at the dinner hour, and had a goodly number of the artizans, &c., to hear—chapel crowded every night, and every night souls were led to Jesus. It was pleasing to see strong men rise and come forward as volunteers were asked for, for the army of the Lamb, and it made a good impression. One evening one came forward and knelt during the whole of the sermon, and at its close said he had found the mercy he sought:—wound up on Friday night, and found that the names and addresses of between twenty and thirty adults had been taken who had professed to find pardoning mercy during the services, as well as more than twice that number of juveniles. A majority of the latter are lads from the mines, and rough colts they are, but they will make something mighty if properly broken and trained. Here is glorious employment for a sanctified church. I started on Saturday morning for the "Black Country," for special services there. An old lady recognised me at York station, who said she had attended the services at Cramlington. She had been there on a visit to her daughter and son-in-law, and they had both got converted at the services. The old lady seemed like one who had taken great spoil. She appeared an earnest Christian. Her husband had been scalded to death at Bromley, but had been a Christian and a member of the Methodist society for thirty-three years prior to that event. She said she was travelling on to meet him in heaven—she knew where to find him. May I meet the converts of Cramlington colliery in the same country.

GEORGE WARNER.

WE think it highly important to keep the workings of Popery before our readers. The history of this corrupt church both in ancient and modern times has a remarkable uniformity, and uniformity of a painfully distressing character. In that history we read what would again become the condition of our own country were we through indifference to allow that apostate church to regain her coveted ascendancy. The following article was written by an eye-witness and forwarded to the "Cleveland Leader." It requires no comment from us.

### MEXICO AND THE SISTERS OF CHARITY.

*Cor. of the Cleveland Leader.*

The day of our visit was the one chosen for the final debate and ballot on the bill for suppressing the Sisters of Charity. Arriving at the entrance we found a regiment of infantry drawn up before the building, and guards with fixed bayonets at all the entrances. Our conductor spoke a few words to the officer in charge, and the crowd gave way for the "Americanos" to pass. The interior was densely packed with the best people of Mexico, for it was a day of great excitement, as the "Sisters" were the last remaining Catholic order in Mexico, and their suppression would complete the abolition of all the orders of the Roman Catholic Church in Mexico, excepting pastors of churches. This fight is not between two religious bodies, like that which is now going on in England and Germany, but is between the Mexican Government and Rome. The cause of the bitter feelings against the Sisters, are their continual attempts to excite the ignorant and lower orders of the population to revolution, and their intriguing against the government. The priest-trammelled people of Mexico have borne the cross of St. Peter in superstition and ignorance for over three centuries, until the clergy, in their corruption and tyranny, attempted to sell their country to the French invaders. This produced a revolution, which first broke out during the French occupancy of the country. This has been growing stronger and gaining strength every day until now, and has finally resulted in the destruction of every order of the Roman Catholic Church in Mexico.

A few years ago this city and country swarmed with tens of thousands of profligate nuns and monks, who once owned one-third of all the real property in the country. They lived in the hundreds of convents and monasteries which occupy the most beautiful sites in the land, and waxed fat on the wines from Italy and old Spain, and the delicious fruits from the Terra Calliente. The clergy were the omnipotent governors of the State, politically and spiritually. Nine millions of people worshipped God through them, and were taxed accordingly for their support. The priest exercised a most jealous guardianship over this ignorant population lest the "damnable heresy of Protestantism" should take root among them. Religious freedom was unknown, although the Constitution, which is very similar to that of the United States, acknowledged the right of every man to worship according to the dictates of his conscience. Protestants had no rights that a Catholic was bound to respect.

When a religious procession, with the image of the Virgin at its head, was passing, all were obliged to kneel, and woe to the luckless individual who refused to bend his knees, for he would be immediately attacked and knocked down by some zealous devotee of the Church. Formerly the few Protestants who resided here were not allowed to bury their dead in the light of the sun, and were compelled to deposit the remains of their loved ones in the caves which abound in the mountains.

To-day everything is changed. In travelling through the country one is impressed with the look of ruin and desolation that surrounds the abandoned convents that every where dot the landscape, their crumbling walls half concealed by the trees that have outlived their planters and are now green and vigorous after the holy brothers who nourished them are gone and numbered with the past. These old monasteries, with their Moorish towers and cracked bells, are melancholy monuments of the number, wealth and

influence of their former owners. Around them are clustered the only trees that enliven the view, beneath whose boughs the walks of the gardens may still be traced, though overgrown with briars and cactuses. Like the walls and the towers, however, the rare plants and shrubs that were once trim and blooming, now have a mournful air of negligence and decay—all being a sad commentary on the elegant extravagance of the “padres” who owned them.

To-day, thanks to the beneficent labour of the progressive Juarez, and in spite of the opposition of the army of bishops and priests of the Church, religious toleration is established and defended by law. The jolly, roystering friars and monks are disbanded and overthrown. I am informed by a Mexican, in answer to my inquiry as to what has become of these suppressed friars and nuns, that most of the friars have become brigands and gamblers, and, while some of the nuns were married, the majority are following a life of shame. The overthrow of the different orders in the Church has been complete, and the immense property of the Church, with the exception of the churches and the land immediately pertaining to them, to enable people to have ordinary religious services, were confiscated to the State. The priests having charge of these churches remain undisturbed, but are simply tolerated on probation.

This is the work the government has been engaged in during the last three years, and expulsion of the “Sisters of Charity” is the finale in this contest between liberalism and patriotism on the one side, and intolerance, bigotry, and traitors on the other. For several days the expulsion of the “Sisters of Charity” was the cause of a most animated debate in the Mexican Congress, and created much excitement among the people. It was the subject of conversation to the exclusion of all other topics. The opposition to the bill, headed by the clergy, was fierce and protracted, but it was carried by a vote of 112 to 57.

While I was in the House I witnessed an affray which illustrated the condition of law and order in this country. During the debate on the bill for suppressing the Sisters of Charity, a son of President Juarez applauded in favour of the bill. An Indian policeman, a sympathizer with the “Sisters,” drew his sword and struck Juarez several blows, cutting him on the head, shoulders, and arms, nearly killing him. Juarez drew his revolver and fired at his assailant, but missed him, and killed another Indian standing by. The crowd were frightened and fled, and the police rushed in and arrested the murderous policeman and took him off to prison. He will be tried and probably shot.

The assault on Juarez created much intense excitement among the Liberals, who charged that the adherents of the Church were at the bottom of the attempt to take Juarez’s life.

The announcement of the passage of the bill to suppress the “Sisters” was received with general satisfaction by the populace. I can imagine how the people of the United States, especially the Romish portion, will be surprised at the reception of the intelligence of this suppression of the “Sisters” by what is supposed to be a Roman Catholic government, especially so when that order of nuns are looked upon in so different a light from what they are in this country.

HOME MISSION AND REVIVAL MEETINGS IN FRANCE.—*Evangelical Christendom* for August informs us that “the special meetings for awakening of slumberers and promotion of holiness, called by the *Mission Intérieure*, are continuing from town to town. Pastor Théodore Monod, now so well-known in England, is their itinerant preacher and promoter. Three days were set apart at the beginning of July for this purpose by the Protestants of the town of Le Vigan, in the Cevennes, seated in its ‘Little Switzerland,’ surrounded by mountains, and luxuriating in its vines, olives, and mulberry trees. For years the faithful had prayed for reviving and converting grace; and notwithstanding great drawbacks on man’s part, the power of the Spirit of God was felt, and the extreme thirst of the ‘men of

desire drew down the blessing. As usual, 'the hungry' were filled with good things. Each day there were general meetings in the National Church, a pastoral meeting in the Free Church, a meeting for laymen in the Hall of the Evangelical Alliance, and in the Methodist Chapel a morning prayer meeting, and ladies' meetings every afternoon, with after and enquiry meetings. The attendance was about 2,000 in the general meetings, and from 400 to 500 ladies in the afternoon. The Lord's Supper concluded the series. Similar meetings had been held at Dieu-le-Fit (Drôme) previously, and at Herimoncourt (Doubs) subsequently." Thus the leaven of revival is passing through France; the work is in the Lord's hands, and we pray that brighter days may dawn upon France than she has ever yet witnessed at any period of her history.

## *Poetry.*

### LIGHT FROM AFAR.

Light from afar! Over the hill-tops gleaming,  
Comes the first dawning of the promised day,  
And its first promise is a radiant beaming  
Of that which shall shine on earth's clouded way.

Light from afar! Truth's fair sweet face reflecteth  
The calm joy that doth surely dwell within;  
With certainty, her steadfast heart expecteth  
The world to her, with loving peace to win.

Light from afar! Error, and sin, and madness,  
And all the abject phantoms in their train,  
Shall flee before the bright and radiant gladness,  
Resting o'er all the world's wide, vast domain.

Light from afar! Earth's crime, and woe, and sadness,  
Shall then be turned to pure and perfect joy,  
Christ's reign shall flood her o'er with wondrous gladness,  
And heaven's own glory hide earth's dull alloy.

Light from afar! O'er hill and vale outspreading,  
The gospel's pure and glorious light shall shine,  
Soft healing from its white wings ever spreading,  
A healing ever constant and divine.

Light from afar! The great and wondrous story  
Of Calvary shall echo through the earth,  
The sufferings of the Lord of life and glory  
To gain for us a new immortal birth.

ANNE HAWKINS,  
Monmouth.





Yours truly  
John Br. Dawson  
Born Dec 31, 1824.

THE  
Primitive Methodist Magazine

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OCTOBER, 1875.

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A Model Church Member.

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"He that walketh righteously, and speaketh uprightly, &c." Isa. xxxiii. 15-17.

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CONSIDERED historically, the text was first uttered in the fourteenth year of the reign of King Hezekiah. The words were spoken in view of the invasion of the land of Judah by Sennacherib, the king of Asshur or Assyria. They follow close upon a twofold denunciation by the Prophet Isaiah upon the Assyrian invader and the wicked people in Jerusalem itself. The holy prophet spares neither the invader nor the unfaithful dwellers in Zion; but denounces both alike. The woe, which is the fifth in this prophecy, denounced against Assyria extends over verses 1-12. While the judgment against sinners in Jerusalem is declared in verses 13, 14.

Considered exegetically, the meaning of the text is not quite so clear. Commentators are much divided in opinion concerning it and its right application. Most of them betray a halting embarrassment in view of the passage. As many as half-a-dozen different explications and applications have been given. Where doctors hopelessly differ on such matters, it seems hopeless for us to attempt to decide. We dare not venture on such a task. They who wish for a dozen opinions had better consult the commentators for themselves. We shall in due time treat the text simply as it has presented itself to our own minds many years and long before we dreamt of the conflicting opinions among the learned on this matter.

Considered religiously and practically, the text is certainly a very suggestive and very beautiful one. We cannot regard it as answering the questions of verse 14—"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. 'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?'" It is a singular interpretation which regards our text as a *direct* reply to

such interrogations. It may, perhaps, be an *oblique* reply in the sense of reminding such 'hypocrites' and 'sinners' who shall *not* dwell in everlasting burnings; and who, therefore, need not be 'afraid,' or in 'fearfulness,' for any judgments Jehovah may be about to pour upon either the Assyrian war-bands or the faithless and wicked portion of the inhabitants of Jerusalem. The text gives a brief delineation of a true character—a right godly person, and, therefore, may be taken as a prophetic description of a model Church member. There are three principal points to consider—the *character*, the *security*, and the *prospects* of a model Church member, that is, a genuine saint.

#### I.—THE CHARACTER OF A MODEL CHURCH MEMBER.

On this head, the language of the text is very much akin to that of Psa. xv. and Psa. xxiv., 3-6. Possibly it may be a conscious and intended variation of those passages, as the prophet would be quite familiar with David's writings, and almost all the psalms were written prior to the times of Isaiah, though some were written afterward. In Jer. xvii. 5-8, we have a similar use and adaptation of Psa. i., which, therefore, could not be prefixed to the psalter by Ezra, the scribe, who lived considerably later than both Jeremiah and David; though, we admit, it might be a variation of Jeremiah's writing done by this same Ezra, who lived at and after the return of the Jews from the Babylonian captivity. Delitzsch inclines to the former opinion that Jeremiah adapted the first psalm, to which opinion we feel inclined. Critical questions apart, the character described here is an excellent, a truly admirable one. We shall consider each feature of the portrait separately.

1. There is *Rectitude*. 'He that walketh righteously,' or in *righteousnesses* (see marg. and Alexander's translation). *Walk* is a common scriptural expression for the course of conduct. The plural form of the other word may either be used to mark it as an abstract term, or as an emphatic expression for fulness or completeness of rectitude. So Alexander. It is obvious at a glance that perfect uprightness and justice in all the acts and relations of life is intended. What is usually understood as commercial virtue—strict justice and integrity in all our secular dealings is meant. It means the very opposite of swindling and dishonesty. It means the opposite of deliberate and meditated schemes of enrichment and aggrandisement by compoundings and bankruptcies. Perhaps such things as these, resulting purely from misfortune, may be entirely overlooked by God and man; but such as result from carelessness, idleness, neglect, extravagance, or recklessness, never can be regarded as anything less than legalised robbery. But the words have a more extensive bearing than this. They apply to the *whole moral*, or outward conduct of man. There are many ways of violating the law of perfect rectitude besides the above, all of which come under the text before us. It will exclude all drunken



ness, all immoderateness, all dissoluteness, all manner of deceit, all pandering to an evil course of life. The model Church member makes straight paths for his feet; no crooked policy will be adopted; all low, apish cunning abhorred; no bye-path sought; no under-handed measure resorted to: but everything open-handed and above board. He will look you full in the face with an open, honest countenance, and not fox-like cast his eyes towards the earth because of a conscious intention to bite your heels, like an adder in the path. Before his family, his neighbours, his spiritual brethren, the outer world, and the all-searching eye of God, he walks circumspectly; no shuffling of duty, no denial of obligation, no crooked policy, no swerving from the line of rectitude; he is straightforward and good. Such is the *ideal righteousness* of a professing Christian; such all Church members ought to be; but, verily, there is much in the conduct of many, both outside and inside the visible Church that will not bear comparison with this. Pretension, intrigue, and all kinds of dissemblance are contrary to the model furnished by the text.

2. There is *Sincerity*. 'He . . speaketh uprightly.' A thing much too rare. Duplicity is far too common among men in these days. The man described here is one whose words are in perfect agreement with his inward feelings and outward condition. Conventional insincerity and hollowness, both in shop, street, drawing-room, and Church meeting, are much too often resorted to. What is commonly known as 'laughing in the sleeve,' or 'wearing two faces under one hat,' is inconsistent with a Christian profession and membership in the Church. Sincerity does not wink with the eye or look askant. It never says one thing and means another. The vices of the tongue are perhaps more numerous than any other organ of the body. The genuine saint avoids them. He 'speaketh *uprightnesses*,' marg. The tongue is an unruly member, which no man can tame. It contains a world of iniquity; is full of deadly poison. Death and life are in the power of the tongue. That agency which is capable of immense evil is usually capable of great good. What evils and blessings issue from the tongue! What insincere words! What lying words! What profane, lustful, seductive, slanderous, malicious, backbiting, and blasphemous words! Hence, a good man resolves: 'I will take heed to my ways that I sin not with my tongue.' 'I will keep the door of my lips.' A good Christian watches his tongue lest viper-spleen should dart therefrom. His prayer is often: 'Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.' There is much tongue-evil in the world. The Church of Christ is not free from it. Persons otherwise virtuous in character, and praiseworthy in conduct, ruin their reputation, poison their influence, and injure others by an unruly tongue.

A model Church member abhors vain, frothy, dissipating, corrupt conversation. In the family, the workshop, the social circle, and the religious meeting he speaks uprightnesses. In all his intercourse, his study, his anxiety and his prayer are to keep his tongue from evil and his lips from guile. Guile will spoil the otherwise most admirable character, though it may exist where other equally important virtues are absent. Let not sincerity and honesty be vitiated by rough and reckless words, but speak the truth in love. How appropriate and needful the prayer: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.'

3. There is *Probity*. 'He that despiseth the gain of oppressions' That is to say: 'He not only does not seek without for any gain which injures the interests of his neighbour, but he inwardly abhors it' Probity is tried virtue. Who knows himself or others as regards the gain of oppressions till tried in that particular thing? Our model Church member is one whose integrity of principle and honesty of purpose have been tried and evinced. All his actions are in strict conformity to the laws of *moral* as well as *legal* justice. Extortion is rampant in the world around us; but we are not to act in that exorbitant manner by being excessive in our demands. 'He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.' 'Rob not the poor because he is poor: neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them' (Prov. xxii. 16, 22, 23). In the days of Isaiah there was very much oppression in Judah and Jerusalem. See chaps. i. and iii. of his book. The rich oppressed the poor; might triumphed over right; the oppressor flourished; the poor were trodden down; the widow was robbed; the orphan was plundered, or forgotten. Hosea prophesied about the same time, but more among the ten tribes of the revolt. His menaces, rebukes, threatenings, and alarms are of a terrific character. In the days of the apostles complaints were made concerning this matter (Jas. v. 1-9). But we need not inquire of those ancient times for those who oppressed the hireling in his wages; for, although much has been done to change society in this respect, so that the old times and their customs are things of the past, and slavery is defunct in the West Indies and America, yet in milder form it exists till this hour. The recent movement of the peasantry of Europe is a revolt against the system of things as it was. That system has been much modified by what has taken place. Even now there are too many who would 'grind the faces of the poor' amidst others who are disposed to things that are equal. In Christian Churches are many who would injure themselves rather than oppress others. Men who are most kindly disposed towards their inferiors, who are the readiest to advance their men's wages, and

disposed always to consider the general welfare of their employees. There is now a contrary evil, or the same evil in another form. The wise man's observations are fast becoming applicable to these times in many places: 'He that delicately bringeth up his servant from a child shall have him become his son at the length;' 'I have seen servants upon horses, and princes walking as servants upon the earth' (Prov. xxix. 21; Eccles. x. 7). Now that the public feeling is aroused on this question, many of the servants, both male and female, are doing their utmost to return the oppression, and are most unjust and exorbitant in their demands, so that they are becoming oppressors in turn; and are simply outrageous in demands both respecting the kinds of labour, the hours of labour, and the remuneration required. It behoves both servants and masters to remember the inspired injunction: 'Let your moderation be known unto all men, the Lord is at hand.' We commend that direction to both employers and employed, feeling confident it will, if observed, very much rectify the ills of society and harmonise conflicting passions and interests. A model Church member does that.

4. There is *Principle*. 'That shaketh his hands from holding of bribes.' Perhaps Britain and America—though the most Christian nations under heaven—are the most exposed to temptations which severely test Christian principle. Owing to the peculiarities of political constitution and social arrangements, periodical temptations to bribery are very common. And it is not every voter, Christian or not, who can stand up in the sight of heaven and say: 'These hands are clean.' Five pounds for a vote are a very strong temptation to a poor man whose rent is just due, or who wants to pay a tailor's bill. It requires some skill in casuistry to determine between the danger of not paying, county court summons, and perhaps imprisonment, and the acceptance of a bribe! But in the light of Scripture the course is clear. If the bribe is thrust into your hands, shake it out, and trust to Providence, Who never fails in the long run to help the right-doer. This is no bar to your being rewarded by your own party. If you are in conscience, in sincere conviction, either Liberal or Conservative, and you vote for your own party, because, conscientiously, it is your party, and you are of that conviction, apart from all sinister considerations, why, then, if your landlord think well to drop your rent, or give you a better farm, or your representative send you a circular with thanks and a five pound note, you are not bound by Scripture to refuse it. If it came from a party opposed to your principles, and you receive it, and vote against your convictions because you are prepaid for so doing, or are to be rewarded afterward for it, you are guilty of bribery and corruption. If an agent or candidate secretly seek to win you over by a gift, you are bound in conscience not to accept it, or to return it, and refuse support. You are not, however, obligated to report the temptation, and if you report it, for personal pecu-

niary purposes, and not the ends of public justice, you are even then guilty of doing a wrong to another.

Two methods are adopted to cause men to compromise principle. One is the employment of threat and persecution, to alarm ; the other is bribery and fawning—a very ancient, effective, popular, and iniquitous system. A variety of tempting inducements are presented to attain this end—fame, favour, influence, wealth, and promotion are among the means resorted to for the purposes of bribery. It operates in all ranks of society one way or the other. It abounds, we fear, in every constituency ; and, perhaps, those discovered and punished are the least guilty of all. In ancient Sparta, lying and theft were *virtues* if done so secretly and cleverly as not to be detected ; but they were ‘an iniquity to be punished by the judges’ if discovered. So it is very much with voting constituencies in our own days. ‘Suppose ye that Yarmouth, Norwich, and Boston were sinners above all that dwelt in England because they suffered such things?’ ‘I tell you, nay!’ In political matters some will sell principle for money, land, beer, or favour. In ecclesiastical matters a temporary tenure of office, an evanescent popularity, or a better salary, will lead men to gag conscience, violate principle, or injure usefulness. In morals, how many would serve God were it not for giving up alehouse, or dram-shop, or keeping closed doors on Sunday, or forsaking some favourite diversion, or the sacrifice of some unworthy but fascinating friendship, or losing the smile and goodwill of some opulent friend, associate, or patron? A genuine Christian puts all such considerations under his feet. His supreme concern is to know what is right *in itself*, or pleasing to God. There is a solid base of granite principle underlying his conduct and character which always makes him ‘shake his hands from holding of bribes.’

5. There is *Humaneness*. ‘That stoppeth his ears from hearing o blood.’ The original word is plural—‘bloods.’ The meaning obviously is—that will not entertain or even listen to any cruel proposals, come whence they may, or bring what gain they will. A Church member should be a humane, philanthropic, and benevolent man. A true Christian is always and altogether such. Sympathy, goodwill, and kindness distinguish him. Plans of evil towards others are never adopted by a godly person ; ‘against murderous suggestions, or such as stimulate revenge, he stops his ears.’ (Delitzsch, *in loco*). This is a grace of every Christian character. A genuine Christian, or a sincere Church member, can not listen to iniquitous proposals in any form, especially such as are cruel. It is not enough to copy the foregoing features of excellence. There must be added a humane disposition and conduct. The same Bible which says, ‘Do justly,’ likewise enjoins, ‘Love mercy.’ There are the milder and softer aspects of a religious character which give it a grace and a charm. These refined virtues, of finer

texture and finish than simple uprightness and truth, lend a sweet fragrance and feminine beauty to a godly life. A philanthropic and loving disposition forms the crowning grace and beauty of a model Church member. The expressions of the text are somewhat sharp and strong; they are the effusions of a strong-minded, God-fearing patriot, under a mighty impulse, against a flood of crying evils, requiring stern and hasty rebuke. To have spoken more mildly, we opine, would have been to little purpose. Loud was the clamour for blood, deafening was the shout of the oppressor, frightful the shriek of the victims of cruelty and lust, long and dismal were the moans of the orphans and the groans of imprisoned innocents. The people, old and young alike, princes and rulers, thieves and murderers, were thirsting for blood. It mattered not whose rights were trampled on, whose virtues were violated, whose hearts were broken, whose lives were taken. The land was filling with lust, oppression, cruelty, robbery, and murder. The appearance of a common enemy might have checked to some extent this wholesale rapine and vice, but there remained a seething, weltering sea of corruption which overwhelmed all the good, both persons and practices. Social cruelty, gluttony, drunkenness, and vice abounded; so the man of God firmly rejected all overtures made to him, and proclaimed the judgments of God against those who do such things. O for the souls, the principle, the courage, the divine fervour of these old saints and prophets! O for a return of genuine Puritanism in these loose, luxurious, wanton days! It would redeem the Church of Christ from spiritual obesity and moral pusillanimity, and make her victorious over the unbelief, earthliness, and licentiousness of these easy-going times. It would stay the world's corruption, and hasten the golden age of justice, purity, and peace. The man who is governed by true sympathy, whose heart is the seat of divine love, who is governed by the law of kindness, and the requirements of truth and morality, is such as all Churches need. No menaces on the one hand, nor solicitations and offers on the other, will make such commit a cruel deed, or nourish fiendish passions. The prospect of influence, gain, indulgence, or promotion, even from royalty itself, will not lead him to deal with an iron hand towards those who are subject to him. He will carefully avoid every scheme, however plausible, rather than injure a fellow-creature. Acts of benevolence and deeds of kindness are his delight. The plea of the widow is not in vain, the cries of the distressed affect his heart, and the wants of the poor are relieved. The orphan looks up to him, the eye of the helpless, and the expectation of the needy, are directed towards him. He even searches out suffering to relieve it; to dry up the tear of the sorrowful, and heal the broken-hearted are his delight. The friendless and repenting outcast find in him a timely help. His hands and lips are laden with blessings. He bows beneath the woes of the world. He lifts up the oppressed and relieves the distressed. They who

are drawn unto death and ready to perish are rescued from misery by his hand. So, indeed: 'He stoppeth his ears from hearing of blood.'

6. There is *Circumspection*. 'And shutteth his eyes from seeing evil.' Delitzsch says: 'From sinful sights he closes his eyes firmly, and that without even winking.' 'I.e.,' says Alexander, 'from conniving at it, or even beholding it as an indifferent spectator.' Much of the outward life depends upon the state of the heart. Apart from this, even, a man is justly responsible for his peculiar moral taste. Should the fact of man's fall be thought to militate against this position, we at once reply: seeing every needful means for his restoration is provided, he is no longer without excuse. A very necessary means for keeping the heart right will be found in this; for a good man 'shutteth his eyes from seeing evil.' He not only abstains from evil and the appearance of evil, but he avoids contact with all objects likely to incline him towards the indulgence of thoughts and desires of evil. He turns away from tempting scenes and solicitations, lest he should fall a lusting after anything of a sinful character or tendency. The words before us are not to be taken in an intensely literal sense. The sight of evil, as drunkenness, dishonesty, cruelty, Sabbath desecration, irreligion, avarice, harlotry, and blasphemy, is unavoidable as society is; but an unavoidable knowledge of these things is perfectly compatible with the letter and spirit of the text. It is one thing to be obliged to see proofs of debauch and other evils, but another and different matter to gaze with longing looks upon the varied evils around, and then think and feel, as once a professor said when looking at a dancing-girl on a show-stage, 'What a pity it is that there is sin in this!' The man described in our text shutteth his eyes from seeing evil in this way: When he beholds it unavoidably he does not approve; he condemns, reproves, abhors it in his very soul, as Lot was vexed with the filthy conversation of the wicked in seeing and hearing it from day to day. 'His righteous soul' burns with pity and indignation against all these things. He does not look on the wicked with envy; whatever may be the apparent advantages, or temporary gratification of a crooked policy, he does not favour or desire it. He does not envy the power of the oppressor, he never covets the wealth of the dishonest or exorbitant, he does not burn with the lust of seducers and whoremongers, he never adopts the policy or seeks the ends of the adulterer. When he meets a thief, he does not contend with him, or condone the evildoer. He never follows—even in desire—a multitude to do evil, but shuns the paths of evildoers to walk in the ways of life. The desires of his heart are after God and good things; the longings and aspirations of his whole being are after spiritual, divine, eternal, heavenly things. And there is great need in this world for thus closing our eyes from seeing evil, for

'Vice is a monster of such frightful mien,  
That to be hated, needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace!'

(*To be continued.*)

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## *Expostulations with an Objector.*

BY REV. D. STEELE, D.D.

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MY DEAR FELLOW BELIEVER IN CHRIST,—You have honest objections to the experience of entire sanctification as a distinct blessing. Let me help you to remove them. You may be stumbling over the glaring imperfections of some who profess to be walking in this higher path of Christian life. In the first place, remember that impenitent men are using the same argument against all our endeavours to turn them to Christ. You invariably tell them that Christianity is liable to be counterfeited by hypocritical professors, that all valuable things are exposed to base imitations, and that the most valuable is the most exposed. Please apply your own logic to yourself when reasoning on the question of the higher Christian life. Then remember that no sane man professes to be perfect in judgment, or in act, but in love to God and man, and that, too, not in degree, but in kind. You should constantly bear in mind this fact, that a man can never appear above the criticism of his fellow-men. Did Jesus Christ, the absolutely sinless man, escape hostile criticism? Was he not accused of being a demoniac, a wine-bibber, a Sabbath-breaker, a Beelzebub, and a subverter of the law? The difficulty was not in Jesus, but in his green-eyed critics. Perhaps this is the solution of your perplexity about the imperfect exemplifications of the love "that passeth knowledge." God once said to Abraham, "Walk thou *before me* and be perfect." He did not command him to be perfect in the estimation of fallible men. Suppose that Abraham had interpreted the command to include men as well as the heart-searching Jehovah? He is commanded to go to Mount Moriah, and to offer Isaac in sacrifice. He goes and exhibits to God a heart perfectly obedient as proved by the severest test. God is satisfied. But some of Abraham's jealous neighbours wonder what the mysterious three days' journey means. They follow on the patriarch's track afar, and, at last, they see him actually seize his son and cruelly bind him hand and foot; and then, oh horrible! he draws out from his belt a great

sheath knife, and raises it on high and attempts to plunge it into the throbbing heart of innocence. But something seemed to prevent the wicked purpose—the spies are too far away to see what it was—but they saw enough of Abraham's harsh conduct in his family to satisfy them that his profession to be an especial "friend of God" is a stupendous piece of hypocrisy. "Perfection on earth," say they, "is all a myth; we have proved it." Yet, while this damaging misconstruction of Abraham's conduct is whispered from one to another of the neighbouring Canaanites, the patriarch is in the enjoyment of the inward testimony that his ways please Jehovah; he walks before him and is perfect. It may be thus with many a living friend of God, maligned of men, while approved of heaven.

False professions of this blessed experience should be expected, and due allowance should be made by all candid minds. But where there is a secret disrelish for an experience so high, it is natural to magnify such instances out of all due proportion to the number of the genuine professors, as wicked men magnify the hypocrisies in the Christian Church till they hide the multitude of true Christians.

Are you stumbled at the fact that many seek the fulness of divine love, and do not find? So many feebly seek regeneration and fail. There are no instances of persons seeking with their whole heart, with an unappeasable hunger, and a tireless persistence, who have not received this greatest of divine benefactions. In the distribution of his spiritual blessings God is no respecter of persons. It is not true that some were made to be empty, while others were created to be filled. This would be a dark calumny on the character of the Creator. "Every one that asketh receiveth."

Fanaticisms have attended the profession of this high grace. True. Extremists and unbalanced minds have abused justification by faith. Yet this doctrine resounds in all our churches. In all attempts to promote experimental godliness, there is danger that some one may go astray from the path of sobriety. Our Protestantism, which accords to every soul the right of studying the Bible and of access immediately to God without the intervention of a Latin-mumbling priest, must run the risk of more or less abuse of freedom, and eccentricity in doctrinal belief. There is no cure but the iron railroad track of Papal infallibility prescribing the exact grooves in which all religious thought and devotion shall run. The remedy is a thousand-fold worse than the evil. The fanaticisms which have attended the people who have devoted themselves wholly to Christ, and have been filled with the fulness of the Spirit, have been greatly exaggerated by the imaginations of unsympathising enemies. They are not half so disastrous as the heresies that spring up in a cold and worldly church, void of the spirit of truth.

Again, the people who profess holiness are generally unpopular.



They are secretly hated. A very accurate observer of human nature has suggested the reason. He asks and answers this question: "Are we not apt to have a secret distaste to any who say they are saved from all sin?" Answer. "It is very possible we may, and that upon several grounds; partly from a concern for the good of souls, who may be hurt, if these are not what they profess; partly from a kind of implicit envy at those who speak of higher attainments than our own; and, partly from our natural slowness and unreadiness of heart to believe the works of God."\* This answer could very easily be extended to include other reasons for this distaste. A holy life is a rebuke to all unholiness. Jesus was a perpetual rebuke to the Jews. In the intense light of his pure life, their spots and stains were made manifest through the whitewash of ceremonialism. Their hatred of the light was turned against the light-bearer, and Jesus of Nazareth was the best abused man of his times. In this respect the servant must not expect to be above his Lord. A person entirely dead to the world, and thoroughly alive unto Christ, through every fibre of his being, will make all conformers to this world so uncomfortable that they will begin to hate him and to pick all manner of flaws in his life. They are not willing to give up their idols, and holiness comes to kindle a destroying fire among them. They are averse to strenuous effort, to earnest wrestlings with God at Peniel, and hence they dislike those who point to the sunlit heights of perfect love, and urge them to mount up thither, as disturbers of their repose. Again, since all love to God is in antagonism to the spirit of the world, the higher the degree, the more intense that antagonism.

Another reason may be found in the activity of Satan, who seeks to plunder the gospel of that element which gives it the highest efficiency in its warfare with his kingdom. "He blinds the eyes of them that believe not, lest the light of the glorious gospel of Christ shine unto them." He succeeds so well with unbelievers that he applies the same method to believers, blinding their eyes to the highest gospel privilege, entire sanctification, lest the light of this blessing should gladden their eyes, strengthen their hearts, and intensify their zeal against his kingdom. Says John Wesley, in a letter to a Christian woman respecting her preacher, in 1771: "I hope he is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore, he is constantly stirring up both his own children, and the weak children of God against it." Hence the difficulty which the great Head of the Church has in keeping this doctrine in the pulpit. It dropped out of the English pulpit, and Methodism was raised up to bring it back. Wesley, true to the great

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\* Wesley's Plain Account of Christian Perfection.

light, "the grand *depositum* intrusted to the Methodists," found his preachers inclined to abandon this precious theme. Even now, after the inquiry on this subject among the laity has become so general, the majority of preachers pass over the subject like a slurred note in music, as if it was a demi-semi-quaver in the jubilant song of our Christianity, and not its very key-note.

Some believers may be warped by the influence of those who are mistaken in their profession of this blessing. Many, quickened and gladdened by some manifestation of the Saviour's love, jump to the conclusion that they are entirely sanctified, through the fulness of love shed abroad in their hearts, and, under injudicious advice, rush into a declaration of full salvation, before they have the witness of the Spirit to this great work (1 Cor. ii. 12). Such persons soon become what Mr. Fletcher styles "land-flood" or freshet "professors," left high and dry by the evanescent emotion of which they are the subjects.

The injudicious presentation of this blessing, by some of its advocates, has contributed to the eclipse of faith of which we speak. Mount Sinai, instead of Mount Calvary, has been taken for the pulpit, and the terrors of the Lord have been denounced upon the Lord's children, heirs of God and joint heirs with Jesus Christ. Let not this offend you. The wise counsel of the founder of Methodism has not always been heeded in preaching on this subject, "always by way of promise; always drawing, rather than driving." Thus injudicious advocates have awakened prejudice. All these causes combined have almost wrested this doctrine as a great vital, practical truth from the pulpits of Christendom, and driven it into select meetings in parlours; from the candlestick to the bushel. O Lord! how long, how long must this precious light be hidden from the faith of thy people? Speedily lift it up from the bushel to the candlestick, there to shine till its splendours blend in the brightness of thy coming!

Are you afraid that if you embrace Jesus as a whole Saviour you will lose your broad sympathy for the whole body of believers, and become clannish? Are those who have found full salvation inclined to clannishness from choice, or from necessity? Is there not such a chilly temperature in many churches that ardent lovers of Jesus can no more dwell safely in them than they can in a sepulchre? They prefer the light and warmth of a sympathizing Christian fellowship. Suppose now that all the Church were rejoicing in the increased grace given to each victorious soul: and, as in the case of St. Paul who had been caught up to the third heavens, they were glorifying God in him, we should hear no more of the segregation of those who are fully saved, than we hear in the New Testament Church of the withdrawal of the Spirit-baptised from the neophytes who had not yet received the Holy Ghost since they believed.

My dear brother or sister in Jesus, the fault may be more in your prejudice, your apathy, your love of the world, and lack of consecration to Christ, than in the souls drawn together by the mighty magnetism of love to Christ, the ruling passion of their bosoms. Don't you suppose that the Jews accused the disciples of clannishness, when they persisted in their ten days' upper-room meeting before Pentecost, and afterwards in their breaking bread from house to house? The cure for the fault-finding Jews was to secure the pentecostal blessing, and feel the mighty attraction of Christian love. Your remedy is that perfect love which will bind you to all believing souls with a threefold cord.

But you see no reason why you, after a score of years in the average Christian life, should rein up your soul to this one definite aim, full salvation through the blood of Jesus Christ, and go through with a mighty struggle to attain that which only a minority of the justified profess to receive before they are laid on the bed of death. You think that if such a glorious experience had been designed for you, you would have been led into it long ago, especially, since in your daily prayers you have constantly prayed for the fulness of the Spirit. It may be that a subtle scepticism has kept you from vigorous efforts to grasp this great prize which you might have seized in any day of your past Christian life, if you had sincerely believed in Christ's power to do this work, and sought for perfect love with all the intensity of spirit of which you were capable. The fact that you have gone so long without the pearl of perfect love, is a reason why you should put your hand vigorously to this work now, that you may enjoy its blessedness on earth, and the world be benefited by your increased love and zeal and power. Heaven is never stumbled into. The heaven on earth of evangelical perfection will not be entered by chance. There must be a definite aim uniting all the forces of the soul. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. xxix. 13).

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## Looking for Jesus.

A SERMON BY H. BRINING.

"Sir, we would see Jesus.—JOHN xii., 21.

(Concluded from page 518).

BUT we would see Jesus in the everlasting kingdom of his Father, and in the glory which He had with him before the world was, and that this is his purpose concerning us may be inferred, first, from the fact that He has willed it; "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory"; and, secondly, from the preparation which He is now making for our happy

and triumphal admission into the paradise of God, where the inhabitants are never sick. Here Jesus sits upon his throne. Not behind, nor beneath, nor yet on a level with the highest principalities, or the noblest powers, but before and above them. "Him," saith the Apostle, after describing his humiliation and death, "hath God exalted with His right hand." Here He is the occupant of a place that is sacred and pre-eminent. Nor are we at a loss to know how or in what capacity He occupies this exalted position, for the same Apostle tells us that He is "a Prince and a Saviour"; a Prince and a Saviour now, because His humiliation and death are approved and accepted as an atonement. And thus we see Jesus justly elevated above the cherubim and the seraphim, bearing a name which is renowned above every name, and exhibiting in His own dual nature the attributes of God and man. To this perennial spring or fountain of the highest beneficence we come for an adequate supply of all the good we need. But why do we come? Because on our Emmanuel's head are many crowns; and these crowns are not only symbolic of His peerless sovereignty, but of His ability to meet the requirements of earth and heaven. This, however, is not the precise idea with which we started. We want to see Jesus as He appears in heaven, surrounded by millions of happy spirits, and to hear the anthems of the just in the heavenly plains, and to look at the millions of the redeemed as they approach His throne, "Saying, blessing and honour, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." Well, let us take courage and be faithful, remembering that the toils and sorrows of life will soon be past. Then we shall behold the Saviour as He is. Blessed and glorious sight! We long to behold its dazzling splendour.

But we notice, secondly, THE ADVANTAGES THAT ARE DERIVED FROM LOOKING TO JESUS, and, first, we remark, that we are humbled by the influence which the truth exerts upon the mind when it is properly understood. Who can think of the kind and unsolicited beneficence which appears in the life of Jesus without loving Him? Or of the pernicious sentiments, the unhallowed purposes, and the ungodly deeds of our unbelieving world without feeling humbled on account of sin? When David thought on his ways he was humbled, and turned his feet into the way of Jehovah's testimonies. When Isaiah saw the Almighty in prophetic vision, seated upon His throne, high and lifted up, and heard the seraphim crying one to another "Holy, Holy, Holy," he was astounded, and said, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Such was the humble confession of one that saw and felt his depravity. And what, we would ask, are your feelings when you behold the Saviour in His word, or in the means of grace, or in the wise and just arrangements of Providence? Can you think of His goodness, mercy, faithful-

ness, power, and love separately, or in juxtaposition with your weakness, folly, and hatred of that which is good, without being humbled? A proper contemplation of the amazing disparity between the Creator and the creature, the infinite and the finite, the holy and the impure, must humble you in the dust. But this knowledge, though excellent, is all the better when it is supplemented by the operation of Divine grace and a self abhorrence, which is implanted in the heart by the Holy Ghost. Humility is a grace which may be acquired by experience. Nay, we may say that experience is the best school of this virtue, for [it has constantly to do with practice and example. The first and most useful lesson we have to learn is the knowledge of ourselves. "Man, know thyself. All wisdom centres there." If happiness is to be found, you will find it where humility reigns. The first lesson towards meekness, patience, candour, kindness, and love is a genuine humility. This is the key to contentment. Man can only be at rest in the valley of humility. And now for the great Teacher of virtue and the example of it which he sets before us; we look to Jesus. We examine his character, we admire his perfections, we are humbled in the presence of his example. We see that our thoughts, affections, will, judgment, heart, and actions are all contaminated, and we are humbled at the sight. When we attempt to pray we are humbled at the thought of our manifold imperfections. When we hear the word of God, either read or preached, we cannot but lament how feeble are our impressions and how little we are profited. We feel that there is an instability, and consequently a waywardness in our minds at which we are humbled. And now, what are we to do? If we attempt to justify our infirmities or to excuse ourselves, our own mouth will condemn us. Oh let us go to Jesus. He gives grace to the humble. His delight is with the lowly and the contrite.

2. Another advantage which we derive from looking to Jesus is the strength which it gives to faith and practice. We read of "great faith" and of "strong consolation." And we are told of a "little faith" and of a "doubtful mind." Now these opposites are indicative of the difference which exists between what is called the active and the inactive Christian. The one seldom tests the force or the veracity of divine truth. He knows little of the strength and sweetness of the promises. And hence he is a man of doubt, of change, and of perpetual uncertainty. The other is a man that looks to Jesus. He represents a class that trust in Jesus with a firm, unwavering confidence, that have fled for refuge to the hope set before them in the gospel, that are often at the throne of grace, that are graciously assisted by the Saviour, whose confidence is daily strengthened by the realization and enjoyment of the divine favour, whose implicit reliance on the wisdom, grace, power, and faithfulness of the Almighty is manifested by an assurance so strong that

nothing moves nor separates them from the love of God which is in Christ Jesus our Lord. Such are the happy effects of that faith which is animated and sustained by looking to Jesus.

3. Another advantage which we derive from looking to Jesus is the development of those principles which are implanted in the mind by the Holy Ghost. When Jehovah exhorts and entreats us to be holy in all manner of conversation and godliness, he refers to the necessity and possibility of such a state, which is clearly indicated in the command, "Be ye holy," and therefore leaves us no alternative but to perfect holiness in the fear of the Lord. Do you ask how this is to be accomplished? We answer, by applying to the fountain which is opened in the house of David for sin and uncleanness. This efficient and available remedy is the only effectual cure for sin's dread malady. The psalmist asked the Almighty to create within him a clean heart and to renew within him a right spirit. He also says, "Wash me thoroughly from mine iniquity and cleanse me from my sin; purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." In these figures the source and process of healing are beautifully set forth. But this sublime representation, though ever so elegantly and accurately given, does not complete the design. There must be an humble, earnest, believing application. David went to the fountain of blessing and said "wash me," "cleanse me," "create in me a clean heart." You are not to rest in the simple assurance that there is ample provision to relieve you from the plague and leprosy of sin; you must away to Jesus. For though He is a willing and an able Saviour, yet He never applies the remedy till the applicant approaches Him in sincerity and with a believing heart. Then we say again, go to Him.

"His side an open fountain is, where all may freely go,

And drink the living streams of bliss, and wash them white as snow."

When this work is accomplished, and we are brought to comprehend and to feel the force of redeeming grace, let us try to perfect our condition by a constant, zealous effort to do and to suffer all God's righteous will. In this way we shall be filling up, at least as far as we are concerned, the purpose and design of Christ's mission, which is "to purify unto himself a peculiar people, zealous of good works."

4. Another advantage which we derive from looking to Jesus is a gradual preparation for our removal to a higher and holier world. This we are assured is the reward which is promised to those who continue in well doing. And hence we observe the agreement which exists between the object sought and the means employed. A preparation for heaven by a divine resemblance wrought in the heart may appear to those that have never yielded to the divine impulse as an unreasonable and unwarrantable thing. But this does not alter the divine purpose nor invalidate the good work when it is accomplished.

The process may be mysterious. It may be the result of a special interposition which turns the man in a moment from darkness to light, from bondage to liberty, and from the power of sin and satan unto God; or it may be the result of a long and unwearied application to the best things. And this we incline to think is the best idea because it involves a sentiment of pure attachment and a tried fidelity which are always the marks of a true Christian. In these observations we do not dispute the possibility of an instant preparation or qualification for heaven; but in the scriptures we are told that it is through much tribulation we are to enter the kingdom, that the way to heaven is a narrow way, that it is difficult to find, and that it requires an effort when found to enter in and to make that progress which is indispensable to our present and future peace. "The path of the just is as the shining light." It is a going from strength to strength, a being changed into the Lord's image, from glory to glory, as by the Spirit of the Lord. In short, we know of no other redeeming process, and to recommend any other would be to deceive. Then let us look to Jesus; let us look to him at all times, in all places, under all circumstances. Let us look at Him as He is revealed in His Word, as He appears in the means of grace, as He is manifested to the heart by the Holy Spirit who taketh of the things of Christ and revealeth them unto men. By this simple, useful, happy process we shall obtain a preparation for the better world.

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### "Tempted Like as We Are."

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MANY persons are exceedingly perplexed in thinking of Christ as *tempted*. They take the word in the sense which it has come to have in the common speech of men now, in which it expresses some measure of moral instability on the part of one to whom a temptation is addressed, and more or less of inclination to yield to it. To be tempted, as they think of it, is to be *partly seduced*. When a thoroughly upright and incorruptible man is approached with the offer of a bribe to betray some sacred trust, or to do any base action, they express their appreciation of his integrity by saying that the offered bribe is *no temptation* to him—that is to say, he is not affected by it, does not look at it, spurns it instantly with abhorrence and loathing. If, in such a case, one is said to be *tempted*, they conceive of him as entertaining the proposition, as betraying a weak principle of virtue, and as resisting, if, indeed, he does resist, only at the cost of a conscious struggle, and by a strenuous exercise of will. It is really a reproach and an accusation.

It is not uncommon to hear men say, How could the Lord Jesus Christ be tempted? How was temptation possible in his case? It shows in what sense they take the word. The same difficulty is felt, perhaps in a less degree, in thinking of the temptation of our first parents in Paradise. Perfectly holy as they were, in the very image of the incorruptible God, how could they be tempted to evil?

It can scarcely be necessary to say that in this popular sense of the word the Lord Jesus Christ was *never tempted*. In this sense the assaults of Satan in the wilderness were *no temptation* to him. He detested and despised them with his whole soul, and spurned them without a delaying thought. The tempter came and "found nothing in him"—no point of invitation, no open portal, no undefended avenue. He *attempted* him, and gave over the attempt, finding nothing to inspire the shadow of a hope that any effort he was capable of making against that holy one would ever prosper. In the popular sense of the word, Christ never knew a temptation during the entire period of His continuance on earth. It would be monstrous to suppose that he did. It would be to attribute to him the same weakness which is most of all deplorable and frightful in ourselves. In the citadel of his soul there was no lurking traitor in complot with the foe without, catching the signal of the assault and seeking to throw open the gates. He was "in one mind," and his heart was *united* on the side of truth and duty.

Yet our Lord was truly "*tempted like as we are*." He was *tried*, as gold and silver are tried in the furnace, which with every trial evince nothing but their own preciousness. He was put to the *proof* of his virtue under all the tests of character to which we ourselves are ever subjected, and every test demonstrated his divine perfection.

The word, in the original, expresses barely the idea of testing and *proving*. In its proper sense the rock-bound coast is *tempted* by the rushing waves of the sea. The great billows roll and beat against it, dashing themselves to spray and foam, while the coast stands secure and undisturbed. God has set a barrier against the deep, saying to it, "Thus far shalt thou come, and no farther," and God's barrier, when it is tempted, when it is put to the proof by trial, is found to be *steadfast* and sure.

The whole difficulty in regard to our Lord's being tempted disappears as soon as we come to consider what is really meant by it.

Angels were tempted, and they were not found incorruptible. Our first parents were tempted in Paradise, and were overcome. We are tempted, and too often, alas! the temptation prevails. Christ was tempted, and the trial served only to show the incorruptible integrity of his nature. He was "in all points tempted like as we are, yet without sin."

Our Lord was a *man*. We are to think of him as "*made in all*



points like unto his brethren"—as one possessing our very nature—not, indeed, our nature as we have defiled it, but our nature as we received it. There is nothing that belongs to a proper and true humanity that he had not. Whatever of infirmity there is in an undefiled human nature was in him, as capable of being wrought upon by temptation, and of being roused into sinful excitement, in him as in us—as *capable*, i.e., having in it all natural aptitudes for such excitement. We mean that there was nothing in Christ's humanity that rendered him inaccessible to the force of temptation, or that created, in his case, any essential impossibility to fall before it. He had a nature to be assailed, and to feel the force of an assault, just as we have, so that when the Apostle says of him that he can be "touched with the feeling of our infirmities," having been "tempted in all points like as we are," we may accept this, not as an idle form of words, but as a literal truth, full of significance for the strengthening of our faith and hope.

Our Lord's temptations were the same, in kind, as ours. There was really no difference except that, in every kind, his were *extreme*, such, in their measure, as we have no knowledge of.

In the most general views our temptations may be classified as follows:—

1. Those which assail us through the bodily appetites.
2. Those which make their appeal to spiritual pride, or the desire for spiritual distinction.
3. Those which address the natural craving in men for riches and power.

These, as the reader will instantly remind himself, were the points of assault chosen by the adversary in that wonderful scene of conflict and trial through which our Lord passed in the retirement to which he was "led by the Spirit" after his baptism. We have no space here to show, in each case, how artfully contrived, and, in the circumstances, how tremendous was the assault, and how signally it failed, nor to show how complete the proof was that at all these points our Lord's virtue was incorruptible.

If there are temptations, of which any of us are conscious in the experience of life, which do not seem to come within any of the above-named classifications, it cannot be difficult, nevertheless, to assure ourselves that Christ endured them to the uttermost. What trial of faith and patience, and of holy self-restraint in the endurance of persecutions without cause, of the treachery of professed friends, of bodily pain and anguish, of mental sorrow and distress, of reproach and shame, of apparent divine as well as human desertion, can one conceive of which did not fall to his lot, in the most appalling and aggravated form? Whose trial did not the Saviour know? Of whose cup did not he drink?

No two men have identically the same experiences in life, as no two have identically the same features and form, yet as every man in his features and form, and in whatever else expresses his humanity, shows himself to be a brother to every other man, so, with all the diversities of individual experience, Christ's fellowship with us all in the *common lot of trials* appears—and as he was in all points a *man* like as we are, so it may be truly said that he “was in all points *tempted* like as we are.”

The Apostle says this to assure us of Christ's generous and loving sympathy. Among all the reasons that we have for reposing unlimited confidence in “our great high priest that is passed into the heavens for us,” this is one, that he has had personal experience, as a man, of our trials, and understands for himself how grievous they are. He has borne the whole weight and pressure of them. He has stood against the shock of their fiercest assault, and needs no man to tell him what it is. Therefore—not *therefore*, as if he had by this means acquired the *power* to sympathise with us—but therefore *we may know* that he can sympathise with us, that he “can be touched with the feeling of our infirmities.” Now we may “come boldly to the throne of grace to obtain mercy, and find grace to help in time of need.” “In that he himself hath suffered being tempted, he is able to succour them that are tempted.”

Might it occur to some one that this particular argument for confidence in our great high priest is weakened by the circumstance that he had no experience of that peculiar element of power in our temptations which comes from the frailty of our nature through the defilement of sin? It must suffice for us to know, however, that he verily did encounter our temptations, and learned by the trial of them just what they are. To require of him that he should have become himself a sinner, to know how to sympathise with sinners, is obviously to require too much.

The Lord Jesus Christ was tempted as a man; but was it as a *mere man* that he withstood his temptations? Are we not to suppose that his humanity was helped and sustained in its trials by the divine nature which was in union with it? Are we to look upon his triumphant endurance as an exhibition of what, with no special and extraordinary divine support, a perfect humanity is always *capable* of; or are we to understand that it was not as a man *merely*, but as a *divine* man, as the *Godman*, that Christ stood in his great battle, and achieved his great victory?

This opens a door for speculation into which it is not possible here to enter. We take occasion only to remark that there is no created nature of which we have any knowledge, however exalted it be, however like the divine, which has not shown itself *capable* of being overpowered by temptation. Whether there is any which, with no more than ordinary divine support, is capable of withstanding *all possible*

temptations, there is no actual instance to assure us. Christ, and Christ alone, who was at the same time God and man, in whom the infinite was joined with the finite, the uncreated with the created—only *he* has manifested a strength which no temptation can overcome.

We have raised this question respecting the power by which our Lord resisted his temptations to meet a difficulty of which some may be conscious in regard to the imitableness of his *example*. In whatever way the question should be answered, the authority and obligation of our Lord's example as the patient endurer of trials must remain the same, for whatever the strength was by which he prevailed, *that, and not our own*, is the strength in which we are to contend. He had no advantages for the endurance of trials which are not the inheritance, through him, of all his redeemed people. In him, they that are his have all that was his—as says the Apostle Peter—"According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue ; whereby are given unto us exceeding great and precious promises ; that by these ye (also) might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Let us understand the mystery of our union by faith with the Son of God, and, *in him*, with God, and learn that "through Christ which strengtheneth us, we *can do all things*."

Assuming, therefore, that it was not as a man merely, but as "*the divine man*," that our Lord triumphed over his temptations, still the Apostle's exhortation in the twelfth of Hebrews loses none of its pertinence : "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus*"—looking unto Jesus as our imitable pattern, whose footsteps we may follow, and whose victories we may share.

T. C. A.

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## Waiting on God.

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Souls spiritually alive know something experimentally of this "waiting upon God" for the fulfilment of his promises, in their various trials and difficulties. As in a large family we often find some of the children do not succeed so well as others, so it is in God's family ; circumstances vary, yet all, more or less, are poor and needy, and dependent on God's bounty. Isaac appeared to lead an easy life ; Jacob had a troubled path, and so had Joseph ; but this was God's way for his own glory. Some tried child of God may ask, how is it that my path is so chequered ? and foolishly compare his faith and comfort with that of

others ; forgetting he brings "the blind by a way that they know not." One Christian waits readily upon the Lord, whilst another has doubts and fears, and is troubled with distraction ; but the grand testing point is to feel our need of a Saviour. When God's providential dealings are contrary to what we expected, and all things seem to be against us, we are apt to say, "My way is hid from the Lord," and think we must do something ourselves, instead of waiting, as the children of Israel were told, "stand still," wait for instruction, and then, "go forward." Satan is sure to harass those who are anxious for God's evidences, and will create doubts and fears in the minds of such ; but a Christian's life should be daily waiting for daily mercies. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors," Prov. viii., 34. In severe trials we often find it hard work ; "the heavens are brass," and for a time we think our prayer is shut out, yet this should only make us more earnest, and though we do not like the trouble, when we find it draws us nearer to Christ, we should bless the hand that sent it.

Before we can wait really on God, we must have some knowledge, first, of our need of mercy, and secondly, of the character of Him to whom we come. Do we feel our need of mercy, of forgiveness even for our very best performances ? We know that our God is "plenteous in goodness and mercy." They that wait shall obtain. God is a Sovereign, and dispenses his blessings when and where most needed. The young believer is sometimes like a bullock unaccustomed to the yoke ; when trouble comes he rebels, but the Lord shows him that kicking is of no use, and brings him to a waiting posture. St. Paul wanted to be rid of the "thorn in the flesh ;" the Israelites wished the fiery serpents taken away ; so we want our troubles removed. This is not God's way. He is more glorified in giving grace and strength to bear them. Thus we are brought to wait upon the Lord, and find the comfort and sweetness of the promise, "They that wait upon the Lord shall renew their strength." Every man needs his strength to be renewed for daily labour. How much more spiritually ? To have well-grounded hope in God, to have comfort in extreme trouble and anxiety, is to have life in the soul.

What is the result of this renewing, this mounting up to God's throne ? Safety. The disciples asked, "To whom shall we go ?" Where is the place of safety ? "Where the carcass is there will the eagles be gathered together." Children of God are compared to eagles. What makes a believer ? The love of God shed abroad in the heart, which draws out his soul after Christ. Look at him in his bitter agony in the garden. See him stretched on the cross, suffering in thy place and stead ; follow him to the grave.

God's children sometimes come to church expecting to find God in the ordinances ; but how often we are dealt with as Mary was ; he is

near, although we do not know it. What a precious visit to poor sad Mary. What joy would come into her heart at the sound of "Mary!" from His blessed lips. How sweet for us now to feel his mighty power extended to us in our season of sorrow.

What are the wings of a child of God? Faith and love. As birds cannot fly without the atmosphere, no more can the soul mount up without the sweet and blessed influence of the Holy Spirit. Moses mounted up when he refused the honours which, no doubt, would have been heaped upon him by Pharaoh's daughter. "Faith is the substance of things hoped for." The sinner feels no hope in himself, and wants one who can change his heart, and break down his stubborn will, and bring him out of the dungeon of his own wretched nature, that he may breathe the sweet, fresh air of heaven.

Love is the constraining motive. What a precious wing, leading the soul to Jesus. Nothing can quench this love which comes from God and must go back to God. See how the Martyrs could rejoice at the stake. The stones hurled at Stephen could not quench it, for with his dying breath he cried, "Lord, lay not this sin to their charge." St. Paul too, said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and external weight of glory." The eagle's nature is to mount; it loves it. When pursued by enemies, the eagle makes its nest in the rock, above the reach of harm. So does the believer seek shelter in Christ the rock, in the wounded side of Jesus. Have you this divine nature? If so, you will realize more and more your own emptiness; and, as a child is dependent on its mother for support, so you will be brought to Jesus to be filled. Faith in a doctor, without medicine, will not save; so the faith of a child of God wants God's remedy. The promise is, "A new heart will I give you, and a new spirit will I put within you." Our old nature would not be happy in heaven, but could be content here for ever. So it is by God's Holy Spirit alone that we can mount up as eagles.

Eagles can gaze at the sun. In our natural, unconverted state, we do not like to contemplate death, because we have no light in the understanding, and no knowledge of the finished work of Jesus. The eagle can get above the reflected light of the sun, which is liable to be eclipsed. A beautiful type of the Christian, who can mount above the praises of men, and behold perfection only in Jesus, the Son of righteousness, who shines with everlasting love. Eagles have to moult, so we require moulting that we may be rid of the old feathers of self-righteousness and pride. Eagles drink the blood of the carcase; and believers are strengthened by drinking by faith the blood of Christ, who fought the fight and won the victory.

When we can mount and hide in the cleft of this rock, how safe we are. What a precious refuge. "They shall run and not be weary."

David said, "I will run the way of Thy commandments, when Thou shalt enlarge my heart." "They shall walk and not faint." Walk in safety through all the storms, tempests, and changes of life. Are there any here who never wait on God? What a solemn thought to such is the prospect of death. How glorious to the believer whose passage to the grave is cheered by the thought "that this vile body shall be changed like unto His glorious body," and that he shall be like Him and with Him for ever.

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### *Seed Sown by the Wayside.*

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"And other fell on good ground, and sprang up, and bare fruit an hundred fold."—Luke viii, 8.

ONE morning the pastor buttoned his overcoat, saying, half to himself, and half to some one else:—"I believe I will go across to the Lane. There are half-a-dozen families there who never see the inside of a church, although they have lived within the sound of its bell all their lives. I shall be at home for dinner."

The "Lane" was a lane truly, and nothing more. It was simply a narrow, grassy road in summer, the houses on either side. At the farther end of it, a half mile or so, one came suddenly upon a high rich fence, which shut it sharply in. Beyond were green fields. Now they were covered with snow.

The minister paused at the first house he came to, and knocked. The door was opened by a good-natured, fair-faced English woman, who was "glad to 'ave the minister call, although she was not looking for company so early in the mornin'." He sat and talked with her for half an hour, and obtained a promise that she would attend church. As he was going she said: "You 're not going to call on' hour neighbours, hare you, sir?"

"Yes."

"O, no, ; if I make so bold, they'll not treat you well. They're no better than the 'eathen, sir. Depend upon it, the'll not treat you well."

"I think I'll call. It wouldn't do to slight them, you know." He laughed a little as he said it, opened the door and turned back to shake hands.

"Well, hif you will, hand I can't help it," she said with a little sigh, as she took the offered hand; "but I wouldn't see the like of you insulted hat my next door, hand not give you warnin'." In this poor woman's heart there was pride for the neighbourhood in which she lived.

He walked on until he came to the house. A tall well-built man opened the door, and bade him "Come in." He took in at one glance the room and its occupants. It was dimly lighted, and dirty beyond description. A tub of hot water was steaming in one corner, and a heap of dirty clothes was beside it. A woman and four children made up the family.

"Take a chair," said the man, giving a hitch to his trousers that held by one suspender. "It's a little shaky, but I guess it 'll hold ye. You're the new minister on the hill, I reckon?" and he surveyed him coolly.

"Yes; you have n't been very neighbourly, so I thought I'd make the first call."

"We don't have any time for runnin' round," said the woman sharply. "Poor folks have to work for *their* livin'. Here, you Jim, you let that cat alone. Four young uns make noise enough without your pullin' a cat's tail to make her holler."

After talking about the weather, discussing the prospect of an early spring, etc., the minister ventured to say: "Hav'nt seen you to our meetin yet; thought there had n't any one invited you."

"Wall, no," said the woman, in a sarcastic tone, "I can't say as there has. 'Bout 'leven years ago Elder West (he's the minister preached here 'fore you cum) called in, and then when the twins died Deacon Parsons he cum in an' made a prayer. It's such a spell ago I don't remember whether they asked us to go to church or not." And she gave a glance sideways to see how he took it.

At that moment a curly-headed little fellow who was running back and forth, stopped in front of the minister and looked up earnestly in his face. He took him on his knee, turned to the man and said: "This little fellow looks like you. What kind of a man do you want him to make?" He did not wait for an answer, but talked to them of their children, what God required of them, and finally of his errand that morning. When he said all he came to say, he made a short prayer and stood ready to go.

"Well, Dominie," said the man, "I can't say but what all you've said is true—true as the Gospel; but I've never been brought up to it, an' its hard learnin' old dogs new tricks."

"But you'll come to church?" And he looked him in the face.

"Wall, if I must say yes or no; yes if that'll do ye, though I guess folks 'll stare to see Harry Gregory comin' to church. But I can't do no less, seein' you've took the pains to come an' see us. Thank you for it too." And he shook the hand that was held out to him.

"And you?" he said, turning to the woman.

"No; you don't come it over me so slick with your smooth ways. I'm as good as my neighbours any day; an' I ain't goin' to sit in other folk's pews and be laughed at.

"Well, good bye, then; but I think you'll break your promise, and when you do there'll be a seat for you in our church—in our pew if you like."

She laughed in spite of herself, he took her impudence so coolly. The laugh was contagious, and while they were yet laughing he said "Good morning" again, and walked away.

That evening true to his word, Harry Gregory came to church; and there is no denying that people did stare. At the close of the meeting several people shook hands with him, and when the minister asked "Glad you came?" He said "Yes," and hurried past him and home. The next night he was there and his wife with him. He sat with one hand shading his eyes, and those who sat near him saw that he trembled as only a strong man does tremble when the waves of sorrow break over him. At the close of the meeting, he arose and said: "Neighbours, I am a very wicked man, and I did not think until I came to this meeting there was enough good left in me to want to be better. I dare not wait another day lest even this should be taken from me. Will you pray for me?"

He sat down, and a hush fell upon the congregation. The voiceless prayers that were ascending did not stir the air. Then a sob broke the stillness, and a woman, his wife, arose. "I'm a great sinner; pray for me" was all she could say.

"Let us pray," said the minister; and though but one voice went up to the throne, it was the voice of many prayers.

They came the next night and the next. Slowly the blind eyes were made to see. Dimly at first, yet it was the coming of the sunrise of a bright day of righteousness. Then the feeling that comes to every new-born soul possessed them. They went from house to house urging their neighbours to come to Jesus. Through their influence a younger sister was converted, and this link in the chain of God's providence is so remarkable, I will relate it in her own words:

"When the minister came to see us, I said to myself, 'I won't go to meeting;' and after he was gone I kept saying it over. Something kept telling me, 'You must.' 'But I can't,' I said; 'who will take care of the children?' Still it kept ringing in my ears, 'You must,' till I walked the floor in a fury saying to myself, 'I won't.' Just before sundown, who should come in but my sister Kate. She was out of work, and had walked all the way from the city. Then I knew the Lord had sent her, and I had no excuse. When it was time for meeting, she said: 'You go with Harry; I am too tired to go, but will stay and take care of the children.' So I went. I knew I could n't stand out against the Lord always."

At the next communion these three with others united with the Church. Kate went back to the city to work. She was motherless and



homeless, and we feared lest among her old associates again, she would fall into her old careless way of living. But the grace of God kept her. She found a place in a Christian family, attended church with them. In the course of a few months she transferred her connection to that church. In the autumn she was taken sick, and gradually from week to week her friends saw that she was growing worse. She had no home, no money, no one to take care of her. Then the Church took her to the "House of Hope." At times she would rally, and the disease would seem to be controlled: then without any apparent cause it would return with greater power. Thus she battled for life for nearly two years, the Church taking care of her this time.

When she was freest from pain, she would talk of the Saviour to those whose beds were nearest hers. Towards the last when she knew she could not get well, she longed for death—that warden who unlocks the prison doors and sets us free. Through these months of suffering she could only wait and pray. At last the end came; the poor tortured body was at rest. The spirit grown strong and beautiful in the furnace of pain, was at home at last. Christian women brought flowers and robed her for the burial. They gave their private carriages for the use of their relatives, and through the spring sunshine they came slowly back to the little village where she first learned the way of life. As we looked at the white face, so lined with pain, we saw no trace of her former self; but when those grand old words of the funeral service, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live," fell upon our ears, by the eye of faith we saw again the spirit we knew so well here, no longer faint and shrunken and worn, but strong and radiant and glorified. Softly these words awoke in our memory and repeated themselves over, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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### Miscellanies.

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"JUST IN TIME."—This was the joyful exclamation of an aged man, who, after many years of sin and rejection of God's mercy, had humbled himself at the foot of the Cross, and found salvation. Though then in health and strength, a few short weeks only elapsed before he was called from time to eternity; but he died well, for his soul rested by faith on a complete Saviour. "Just in time" will be the real feeling of every soul that truly comes to God, for it will seem to each as if the work of sin had well nigh wrought eternal ruin. How little any of us comprehend the

terrible fact that while out of Christ we walk along the verge of the world where change never comes, and that perhaps the very next step may plunge us headlong to its fearful depths.

"Lo! on a narrow neck of land,  
'Twixt two unbounded seas, we stand,  
Secure, insensible;  
A point of time, a moment's space  
Removes us to that heavenly place,  
Or shuts us up in hell!"

*Just in time!* This thought will thrill the souls of the redeemed as they reach the heavenly shore and look back over their life's journey along probation's path. As they see how perils surrounded them, how enemies watched and plotted for their fall, how many times they almost stumbled into the pit-falls prepared for them, their wonder will be that they ever found a way of escape. They will see that it was alone through the mercy of a loving God and Father that, just when hope had well-nigh gone, then, *just in time*, deliverance came, and they were saved. Remember, unconverted one now reading these lines, that, unless without delay you make Christ your friend, your last gracious call will soon be heard, and, if unheeded by you, all joy and hope will die out in your soul. Whatever else you may neglect, as you value heaven and dread the pains of perdition, seize the present hour, and make sure work for eternity.

"Nothing is worth a thought beneath,  
But how we may escape the death  
That never, never dies!  
How make our own election sure;  
And, when we fail on earth, secure  
A mansion in the skies."

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A BIBLE BAKED.—There is a Bible in Lucas county, Ohio, which was preserved by being baked in a loaf of bread. It now belongs to a Mr. Schebolt, who is a native of Bohemia, in Austria. This baked Bible was formerly the property of his grandmother, who was a faithful Protestant Christian. During one of the seasons when the Roman Catholics were persecuting the Protestants in that country, a law was passed that every Bible in the hands of the people should be given up to the priests, that it might be burnt. Then those who loved their Bibles had to contrive different plans in order to save the precious book. When the priests came round to search the house it happened to be baking day. Mrs. Schebolt—the grandmother of the present owner of this Bible—had a large family. She had just prepared a great batch of dough when she heard that the priests were coming; she took her precious Bible, wrapped it carefully up, and put it in the centre of a

huge mass of dough, which was to fill her largest bread tin, and stowed it away in the oven and baked it. The priests came and searched the house carefully through, but they did not find the Bible. When the search was over, and the danger passed, the Bible was taken out of the loaf and found uninjured.—*Unitarian Herald*.

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THE MARTYR SPIRIT.—James Naylor was an eminent Quaker of England, who was greatly persecuted for his religious opinions. Among other cruelties inflicted upon him, his tongue was bored with a red-hot iron. He died in 1660, at the age of 44 years. The following are among his last words:—"There is a spirit which I feel that delights to do no evil or to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatsoever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it; for its ground and spring are the mercy and forgiveness of God. Its crown is weakness; its life is everlasting love unfeigned, and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it or can own its life. It is conceived in sorrow and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone, being forsaken, and in it I have fellowshiped with them who live in dens and desolate places of the earth, who, through death, obtained this resurrection and eternal holy life."

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SAUL OF TARSUS.—"And he trembling and astonished said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

A definite inquiry; a specific direction. Saul verily thought he was right in his religion, and right in persecuting those whom he regarded as its enemies. He was decided in his convictions and earnest in his purposes. What less than an extraordinary manifestation of divine power and authority was likely to arrest his attention and change his course?

He went to the allowed limit. An impassable barrier was suddenly encountered. Of the source and character of this interposition no room was left for doubt; and the faith in which he had been educated prepared him, in some measure for the faith he was about to embrace. The

God of Abraham turned his heart to him who said of himself, "Before Abraham was, I am." Saul saw at once that he was wrong, and he was ready at once to abandon his wrong. Accordingly, just what he needed was just what he sought. He needed instruction for the future from the source whence came the light which convinced him of his past errors; hence the inquiry, "Lord, what wilt thou have me to do?"

And it was answered. He was told what to do, where to go, and assured that the desired information should be received, and the promise was fully realised. It was the result of implicit obedience on his part, and of further special interposition on the part of God. The fears of Ananias were overcome by a direct communication from heaven.

Some there are in our day whose course in life may be as sincere as Saul's, and it may involve as many practical errors as his. They, too, have reached, or will reach, some sort of limit, though it is not likely to be such as he met. They may be expecting some manifestations from God; he had no such expectation. He did not desire it; they may be longing for it, and they may have become as fully convinced of their past errors as he was of his, and hence be just as earnest in the inquiry, "Lord, what wilt thou have me to do?"

An honest inquirer respecting duty may be sure of divine guidance. Such a state of mind brings us into sympathy with God. It brings us in the line of his purposes. Within this sphere of research the operations of his wisdom, power, and goodness are certain to be met. There the functions of the Spirit are experienced. All the promises centre at this point. The accumulated and sifted lessons of practical Christian life confirm this conclusion.

Had Saul's inquiry been left unanswered, it would have been an inexplicable occurrence. No principle in the divine nature or government would have solved the mystery; no fact in the divine economy would have furnished a parallel with it. It would have stood out in solitary isolation, the greatest wonder in the universe.

All reliable guidance comes from God. What Ananias said to Saul was just as verily from God as what Jesus said to him directly on the way. In whatever way the divine counsels come to us, we are to accept and confide in them. Whether special or ordinary is important only as affording assurance of divine origin and authority.

H. L. D.

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IS THE WORLD IMPROVING?—We hear and read much in the present day about the great moral and intellectual improvement of the world. College boys, Fourth of July orators, and spread eagle preachers are eternally harping upon the diffusion of knowledge as the means of scattering error, and superstition. Books without number have been

written to prove that the world is improving rapidly, and that all that is needed is the universal diffusion of knowledge to banish all kinds of superstition and error from the world. The cry is "give us more schools, and books, and preachers; and false doctrines, and foolish stupid systems, and absurd theories, and vile practices, will soon be destroyed."

We say this is the prevailing tone of our age. Now we do not wish to be understood as opposed to schools, and books, and preaching as the great agencies for the elevation and improvement of the world. We are in favour of them all, and until something better is presented we shall, like others, cling to them. But we wish merely to show how error and superstition grow and increase side by side with the diffusion of knowledge, and that our gain in this boasted nineteenth century has been but very meagre. Let us see what errors and moral and intellectual stupidities have grown up side by side with the increase of our schools within the past forty years. There is—

I. Communism, of a more dangerous character than the world had ever seen before the nineteenth century. Roman agrarianism was nothing compared to it.

II. Mormonism. The darkest ages of the world never presented a more revolting system of stupidity and licentiousness, yet this abominable thing has grown into gigantic dimensions both in Europe and America! We will here give the confession of the Mormon Faith, taken from their own standard works. They believe: 1. That Adam assisted God in creating the world, and that he afterward become a god himself. 2. That Mary was the wife of God, and that Jesus Christ was their Son. 3. That Brigham Young and all the Mormon Priests are inspired as the prophets and apostles were. 4. Polygamy is ordained of God, and is obligatory on all Mormons. 5. Jesus Christ will come to Salt Lake City and set up his earthly kingdom there, and all nations will be ruled by the Mormons. 6. Baptism by immersion washes away all sins, and when Mormons commit sins they must wash them away by baptism again. 7. The Bible is always to be understood literally. There are no figures in it. 8. Women are exalted in heaven according to the standing of their husbands.

III. Then there is Spiritualism. What age of the world ever produced anything in bungling stupidity to compare with it? Yet millions, and among them many educated minds, believe in it!

IV. Then there are Pilgrimage and Vaticanism, reviving under the clear light of the nineteenth century—showing that Romanism is as impotent as Protestantism to prevent human nature from running into folly. The Roman Catholic pilgrimages in France are as stupidly fanatical as any in the dark ages. The crusaders were not more fanatical, and this outburst of fanaticism has the approbation of many learned men in England and America, as well as on the continent.

V. Then there is the fanaticism of science, "falsely so called." Look at the laboured efforts of Darwin, Spencer, Huxley, Tyndall and other scientific fanatics to originate man, who was made in the image of God, from a poor, stupid mollusk! Reason, Scripture, and common sense are all set aside by these men, who pride themselves on being the "avant couriers" of knowledge.

VI. Then look at the frauds, and peculations, and swindling, and political corruption prevalent all over the world. What is education doing to check those enormities? With all these evils staring us in the face, is it not time for us to inquire whether there is no remedy?

RESULT OF KINDNESS.—A servant of the Rev. Rowland Hill suddenly died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote:—

"Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert that for a number of years past he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; and yet this very man, this virtuous and pious man, was once a robber on the highway! More than thirty years ago he stopped me on the high-road, and demanded my money. Not at all frightened, I argued with him. I asked what could induce him to pursue so iniquitous a course of life. 'I have been a coachman, sir,' said he, 'but am now out of a place, and, not being able to get a character, can get no employment, and am therefore obliged to resort to this means of gaining a subsistence.' I desired him to call upon me. He promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period he has served me faithfully, and not me only, but he has faithfully served God. And instead of having finished his life in a public, ignominious manner, with a depraved and hardened mind, as he probably would have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect."

HE COULD NOT PRAY.—Ferdinand Christian Baur has long been known as the founder of the Tubingen School of Theology in Germany. The celebrated Strauss was his pupil, but in this case the pupil is said to have moulded the opinions of the master. At least, after 1835, when Strauss' *Life of Christ* with its "mythical" scepticism appeared, Baur's

views underwent a radical change. He had been a popular preacher before. In 1830 he preached an eloquent sermon at the Jubilee of the Augsburg Confession, and again in 1833 he made a great impression by a sermon which he preached on "reconciliation through Christ." But after 1835 he ceased to preach, perhaps from the honest conviction that he could no longer do so conscientiously.

But in abandoning his earlier faith Baur must have abandoned the hopes which it inspired. A distinguished German professor, once his pupil, has related as perfectly authentic, an affecting anecdote in connection with his experience. Baur had a tenderly beloved wife; she was long ill, and he had waited upon her with unwearied attention and care. When near her end she asked him to pray for her. Baur felt he could not; he had lost his faith in the efficacy of prayer: perhaps he did not believe in a Hearer of prayer. Accordingly he sent for a minister who offered up a fervent prayer both for him and his wife.

Baur was deeply affected by her death; his hair is said to have turned gray. Whether the event had any permanent religious influence, and whether it even tended to recall him in the direction of his earlier belief, we cannot tell. But it is a significant commentary on the practical bearing and value of the theology of that school of which he was the reputed head. Drifting away from the anchorage of his earlier convictions, he sadly illustrated the gloom and cheerlessness of his later faith, or rather, scepticism, by sealing his own lips at a moment when the instinctive desires of his dearest earthly friend summoned him to pray.

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PRAYER.—The *Congregationalist* explains the philosophy and process of prayer as follows:—"What it is natural for us to think of God, situated as we are toward him, and as he is toward us, that it is right for us to think; for even were we to make a mistake, God would be as lenient toward it as we are toward the blunders of our little ones, when their loving intent shines out clear and honest through all. It is right, then, for us to call, and to call loudly and persistently, and without ceasing, upon God. It is a relief to the burdened soul thus to call. When the whole head is sick and the whole heart is faint with worry and care, and vexation, and disappointment, it is an unspeakable comfort to be able to 'cry mightily' unto our Father in heaven; the soul gets relief and strength even from the cry. It is a right and natural and loyal posture for a human soul to be in; and that which thus meets its positions and needs comforts it. And then he always heareth. We may not hear his voice, as we cannot see his shape, when he ariseth in his love to come and bless us; but we are permitted to hope—we are forbidden not to believe—so quick is his interest in his

children, and so attentive his ear to the voice of their supplications, that even before they can lift up their voice to call he will hear. This is the sole philosophy and process of prayer : to feel the need that God should arise for our help ; to beseech him earnestly to do so ; and then to rest in calm and cheerful faith that he is answering our call, if not with what we asked for, then with some better thing, without which we could not be made perfect.

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WAS JUDAS PRESENT AT THE INSTITUTION OF THE LORD'S SUPPER?—It will be clearly seen, on comparing the accounts in the four evangelists, that Judas was not present at the institution of the Lord's Supper, and did not participate in it. The comparison is greatly facilitated by an English harmony of the gospels, in which the occurrences narrated by the several evangelists are arranged in their proper order. Dr. Robinson's "English Harmony of the Gospels," or the new "Harmony of the Gospels in English," by the Rev. G. W. Clark, D. D., will clearly present the case to the English reader. Both arrange the Gospel narratives in the same order, showing that Judas was not present at the institution of the Lord's Supper.

The account of the occurrence connected with the Paschal meal, and with the institution of the Lord's Supper, is contained in *Matt.* xxvi : 20-30, *Mark* xiv : 17-26, *Luke* xxii : 14-18, and 24-30, *John* xiii : 1-20, and 21-30. Here the four evangelists relate the same transaction. Neither relates all that had occurred, but they mutually supplement each other ; and a comparison of their several accounts shows clearly in what order the occurrences related took place. Matthew and Mark distinctly place the disclosure of Judas' treachery before the institution of the Supper ; and John states that on finding that his treachery was known to Jesus he "went immediately out," and this places his departure, in order of time, after verse 25 of Matthew, and verse 21 of Mark, before the institution of the Supper.

It will be readily seen, therefore, that Luke narrates these occurrences without reference to the order of time. The institution of the Lord's Supper is the central point in his narrative. What occurred during the regular Paschal meal he relates afterward in verses 21 to 28, as notable incidents of that occasion. Thus the strife, as to "which of them should be accounted the greatest" (verse 24), occurred when they were taking their places at the table, the order of precedence not being settled. Unseemly as this appears to us (yet none of us, I fear, would like to "cast the first stone,") it was nothing new, as may be seen by referring to *Mark* ix : 33-35, and x : 33-37 and 41. The reader of the common version is sadly misled by the rendering, "supper being ended," in *John* xiii-2 ; where scholars are agreed that the translation should be,



*supper being served*, or something to that effect. The strife for precedence at the table was the occasion of that significant lesson conveyed in the act of washing with his own hands (a servant's office) the feet of those who were so fearful of being accounted least. It occurred, therefore, at the commencement of the Paschal meal, and not when it was ended, as implied in the rendering of the common version. The pointing-out of the traitor (verses 21 to 23) was also, as we have seen, one of the incidents of the Paschal meal.

The departure of Judas from the company was followed by the discourses in John xxiii: 31-38, and Luke xii. 31-38.

The order of occurrences was as follows:—Assembling for the Paschal feast (Mark xiv. 17); strife for precedence at the table, rebuked by the Saviour; Paschal cup divided among the disciples (Luke xxii. 17); washing of the disciples' feet; the traitor pointed out, and his departure; Peter's denial foretold; the Lord's Supper instituted.

DR. T. J. CONANT.

**LIFE IN DEATH.**—According to the Christian revelation, and according to the example of Christ, we *live* when we are true to ourselves as moral, spiritual, immortal beings; when we are penetrated by a sense of God, the Infinite Life of the universe: when we look out of the shadows of a passing hour into the realities of the Divine law and the Divine love; when the objects of faith are interwoven with our consciousness by the threads of spiritual sympathy, and our present toil becomes the promise and security of our future glory. To live, in the sense which the Gospel adopts, is to cherish high aims and pure purposes; to feel that we have souls, and to treat them worthily; to use the flesh as the instrument of the spirit, and the world as the means of reaching an elevation above its cares and follies. He *lives* who understands what he should live for. He *lives* who is quickened and filled with the Divine spirit of truth.

To one who has realized such a life, what we call death ceases to have the character usually ascribed to it. It is a circumstance in the course of his experience, not the end of his being; a circumstance connected with momentous consequences, but not the terrific fact which fills so many minds with dread. To die is to pass into a more intense consciousness of life, to lay aside the incumbrance of the flesh, which impaired the force of that consciousness here, and to become more sensible, through spiritual affinities and an actual participation, of the Divine element which pervades all nature. Death is the entrance to a higher and fuller life.

Under this view, the time and manner of the soul's departure from its present "tabernacle" are seen to be of but little importance. In the

haste of our grief at the death of a friend, we may speak of it as premature; and so it may appear to a judgment guided by mortal associations. But if the event itself be only a circumstance in the progress of an immortal nature towards perfection, it cannot with propriety be styled premature. He who has died has, in fact, surmounted a great obstruction in his way to glory—an obstruction which interrupted his full experience of life; how can the removal of such an obstruction ever take place too soon? We speak of sudden death as a calamity. But to whom? Not to him who is prepared for the change; to him no more a calamity than any other sudden access of happiness. Nor to those who remain behind is it an unmitigated calamity; since they, through the strength of their love overpowering the sense of bereavement, may participate in the joy of him who has risen from the confinement of his earthly abode to the mansions whose walls embrace the universe, and rest on eternal foundations. He has gained what he was continually seeking—less constraint and more enjoyment in the use of his faculties. He was pressing on, and God stretched out his hand and helped him forward.—*Rev. Dr. Gannett.*

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HOW WE MAY KNOW THE INFINITE.—Our knowledge of God is limited, as is our knowledge of the infinite heaven, by the susceptibility of (mental and bodily) eyesight, which he has vouchsafed to us. Up to the limit of such perfection as the human soul can attain, our knowledge of God may reach, no higher; and as he is infinite, and we are finite, there will always be in him an immeasurable depth unsounded. It is to me axiomatic that man can no more fully comprehend the mind of God than a dog that of his master. Our clearest notions must be rude outlines; our vocabulary is all one of transference, and of course enormously vague; yet he who, anxious for scientific accuracy, refuses to become experimentally acquainted with the facts is the last man to succeed in heightening our conceptions or perfecting our phraseology. Meanwhile, as a dog lives on his master's smile, and rejoices, so is it fit that we should live on the smile of God, though knowing only the outer edge of his heart and mind. Not by subtlety of thought, but by specific sense, do we gain any acquaintance with the realities of things; and the soul is the specific sense by which we come into contact with God. Let us not deal more slightly with its testimony, than with that of the touch or the taste.

F. W. NEWMAN.

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DUTY OF SILENCE.—The most pathetic part of the treatment which Job received from his three friends was their seven days' silence. They sat and said nothing, for they saw his affliction was very great. This, no doubt, soothed the miserable man, but when they began to speak

were nothing less than a torment. Many persons in visiting the might learn a lesson from this. Their presence may be valuable if accompanied with silence, and if they cannot be quiet, they may believe evidence has not called them to make the visit. Improper talk is well-meant worry of many a sufferer.—*United Presbyterian.*

FAITH.—Faith ought ever to be a sanguine, cheerful thing, and laps, in practical life, we could not give a better account of faith than saying that it is, amid much failure, having the heart to try again. best deeds are marked by imperfection ; but if they really were our , we should forget the things that are behind.—*F. W. Robertson.*

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## Poetry.

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### GROWING OLD.

Softly, Oh, softly, the years have swept by thee,  
Touching thee lightly with tenderest care ;  
Sorrow and death did they often bring nigh thee,  
Yet they have left thee but beauty to wear.

Growing old gracefully,  
Gracefully fair.

Far from the storms that are lashing the ocean,  
Nearer each day to the pleasant home light ;  
Far from the waves that are big with commotion,  
Under full sail and the harbour in sight,

Growing old cheerfully,  
Cheerful and bright.

Past all the winds that were adverse and chilling,  
Past all the islands that lured thee to rest,  
Past all the currents that wooed thee unwilling  
Far from the port and the land of the blest.

Growing old peacefully,  
Peaceful and blest.

Never a feeling of envy or sorrow  
When the bright faces of children are seen ;  
Never a year from their youth wouldst thou borrow ;  
Thou dost remember what lieth between.

Growing old willingly,  
Gladly, I ween.

Rich in experience that angels might covet,  
Rich in a faith that has grown with thy years,  
Rich in the love that grew from and above it,  
Soothing thy sorrows and hushing thy fears.

Growing old wealthily,  
Loving and dear.

Hearts at the sound of thy coming are lightened ;  
 Ready and willing thy hand to relieve ;  
 Many a face at thy kind words has brightened —  
 " It is more blessed to give than receive,"  
     Growing old happily,  
     Blest, we believe.

Eyes that grow dim to the earth and its glory,  
 See but the brighter the heavenly glow !  
 Ears that are dull to the world and its story  
 Drink in the songs that from paradise flow ;  
     All their sweet recompense  
     Youth cannot know.

Fourscore ! But softly the years have swept by thee,  
 Touching thee lightly with tenderest care ;  
 Sorrow and death they did often bring nigh thee,  
 Yet they have left thee but beauty to wear,  
     Growing old gracefully,  
     Graceful and fair.

## *Connexional Biography.*

### MR. WILLIAM BROWN.

" His soul, to Him who gave it, rose,  
 God led it to its long repose—  
 Its glorious rest !  
 And though the good man's sun has set,  
 Its light shall linger round us yet—  
 Bright, radiant, blest."

THE LATE MR. WILLIAM BROWN, of Falsgrave, Scarborough circuit, was born at Wolveston, in the county of Durham, March 7, 1791, and died March 5, 1874. Very early in life he was devout and gave attention to reading divinity and biography. He showed his desire to flee from the wrath to come, and to work out his own salvation with fear and trembling, by giving his heart to Christ and joining the Christian Church while he was young. Very many intelligent and amiable young persons refuse to join the Church of Christ, and thereby demonstrate their love of the world.

He kept away from those haunts of folly and sin which degrade the character, corrupt the morals, ruin the health, waste the resources and destroy the souls of so many young people.

He was educated at Rawdon Boarding School. By what agency he was brought to a knowledge of the truth we cannot ascertain. His eldest son, Mr. Thomas Brown, iron merchant, of Headingley, says he became a Wesleyan lay preacher when he was twenty years old, and continued with that community in York, until he left that city for Scarborough, about twenty-two years ago. He was a member of the Merchants' Company in York, for many years.

He joined our society in Scarborough about that time and became a local preacher.

His preaching talents were above mediocrity, and his pulpit services were acceptable in town and country. He knew many of the great men of

Methodism and delighted to give facts and anecdotes illustrative of their struggles and triumphs. In his domestic and social relations he was swayed by the purest affection, and influenced by noble principles. He was twice married, and was truly affectionate, faithful, and provident as a husband.

As a father he lived before his children, and prayed for grace to train them in the nurture and admonition of the Lord, and lead them in the good and right way. Mr. Thomas Brown says, "I can bear testimony to his great piety all his life; he was a good and loving father, strictly upright, and his morals without a blemish." His eldest son says: "My mother died at Scarborough in 1859, aged 60 years, in the faith of our Lord and Saviour Jesus Christ. Her works of charity amongst the poor were very extraordinary."

Our dear departed friend, in writing to his eldest son on his forty-ninth birth-day, said: "God has wonderfully and mercifully preserved you from many dangers and death, and his great lovingkindness has been manifested toward you in his providential kingdom. I bless God I have a good hope of everlasting life. It is by faith in Christ that we are accepted, justified, washed, and sanctified, made pure in heart, and prepared for the inheritance of the saints in light."

During the last months of his pilgrimage there were indications of mental and physical decadence. He could not walk and attend the house of God as he had done in times past; but his conversation was in heaven. The night before his departure, at the family altar, he prayed earnestly for all the members of his family, and about half-past two o'clock next morning, March 5, 1874, he told Mrs. Brown he was very ill. He then prayed, "Lord help me," and quietly fell asleep in Jesus, in the 83rd year of his age.

His afflicted and bereaved widow and four sons mourn their loss. "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. Wherefore comfort one another with these words."

"Thou art gone to the grave—but 'twere wrong to deplore thee,  
When God was thy ransom, thy guardian, thy guide;  
He gave thee and took thee, and soon will restore thee,  
Where death hath no sting, since the Saviour hath died."

JAMES MILES.

## ROBERT HEYWOOD.

ROBERT HEYWOOD, the subject of this memoir, said a few days before his death, when writing a brief remembrance of the late Mrs. Macpherson, "I do not admire, as some do, 'pen and ink sketches' of even good persons while living, but I can, in my very soul, venerate in the light of our Saviour's grace all the good I can recollect of departed worth." With such words before us, we will try to give you a brief biographical sketch of our dear departed father-in-law. Robert Heywood was born in Blackburn, Lancashire, May 13, 1806. His parents, Josiah and Catherine Heywood, were professedly church people, and Robert, when a boy, was sent to worship in the Church of England, as established by law, and having a good, natural voice, he became a member of the choir. When about fourteen years of age he was apprenticed to a Mr. Luke Slater, Blackburn, to learn the trade of chairmaking. He was industrious and faithful to his master. Prior to his conversion he was strictly moral in his deportment. The following are some of the circumstances which led to his conversion, gathered from a lecture which he delivered to the young men of the Blackburn Society a few years ago, on the Rise and Progress of Primitive Methodism in Blackburn. About the year 1822, there was a great revival of religion at Silsden and Keighley, this occasioned the sending of the late Rev. T. Batty as a missionary to Preston and Blackburn. It appears that he failed to establish a permanent society at that time, and therefore had to withdraw for a season; but about a year after another attempt was made, and it was announced by

bills that the Primitives were coming again. Young Robert saw that announcement and said to himself "I will be there." Accordingly he went; the result was he became a Primitive Methodist. Referring to this period, he says:—"To the best of my recollection I became a member at the early part of the year 1824, (January 4th,) and was put on the plan a few months after." There does not appear to have been anything remarkable about his conversion, but it was a reality. He was convinced of sin, and sought the Lord with the most persistent fervency. He was perfectly willing and intensely desirous to be saved in God's way, he prayed for light and faith; at length light came, and deliverance with it, and ever after his "path was that of the just which shineth more and more unto the perfect day." The thorough character of his conversion may be seen in the consistent, the devoted, the useful, and the honourable life he lived. He saw the beginning of Primitive Methodism in Blackburn, and at the time of his conversion the cause was but in its infancy. Of this society he became a member, and a most successful co-worker; and from the day of his espousal to the hour of his death he never drew back, but perseveringly laboured for the extension of the church of his love. Indeed, his whole life was bound up with the cause, and his actions ever said, "This people shall be my people and their God my God." He regarded it as his duty and delight to live and labour for the good of the church of his choice. He was a sedate and thoughtful youth. One dear friend who knew him well says, "He never was like other young men, he always appeared beyond his years in thoughtfulness." When the church gave him something to do, making him a local preacher, he gave himself to reading and study, and he once said to the writer, "I had a passion for books."

In 1826 he entered the marriage state with Mary Slater, the daughter of his master. She was a kind wife and loving mother, and departed to her eternal rest Sept. 16, 1847. He was married again in the year 1848, to Elizabeth Coupe, who now sorrows, but not as those without hope. He has left one daughter to mourn her loss, but who is cheered with the thought of reunion upon a happier shore.

Mr. Robert Heywood never appeared to be much carried away with political movements. His great thought was the cause of God; and there is no office in connection with the Church the duties of which he has not ably and faithfully discharged. In him the Church has lost one of its brightest ornaments, and one of its most useful members. At times in the history of Primitive Methodism in Blackburn, when its interests seemed to tremble in the balance, when foes were many and friends few, the whole burden of responsibility resting not only on the shoulders, but weighing heavily on the heart of our departed friend, he counted no time too much, no loss too great, if he could but sustain the usefulness and reputation of that Society, which was as dear to him as his own life. At one time, such were the straitened circumstances in which the Society were placed with chapel matters, and so limited were his means, that he was willing, rather than the Society should be disgraced, to part with a chest of drawers to raise the money. Much more might be said about his firm attachment to and constant support of the cause in Blackburn during the first thirty years of its existence in that town, when there were frequently times of great struggling. His loyalty to Primitive Methodism was very great, and when the cause prospered he rejoiced, but when hindered he was grieved. In carrying out the discipline of the connexion he thought for himself. Few men studied the rules of the connexion more closely, or better understood them. This always made him a power in official meetings, and guided him when assisting in enforcement of discipline. When he had formed an opinion of a case, he did not lack courage to state it; and yet he was never known to stoop to anything mean to carry a point; and in all cases where there was a doubt, he would insist on the accused having the benefit of the doubt. Being a lover of wholesome discipline, and well-skilled in connexional law, he sometimes was misunderstood by those who did not stand on the same level; but he was always found

to be sound in principle. We do not wish to claim absolute perfection for the subject of our memoir. That would be to make him more than human. He had his natural temperament, and in many things he might offend. He had to take the lead sometimes in things not the most agreeable, and rendered himself liable to criticism; but having a sound heart towards God and the purity of the Church, he prosecuted that course which he believed would bring the most glory to God and honour to the Church. But it is not mainly to his great administrative ability that we would refer so much as to his work as a local preacher. In his duties as a preacher he was a "workman." He was useful, and everywhere acceptable. The Bible was his text book, and it was so much read and studied by him that, as it is reported by a friend, when in the prime of his days "he was like a walking Concordance." Only those who were favoured with a special intimacy with him can know the extent of his labours, the constancy of his application, his prayerful searching of the Scriptures, and his supreme desire to know what was the mind of the Spirit in any particular portion of God's Word to which his mind was specially directed; and though he was not really a fluent speaker, he always spoke wisely and powerfully. He did not offer to the people that which cost him nothing. His sermons were carefully prepared, not so much in relation to words as thoughts. True he did not seek to be indebted to the flowers of rhetoric; yet he successfully acquired the principle point in public speaking, namely, that of forcibly and convincingly representing things as they are. His discourses were evangelical and fervent, plain and practical, simple and pathetic. In this consisted their beauty. The essential doctrines of the gospel were prominently set forth, God's righteous method of justifying the ungodly clearly described, the sinner urged to accept a present salvation through faith, and often the children of God were comforted. The Rev. Richard Cordingley says of the last sermon he preached at Lancaster, the week before his death, "I never heard so good a sermon in my life. Blessed is the man that can preach such a sermon, and blessed the connexion having such men."

His sermons never failed to profit those who were hungry for the bread of life. His very gesture and deportment, the spirit he breathed, the accents in which he uttered his thoughts, evinced the most fervent desire to save souls from death. He had a manner of reading the Scriptures and giving out his hymns which was peculiar to himself, and will not soon be forgotten by those who were accustomed to hear his voice. There sometimes appeared a quaintness in his selection of texts, and in the way in which he divided them and read them out, especially for camp-meeting purposes. Some of his open-air subjects are not unfrequently talked of in various parts of our Manchester district where he has preached at district camp meetings. Though a decided Primitive Methodist, he had no prejudice against other communities, but would sometimes worship with them, and when requested, and opportunity served, he would preach for any of the nonconformists; for he was most liberal in sentiment, and could say "God speed" to all who loved our Lord. If ever business or pleasure called him to any other town where he expected to spend the night, it was his delight to get into some church or chapel and enjoy a service. No official and business man ever attended the various means of grace better than Robert Heywood. Truly he could say, "Lord, I have loved the habitation of thy house and the place where thy honour dwelleth." Neither did he neglect his own house, for his family devotions were frequent and regular. Naturally he was very timid in the dark, and often has he wondered at himself when thinking of the many hundreds of miles he has travelled in going to and from his appointments in the late hours of the night, many a time having to return ten and twelve miles on foot after an evening service; but when his heart failed him God was his strength.

For some few years before his death his natural strength had been failing. Twelve months ago he had a violent attack of chronic bronchitis, which greatly reduced his strength. But we all thought he was much better his last winter than he had been for some time. On the 13th of March,

1874 he came to see us and to enjoy a few days with us at Lancaster, and preached on Sunday morning, March 14, and again on the Thursday night, March 19, from James i. 27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." He was cheerful during the day and the sermon was very impressive at night. It will never be forgotten. It was his last. He returned from Lancaster on Friday morning, March 20. On Tuesday, March 24, he spent the day in visiting many old friends. On the Wednesday afternoon he was not so well. The day of his active and faithful life was now drawing near to its close, the shades of death were throwing their sombre hue over the final scenes of his eventful life, his work was done. While trying to serve a customer in his furniture warehouse, he was suddenly seized with a severe pain, which proved to be inflammation of the bowels and liver, and which terminated fatally in thirty hours. But blessed be God, the truths which he had preached to others did not fail him in his immediate prospect of eternity. The grace he had recommended to others as able to help in time of need did not leave him helpless in the time of nature's last extremity. With one foot on time and another in eternity, he said when struck by death, "If I die, I die in peace, Christ for me."

In his severe affliction everything was done for him which medical skill could devise and fond affection apply, but it was all of no use or avail. His end was come. His stewardship was to be rendered up. His warfare was accomplished. His deathless spirit departed at half-past three o'clock on the morning of March 27, 1874. We shall see his face no more in this world. He has changed the sword of the Spirit for the palm of victory, the helmet of salvation for the crown of glory, the shield of faith for the robe of righteousness. "He so lived as to make his departure felt; his death has caused a vacancy it will be difficult to fill. While here with the church militant, he endured hardness as a good soldier of Christ. He put on the whole armour of God. He went on to the high places of spiritual conflict and fought the good fight, and kept the faith."

Lo! the pain of life is past,  
All the warfare now is o'er,  
Death and hell behind are cast,  
Grief and suffering are no more.

Yes, the Christian's course is run,  
Ended is the glorious strife;  
Fought the fight, the work is done,  
Death is swallowed up of life.

Justified through faith alone,  
Here he knew his sins forgiven,  
Here he laid his burden down,  
Hallowed and made meet for heaven.

Thus lived and thus died our lamented father, whose life has adorned, whose memory ennobles, and whose example should stimulate to the noblest efforts the community to which he belonged, and in which he laboured for fifty years. What young man will lay hold of the colour of this fallen standard-bearer, and rush into the thick of the fight?

On March 31, 1874, his mortal remains were interred in the Blackburn cemetery by the Rev. Geo. Kidd, in the presence of a large number of ministers, members, and friends. On Sunday evening, April 19, the same minister improved the death of Mr. Heywood in a powerful sermon. Amongst other things he said: "Great and manifest were the excellences of Robert Heywood; noble and exalted were his principles, pure and enlightened his mind, good and upright were his intentions. He was a man of God, a Christian gentleman, a saint, canonized not on earth, but in heaven." The Rev. A. Kirkland says: "During my three years' stay in Blackburn circuit Mr. Heywood was our circuit steward and chapel treasurer, which offices he held with credit and honour to himself for many



years. I never met with a treasurer who kept his accounts more correctly. It was but little trouble to fill up from his accounts the chapel schedules for district meetings, as he classified the various items so correctly. He was strictly honest, and ever ready and willing to contribute to and help the cause of God. During my station in Blackburn the chapel was enlarged. The foundation stone of this improvement he laid. He likewise accompanied me and assisted in begging; and I was often pleased to see the respect paid to him by many of the gentlemen whom we visited. Where he was best known he was most respected. It speaks well for a man when he is well thought of and spoken about by the people amongst whom he lives. He was a good man. In his death the ministers of Christ have lost a true and constant friend."

James Whitaker, Esq., of Helmsore, a gentleman who knew him well, having heard him preach something like one Sunday a quarter for about forty years, says, "Your esteemed father and my dear friend, Mr. Robert Heywood, who has been called to his reward, was one of the best men I ever knew—so constant and faithful. It has been my privilege to know him for about forty years, and a more earnest and devoted servant of the Lord Jesus the connexion never had. I consider Blackburn circuit owes its present position in a great measure to his labours and liberality, for more than thirty years ago, when friends were few and our chapel was in danger, he was steadfast. I have always considered him one of our foremost men in Blackburn. We shall miss him at Helmsore House, as he has come to preach in our district for near fifty years. He was a valued friend, all my children and my dear wife held him in high esteem; may God bless his widow and daughter." We will conclude this memoir by quoting the two last verses of the 769th Hymn, which was the last hymn he gave out when he preached his last sermon in Blackburn Chapel.

In ripen'd age and grief, thy Name  
Shall still my languid heart inflame,  
And bow my falt'ring knee;  
My feeble bosom feels thy fire;  
This trembling hand and drooping lyre  
Have yet a strain for thee.

Yes, broken, tuneless, still, O Lord,  
Thy voice transported shall record  
Thy bounty tried so long—  
Till calmly sinking to decay  
Its feeble murmurs melt away  
Into a seraph's song.

THOMAS WILSHAW.

## Memoirs and Obituaries.

THOS. PALMER, Old Hill Circuit. There can be few tasks more delicate in conception, difficult in design, or important in execution, than writing the biography of a dear parent, or a beloved partner in life. Under even ordinary circumstances, to portray a character strongly developed in some of its essential features, preeminent for the possession of the highest excellence, and remarkable for certain idiosyncrasies, imposes on the delineator the greatest care for fear that the imagination should be allowed to exercise too much control over the judgment, and thereby produce a portrait too highly coloured and overdrawn. But whatever else we may err in, we are com-

forted by the thought that we cannot speak too highly of the piety of the dear departed one. He was eminently pious.

My dear husband was born on the 30th December, 1832, at Old Hill. He had the privilege of being led in infancy by religious parents to worship God in the Primitive Methodist chapel. His pious mother early sought to impress his mind with gospel truths. The happy family would unite in singing Jehovah's praise. But a dark shadow passed over the bright domestic picture. Relentless death took away his loving mother, ere he reached his fifth year. God heard the dying mother's prayers, heard that little child promise her he would meet her in heaven, and when in youth's following years the world's enchantments had too much of his affections, the Holy Spirit brought that promise to his remembrance. His chief delight was fun and worldly amusements; when in his eighteenth year, at Rowley wakes, he visited plays the whole of one week, every night till Friday, when he came home and retired to rest, but not to sleep, conscience would be silenced no longer, his terror was so great that he alarmed the household, and durst not remain alone. On Sunday he went to the house of prayer, which he had neglected so much. During the week revival services were held, and one night he cried for mercy, and after a sharp conflict found peace; with his excitable disposition it had such an effect upon him that he jumped for very joy. It was a blessed change for him, and as he never was of the doubting sort, he soon began to invite and exhort others to come to Christ. Unfortunately for him he soon had to leave the neighbourhood: for some three years he lived at as many different places, and failing to join himself with God's people, his religious life declined.

In 1855 he returned to his own neighbourhood, and married a virtuous and amiable person. The young couple began their married life by giving themselves to God, consequently their wedded life proved a most happy and peaceful one. Having received a re-quickening or re-conversion, he began more emphatically to let his light shine before men. About the year 1858 he was put on the preachers' plan. Everywhere he was well received. His earnest piety, ardent zeal, and living faith in the living God, coupled with an intense love to God and man, gave to his discourses life and power. His affectionate and lively manner proved an attraction to the ungodly, while to the godly his warm gushing sentences were as honey to the soul. Coldness and dull formality were as foreign to him as icebergs to India's burning sands, joy in the Holy Ghost was his usual experience. His happy beaming countenance, the index of a joyous, grateful spirit, was a constant recommendation of our holy religion. His success in delivering God's message to men was considerable. He fainted not at long journeys, rough weather, &c., if congregations were cold and dull he would labour to arouse them. Faithfully he laboured in his own beloved connexion, but did not confine himself to it. His heart was large, his affections broad; hence when a ragged school was commenced at Cradley, he entered the list of workers with all the warmest energy of his nature, and though his daily employment at that time was such as would induce him to rest at his own happy fireside, he nobly went forth, and night after night his soul was gladdened in seeing fresh trophies won for Christ. Thus he would preach and conduct services every night in the week for two or three weeks in succession. And what of the results? Well, his Master knows best; eternity will unfold a tale. We are permitted to know that near two hundred professed to receive the pardon of their sins through his humble, earnest ministry. One night a young girl received the pardon of her sins, and knowing how harsh her wicked father was, she communicated her fears to Mr. Palmer: he accompanied her home, her parents began to scold her, she knelt and prayed, he prayed too. The power of God came down, the whole household were religiously awakened and sought the Lord, and for many years that father was a useful Sunday school teacher. The history of the above ragged school he wrote in verse, and delivered at a meeting. The friends were so pleased with it that they published it. Any notable event in the religious world would call forth the poetic effusions of his pen.

Early in 1867, he became deeply impressed with the necessity of a new circuit, embracing the outlying places of Birmingham, Dudley, and Brierley Hill circuits : he believed it would benefit the connexion, and bring glory to God ; hence he entered into the work, and the formation of Old Hill circuit was mainly due to his untiring zeal. Into whatever department of Christian effort he entered he laboured faithfully and heartily as unto the Lord. In 1864 he became leader of the largest class in the society. Happy, experimental religion he loved and enforced. In his diary, February 11, 1867, he writes,—“ The Lord has been good to me through another day, for which I feel thankful. Bless the Lord, O my soul, and forget not all his benefits. Met my class at half-past 7, experienced the presence of the Saviour, and came home refreshed. O how amiable are thy tabernacles, O Lord of Hosts—

’Tis my delight on Monday night  
To leave my home at seven,  
My class to meet, and hear their sweet  
Experience of heaven.”

He loved his members, and sought their spiritual prosperity. At Gosty Hill he gathered a scattered society, and for a length of time met the class. As a parent, he felt his responsibility, and sought to train aright the young immortals committed to his care. In his diary, February 21, 1867, I find the following—“ No engagement for to-night ; it is a real pleasure to find myself at home, with no duty to call me away ; that feeling expressed in the old song, is this moment my experience—“ Home, sweet home,” &c.—

At home at the close of the day I find rest  
And pleasure, the sweetest and purest and best,  
With my dear wife and children I talk, read and pray,  
And sing little hymns, or else with them play ;  
To see them all happy is sweeter to me  
Than riches, or honour, or glory could be.”

Again, March 8.—“ The night for me to remain at home ; the children were anxious for me to commence their Scripture lesson, which was upon Jacob and Esau. The lesson is now over ; an impression has been made, which I hope will bring forth the fruits of good living. I am very anxious to train them up in the way they should go. Lord help me to do so—

When little boys and girls are taught,  
To love the Saviour as they ought,  
Their lives like stars bedeck the way,  
Which leads to realms of endless day.”

His wife’s failing health caused him great anxiety ; she was once taken suddenly ill, and her life was in danger. This caused him such a shock that he never felt the same mentally afterwards. After a somewhat lengthened affliction she died in peace ; her loss, he and his five children felt most keenly ; the trial fell very heavily upon him with his already overtaxed mind, and for the first time he requested less appointments. In the following year, Nov. 9, 1871, we were married. As we both found it our chief delight to work for Jesus, we agreed to help in every branch of Christian effort at home and abroad, resolved to give the tenth of our income to God’s cause, and devote ourselves unreservedly to him. We were looking forward to a happy and useful future. But, O how deeply mysterious are the ways of Divine Providence. How severe the stroke laid upon some of his children. Only a few weeks after our marriage had elapsed, evident signs of mental decay were visible. In three months he had to give up his position as Inspector of the Mining Drainage Association. Medical advisers said his brain was overtaxed and worn out, his mental activity had been too great, and softening of the brain was the painful result ; change of air and scenery was tried, but all in vain. The cruel disease would not relax its hold. As long as possible he would attend to his religious duties, his prayers became more eloquent, more fervent, and when reason failed in matters secular, he

would expatiate with glowing rapture on the happiness of heaven. Mind and body gradually decayed till the January 23, 1874, when in the 42nd year of his age he passed from pain and suffering to reward and glory. Why his last days should be shrouded in mental incapacity is unknown to us ; we find it so hard to say, 'Thy will be done,' but we rejoice there is a life beyond where no bleeding hearts are found. His removal has left a gap in the church—who will fill it? He was a most affectionate husband. His honoured father has lost a kind son, his children a loving judicious parent ; as a friend he was warm hearted and faithful. Various testimonials as to his Christian excellence and abundant labours have been received from his fellow-labourers. His death was improved by the Rev. W. Wright, the first superintendent of the new circuit, Old Hill, who preached an excellent sermon to a congregation of upwards of 1,100 ; and large numbers could not obtain admission. May we all meet again in that land from sorrow free.—  
Amen. MARY RICHARDS PALMER.

JANE RICHARDSON was born at Collierly Dykes, now in the Stanley circuit, and died at Hebburn Colliery, in the South Shields circuit, on January 18, 1874, aged 78 years. Before her conversion, which was in her early life, she was very thoughtful, modest, and consistent. We do not know through whose agency she was brought to Christ, but we suppose it was the Wesleyan Methodists, as she at first united with that church, and continued with them for several years.

When our people first missioned Collierly Dykes, her brother John, who is now a very influential member amongst us in Australia, was converted, and became warmly attached to them. This happy circumstance had doubtless much to do in her choice of Primitive Methodism as her future home. After much anxiety and prayer she resolved to unite with the people so small and despised, for Primitive Methodism then was not as now she is, and found much most harmonious with her own opinion and feelings. One cause of anxiety was—how could she return to her old friends if the new church, then very little tried, should fail. But she lived to see how unnecessary such anxiety was. Ever after she had united with us she felt she had done right, and had followed the will of the Lord. Her first ticket received from us was in the year 1829, so that she had thus been with us for about 45 years.

As a wife she was faithful, amiable, and a keeper at home. Hers was a house of prayer. Friends there often met, and the presence of the Lord was found. Sweet remembrances of some of those seasons, many years ago, linger with us still. She walked within her house with a perfect heart ; her neighbours felt the influence of her devoted life. They saw and felt that she had fellowship with God.

As a member of the Church of Christ she was very exemplary. Her equal is seldom met. The spirituality of her mind was high toned. The gentleness of her disposition and her sweet Christian character won her many friends. She was regularly found at the means of grace, and heartily engaged in every good work.

As a class leader she was kind, punctual, and successful. She had a most affectionate regard for her members, and was loved by them in return. Constantly breathing a pure religious life herself, the influence was felt by those who met with her in the Church, and tended to quicken and elevate them.

As a local preacher she was always welcome. Her preaching was of an expository character, and was very instructive and profitable. Her language was chaste and appropriate, her address modest, her spirit earnest. No masculine effort marred the sweetness or the effect of her preaching. She affectionately appealed to the hearts and judgment of the hearers, and was honoured by the conversion of many souls. The spread of pure religion lay near her heart, and whatever she could do for its advancement it was her pleasure to do.

Her life as a whole was uniform. She always breathed the same spirit. In the pulpit, the closet, the prayer meeting, collecting for the missions, or in her own house, she was all the same. That life is ended. But we look upon it still and admire, and pray that the Church might have many like her—to live and toil as did she. For some time before her death she, on account of bodily infirmities, was not able to preach, though her name continued on our plan as that of the oldest local preacher, but she continued leader of a large class till shortly before her death.

During the few days in which she was confined to bed she often expressed her confidence in God, and spoke of the pleasure she felt in having made herself familiar with the Bible. A little wine being given to her by a friend, she said, "I will soon drink the wine of the kingdom, glory, glory, glory; eternal glory." As "sweet as the hour of closing day, when all is peaceful and serene," she closed her eyes in death, and her spirit passed into a richer life."

She died on Sunday morning, Jan. 18, 1874, and was interred on the 21st in Jarrow cemetery. Rev. James Dawson improved her death at Hebburn to a large and deeply affected audience, and Mr. W. Owen has, by the appointment of the circuit, improved her death at Jarrow.

J. BRACK.

MR. JOHN PLATTEN STIMPSON was born April 12, 1800, at Hunworth. In his youth he was encircled by religious influences; his mother was a member of the Wesleyan Methodist Society. She taught her only son that form of doctrine that she had embraced. At home the name of Jesus was high over all, and in the sanctuary whither he was early led the Redeemer's praise ascended as holy incense; warnings were proclaimed to evildoers, and sinners old and young were invited to a present, free, and full salvation.

But still he lived devoid of gospel peace until about the twenty-first year of his age. When the Primitive Methodists missioned Eriston and surrounding villages, brother Stimpson was attracted to the services by the lively singing. He cast in his lot with our people, and was made happy in the pardoning love of God. When he received the testimony of his acceptance with God, he said, "It was like a flash of lightning in my soul."

From the time of his union with the people of God at Eriston, he walked in the fear of the Lord unto the day of his death, a period exceeding half a century. Wicked company he eschewed, the people of God were his people, and in communion with them his soul often exulted with joy.

Soon after he found the pearl of great price the officials of his station gave him authority to go and persuade sinners to flee from the wrath to come. He was in labours abundant, and was welcomed everywhere in the circuit for his piety and zeal in the Master's cause. He did not labour in vain, God owned his holy toil with success, and gave him many seals to his ministry, which are more authoritative in the support of apostleship than the blessing and license of a bishop. He was well instructed in the art of leading penitents to the open fountain; he laboured zealously in the Sunday evening prayer meeting, after the preaching service; he frequently wrestled with seeking sinners until a late hour at night.

He was circuit steward nineteen years. In the discharge of the duties of his office he was kind and Christian; the committee and quarterly meetings of the station were viewed by him as religious assemblies.

His last illness was not protracted; he was confined to his room a fortnight, during which time he did not converse much. He was unconscious most of the day before he died, but previously to this, when the writer and others prayed with him, he responded with fervour, and expressed his confidence in Christ. On Saturday morning, January 24, 1874, he breathed his last, and angels bore his happy spirit to the realms of the blest.

W. MOORE.

ROBERT BAINBRIDGE had the advantage of the instructions, prayers, and example of truly religious parents. His parents were amongst the first

fruits of the labours of the Primitive Methodist ministers in Limdale in the Barnard Castle circuit, in 1825. His sainted mother died in peace when he was very young. But the Spirit of grace led him to renounce sin, and trust in Christ for salvation. On April 24, 1842, he joined class, and became a member of the Primitive Methodist connexion. He was converted in a revival of religion which took place in his native dale about that time. Some time after his conversion he became a local preacher in the Barnard Castle circuit. Trade necessitated his removal from his native circuit, but wherever he pitched his earthly tent, he held firm his confidence in God's love, and laboured as a local preacher with marked fidelity. He had a calm, clear, earnest method of preaching the truth. He was really an acceptable preacher, and very much liked at the places where he delivered the word of God. There were several things for which he was distinguished as a man and a Christian.

First, his steady and quiet manner in all his doings. He never appeared to be in a hurry. There was no appearance of bustle or excitement in anything he did. He must have thought twice before he spoke once. When he engaged in prayer, spoke his Christian experience, or preached, there was the same quiet, earnest, unexcited manner. He was a stranger to rashness or harshness. He noiselessly moved along in the performance of his daily duties, like the quiet stream. No doubt a good deal of this was the result of his natural temperament. Still the grace of God gave a lustre to it that made it shine with greater loveliness. His voice would not be heard loudest in the market place, at the street corner, or in the railway carriage. He preferred to act in a calm, thoughtful, and earnest manner.

Second. He was distinguished for his thorough Christian principle. His religion was not a thing of mere form, ceremony, or excitement. He served God because he really knew him, trusted him, and loved him. He preached, prayed, sang God's praise, and attended to his other duties from principle. He knew his duty, and made it a matter of conscience to attend to it. A local preacher and old friend of his writes to say,—"I always looked upon brother Bainbridge as a real Christian. In my dealings with him I found his every day life to be permeated with the principles of Christianity. He was a local preacher with us in this circuit, and he laboured acceptably and took an interest in the welfare of the society and the circuit. We regret his loss."

Third. He was distinguished for the deep interest he took in the spiritual well-being of his family. His spare time was not spent in wandering about from place to place as a kind of religious gipsy, leaving the intellectual, moral, and spiritual training of his children either to his wife, servants, or others. He believed in stopping at home as much as possible to let his family feel the weight of his authority and piety. The Saturday evening prior to his death, being unable from his illness to sit up, he gathered his family around his bed to perform family worship as usual, his children read to him the Scriptures, and while laid in bed he prayed fervently for and with them for the last time that he had strength and opportunity to do so. He was ill for several weeks before he departed this life, but no one thought his illness was unto death. He did not appear to think so himself till within a few days of his death. On the Thursday before his solemn departure, his affliction became alarming in its effects. His wife, fearing that she must soon be deprived of him, asked him "if all was right?" and he replied, "All is right." Brother J. Hall prayed with him, and an unconverted neighbour stood by the bed, to whom he said, "John, you cannot pray for me like brother Hall, but you can help to carry me to the churchyard." Thus he died as calmly and peacefully as he lived, trusting in God without any fear of death, and passed away to his Saviour at West Ardsley colliery, near Morley, in Leeds second circuit, on February 7, 1874.

A. McKEONIE.

MR. THOMAS HALL was a native of Ireland, and possessed in a high degree, the physical hardihood, mental originality, and Christian kindness,

largely displayed by the Northern and Protestant part of his countrymen. Most of his life was passed in bonnie Scotland, and his strong body endured the storms and toils of seventy-six years, and continued active till within a few days of his death. The same week that he died I saw him busy and cheerful at his daily work in front of Ulva Cottage, the honoured home of Dr. David Livingstone.

Like Moore and Burns, though in a less degree, he was a born poet, and many original and sweet verses flowed from his heart and lips, as he wandered by the sparkling bourn, or climbed the craggy brae. Oh that these deep soul-breathings had been better preserved ! His struggle for conversion from sin to God was long and keen, resulting in joy and peace filling his soul. We have seen his tears flow while he said, "The Almighty never pardoned a poor sinner in more need of salvation than myself." The last forty years of his life were spent in devoted and active membership with our church in Glasgow, where Providence raised him step by step to all the stations, offices which laymen can reach.

His Christian experience was ripe and rich as summer fruit, and his holy life scattered many blessings along his daily path. As he was human I suppose he had faults, but they were so few, and so covered by divine grace, that in all my close companionship with him I never saw them. He removed from the smoke and chills of Glasgow to the purity and glory of heaven on February 7, 1874. In his departure, as in his life, he was calm, resigned, and happy. Brother J. M'Dougall saw him getting into his heavenly chariot, and received his fallen mantle, and succeeds to his office and work.

Not altogether in jest was it said that Jesus was "a friend of publicans," for he was friendly to all save pharisees and hypocrites. And so was dear brother Hall, for even Roman Catholics and publicans followed him in mourning to the grave. A few days after his burial his son gave himself to the church, and joined his father's former class, so "instead of the fathers shall be their children"

HENRY ROE.

CHRISTIANA APPELEYARD commenced this life at Bramley, near Leeds, May 28, 1804, and ended it at the same place February 9, 1874, being in the seventieth year of her age. In the year 1822 she received her first ticket of membership from the hands of the Rev. George Tetley, and continued steadfast and consistent in church fellowship with us to the end of life. Her husband was a laborious local preacher amongst us for thirty-one years, and died happy in the Lord July 15, 1857. She was a real helpmate to him, and a true mother in Israel. Although she was not demonstrative in her religious life, but still and retiring, being of a meek and quiet spirit, yet she will be much missed, not only by her own family, but by the church with which she was united for more than fifty years, and by a large circle of friends. She was widely known and much respected, especially by both itinerant and local preachers. As her husband and herself were among the first members of the connexion in this part, their acquaintances became numerous. Between forty and fifty years their house was the hospitable home of all Primitive Methodists who came, and was so much frequented that it was commonly designated and generally known as "the Pilgrims' Inn." Many godly ministers and friends whom she cheerfully and generously entertained, and who have since passed away, will be ready to hail her home. She was a great admirer of piety in preachers, and once told me this case respecting that mighty man of prayer—the Rev. Miles Moss. He wanted to retire for prayer. She told him to go upstairs, but he preferred to go into the cellar. While he was retiring for communion with God, she went out on some business connected with her domestic duties. Having been away for some time it struck her that she had left the cover off a deep draw-well in the cellar, of which the preacher knew nothing. Hastening back she went to the top of the steps, and finding him still pleading with God, she cried, "Oh, Mr. Moss, don't stir a foot till I bring a light. I left the cover off the well." When she took a light she found him kneeling close by the well, but happy in God.

She was not without her trials. Her husband was ill four years before he died, and was quite unable to work. With her partner thus laid aside, with eight in their family at home, and not being in the best health herself, she found the burden of life to be heavy, but she cast it upon the Lord, and proved him faithful who had promised to sustain her. Through the seventeen years of her widowhood she toiled hard, and had to pass through considerable affliction, but was always trustful and cheerful. She was ever ready to do a good deed for any one, and speak a good word for all. For twelve years and a half I knew her, and was scores of times at her house, but I never heard her say a word behind any one's back she need fear to utter before their face. Who ever heard her slander any person? And who, that knew her, did not often hear her speak of all the best she could?

Her last affliction was protracted. In May, 1873, she lost her eldest son somewhat suddenly, which she felt a great trouble. He was one of the most sensible, sincere, and consistent Christians I ever knew, and like the rest of his brothers and sisters, had a deep filial regard for his mother. From the time of his death she failed rapidly, and at length took to her bed, to which she was confined 13 weeks. During that time she had much to suffer, but was peaceful and happy. Often did she testify that she had a bright prospect before her, and talk of those whom she shortly expected to see. "I feel Him with me," she said to the writer, "and I know He will never leave me." The Sabbath before she died, her children being present, she asked them to sing her favourite funeral hymn—

"Farewell, dear friends, a long farewell," &c.

But as they could not say "farewell," she sang all she could herself. Having three sons who preach the word of life, she said to them, "When you stand up to preach, tell them I am gone to heaven," and when unable to speak she waved her hand in token of victory. She has left behind her three sons and three daughters, all members of our denomination, in whom, though dead, she still lives and speaks. In her we have lost the oldest member in this circuit, and one of the most humble, inoffensive, transparent, and unimpeachable Christians our church ever knew. May all her family connections and friends meet her

"Beyond the river,  
Where the surges cease to roll."

H. COOKE.

FRANCES DOUGHTY.—A life of consistent piety and unassuming usefulness was closed on earth when the spirit of sister Frances Doughty, of Oswestry, lately and suddenly took its flight. Without receiving any special signs of being summoned into the heavenly and unveiled presence of God, she ceased at once to work and live. For many years the name of Doughty has been a household word to numbers at Oswestry. The spiritual good instrumentally accomplished there by the soul-saving labours of herself and her husband can only be fully known in eternity. They both entered the town as strangers, but God ordained their coming, for they played an important part in promoting the spiritual welfare of the town since their entering it. Mr. Doughty came as a Christian missionary, and that character he bore to his death. In our late esteemed sister he had a most appropriate and sympathising partner. Being much alike in firmness of principle, in singleness of purpose, and in anxiety to bring the ungodly to the Saviour, they were mutual helpers of each other's faith and success. We don't know much of our late sister's early history, but she was in youth blessed with spiritual advantages. Before coming to Oswestry she had been converted to God under the Wesleyan ministry in Louth. She was brought to God in the holy, pentecostal, divine fire that glowed in Methodism forty or fifty years ago. Saved whilst young, her case helps to prove that the foundation of a strong and enduring godliness of character is generally laid in youth. Having first sought the kingdom of God and his righteousness, he added all other things to her. The blessings reserved for her were a singularly useful



man of God for her life-partner, a field of Gospel labour, where fruit remains, and a succession of mercies temporal and spiritual, which rained down upon her to her last moment. Being one of the first members, one of the foundation stones of the fabric of our Oswestry church—no less than because of her useful influence within the church—her name and memory are entitled to profound respect. Her faith in the Lord Jesus took her through conflicts, and anchored her soul in storms, where unbelief would have sunk and been defeated, and in her last struggle it gave her the victory. She knew the value of the public means of grace, and gave evidence of it by her diligent attendance, and was zealous in promoting the salvation of souls. She loved warm-hearted prayer meetings. She had long and laboriously wrestled with God on behalf of the souls at the penitents' form, going down with them to the valley of contrition, and coming up with them to the shining summit of a realised salvation. In a revival at Oswestry about twelve months ago she laboured hard with penitents, directing and sympathising prayerfully with them at that solemn crisis of their lives. This was the last revival in which she was permitted to labour. When the jubilee of her husband's imprisonment in Oswestry for open-air preaching, was celebrated by special services last summer, she stood up in the love-feast, and said she would soon be with him in heaven. For some time she had expected to die suddenly. On the day of her death she was very poorly, and having spoken to her granddaughter of her sufferings, she said, "I often wonder when my sufferings will be over, I am almost getting impatient, but one moment in heaven will make up for it all." She was endeavouring to take her tea when she began to change, and drawing her breath heavily, after a third breathing she leaned her head forward, and fell asleep in Jesus, February 10, 1874, aged 77 years.

W. F.

GRACE WINN was born at Pallengreen, near Helstone, in Cornwall, 1810, and died at Bramley, near Leeds, February 13, 1874. At an early age she was bereft of her father, who was a farmer in comfortable circumstances, but God fulfilled His promise to the fatherless in her case. In the 23rd year of her age she entered the married state with him who now mourns his loss, and ere long they removed to Yorkshire. When about the age of twenty-eight years she passed through that all-important change which brings peace to the troubled heart. Singing a song and dancing before her child one day, the thought suddenly struck her that she was setting a sad example of frivolity to her family, and as weeks rolled on this conviction deepened until her distress became intense and intolerable. At length one of our members asked her to go to the class meeting, which she did, and there she lost her load of guilt and was made unspeakably happy. For years she continued a happy, hopeful, and consistent Christian. "Jesus all the day long was her joy and her song." But in the year 1854 a murky cloud came over her, and for long weary years the darkness deepened. Her eldest son in that year enlisted for a soldier, and was sent to the Crimean War. Afterwards deserting, he went to America, joined the northern army, fought in the Civil War, lost a leg in battle, and soon died of the wound. When the intelligence reached his mother she fell back insensible, and from that hour to the day of her death she was a great sufferer. But in the midst of all she trusted in God and was enabled to suffer with patience. As the end drew nearer the dense cloud gradually passed away, and the light became brighter and brighter until she was ushered into perfect day. May those she has left behind meet her where the inhabitants never say, "I am sick." Amen.

H. COOKE.

MRS. PASCOE, the beloved wife of the Rev. N. Pascoe, was born at Camerton, near Bath, in the year 1835, and died at Bromyard, Herefordshire, on February 23rd, 1874, in the 39th year of her age.

From a child she was taught to love the Lord. Her mother being a member of the Independents, led her early to the house of God. At the age of 15 years she joined the Primitive Methodist Society. Soon after that a

correspondence took place between her and the writer, which lasted until she was nearly 21 years of age, when we were united in marriage, and in that state spent 18 years of uninterrupted happiness; then God took her to himself.

It would require a large book to tell of her worth as a Christian, wife, and mother. She possessed a face that never wore a frown. We have received letters from old colleagues and others; Rev. G. Smith, W. Clulow, T. Dinnick, J. Causland, and others, all paying a very high tribute to her excellent worth.

Her religion was intelligent and biblical, that which made the possessor happy. When returning from our appointments we always found her waiting up, with the Bible as her companion. Her love for God's house was great. Never absent from the sanctuary, as she enjoyed good health up to within a fortnight of her death. She re-established the Sabbath-school at Bromyard, which was nearly broken up when we entered the station.

As a wife she could not be surpassed. She studied to make her husband comfortable in all things. She would often cheer his mind when cast down. She was a ministering angel in all his trials.

As a mother, she loved her children most affectionately, and did her best to train them in the fear of the Lord. When stationed in Plymouth we lost by death four of our children in about four months. This was a severe shock for her delicate frame, and a trial that she could not easily get over.

Her death was sudden and unexpected. The first week in February she caught a severe cold. Bronchitis, inflammation, and a distressing cough followed. This brought on premature confinement, and these combined brought down the earthly house, and her happy spirit passed into the calm and sunshine of eternal day. She lived fully prepared for death.

Her kind and gentle manner caused her to be greatly beloved in the stations in which we travelled. As a mark of the esteem in which she was held in this station by all parties—members of the Church of England, Wesleyans, and Independents bore the expenses of her funeral, as the last visible token of their great regard for her excellent character and noble worth.

She was interred in the Independent Chapel ground, and her funeral sermon preached in the same chapel by the Rev. J. P. Jones, Independent Minister, to a large and sympathetic congregation. Deeply lamented by all who knew her.

Faith, hope, and love,  
Best boon to mortals given,  
Wave their bright wings,  
And whisper, she's in Heaven.

N. PASCOR.

THOMAS SHERMAN, of Aldbourne, in the Hungerford station, was born March 13, 1836. His parents were very ungodly, and he grew up a wild youth, and was considered a ringleader in wickedness. In January, 1853, he attended a lovefeast at our chapel for the purpose of making sport, but convinced of his sinfulness, he sought the Saviour and obtained peace. He was then nearly seventeen years of age, and from the day of his conversion it was evident that God had a work for him to do. At the March quarterly meeting of 1857 he was put on the circuit plan. He was regular and punctual in attending his appointments. Being a man of great faith and prayer, he was successful in leading many souls to the Saviour. In 1863 he was appointed principal class-leader. This office he filled very efficiently. His piety being unquestionable, the members had the greatest confidence in him, and regard for him, and profited much by his counsel. At this time he was also appointed society and chapel steward, and exhibited by his diligence that he had the society's welfare at heart. For about four years he was the superintendent of the Sunday school.

In the year 1868 he had a severe attack of rheumatism. He went to the hospital at Bath, where he was pronounced incurable, and he returned home.

The Rev. W. Sheasby, now of Brinkworth, was travelling in the circuit at this time. On visiting him, after his return, he told brother Sherman, that if they could both exercise faith in God, he would recover. Being a man of great faith he readily acquiesced in the statement. Mr. Sheasby prayed, and both believed God would restore him, and that he would be able to resume work again. From that day he gradually improved, and eventually commenced work. He continued his work for about five years. The church gave glory to God for his restoration. Early in the year 1873 he took a severe cold, which settled upon his chest. About the month of August consumption set in. He gradually got weaker. Some thought he would soon die, while others thought he might recover. He himself was happily resigned to the will of God. At the beginning of February, 1874, he began to sink rapidly, and it became evident that soon "the silver cord would be loosed," and the weary wheels of life stand still. On the morning of the 24th, he passed away in triumph to his heavenly inheritance, being nearly thirty-eight years of age. In all his sufferings he was exceedingly patient, and frequently spoke of the preciousness of Jesus. Some of the scholars, at times, would go in a group, to sing and pray with him, and although very weak he would give them a word of exhortation. The writer called to see him several times during his affliction, and derived great good to his soul thereby. On one occasion he remarked, "Some people thought me very foolish for attending my appointments in all weathers, but I have no regret now that I did so. I have not done too much for my Saviour." Another time he said, "I have advised many to get religion, and told them what it would do for them when they came to die. Now I find it better than I said it would be." The last time the writer called to see him was a hallowed and blessed one. Glory filled the room, and it reminded him of the poet's words,

"How blest the hour of closing day,  
When all is peaceful and serene," &c.

When he was leaving the room, brother S. called to him and said, "Remember me to the friends in the circuit, and tell them I'm going to heaven, but it is through the blood of Jesus."

As a husband and father he was kind and affectionate. As a Christian he walked worthy of the vocation whereunto he was called, and was greatly beloved and respected by the church and the world. His funeral took place on Feb. 28. The road from his house to the church was lined with people. On Sunday evening, March 29, a funeral sermon was preached by the Rev. J. Leach, from "To die is gain." The chapel was crowded to excess, some being unable to gain admittance. It was a most affecting time, some wept at the loss of him, and others rejoiced that their loss was his gain, and in the hope of meeting him before the throne. He leaves a widow and five children to mourn their loss.

JOHN LEACH.

Mrs. ANN WESTON was born in the month of November, 1784, at Whitwick, in the county of Leicester. She departed this life at Leicester on the 24th of February, 1874, in the ninetieth year of her age. It is not known whether either of her parents were Christians in her earlier life, but she often stated that her own conversion to God took place when about seven years of age, hence for eighty-two years she had known the nature of experimental religion, but as she did not become a member of a Christian society in her earlier days, she suffered considerable loss in her religious life. About the time of her marriage she removed from Whitwick to Leicester. Soon after this, in the year 1818, the Primitive Methodist missionaries, Messrs. Benton and Wedgwood, came to Leicester. One of their first services, if not the very first, was held on the Cross in Belgrave Gate, at which our departed sister was present. Under the heart-searching appeals of the missionaries she was led to a renewed surrender of herself, through the Lord Jesus, to God, and at once joined the infant society then formed. The good she received through the ministry of these men in the open air, produced in her

a high esteem for them, and for their labours, and led her always in after life to take great delight in open air missionary services. At the time she joined the society her husband was unconverted, and, though kind as a husband and father, he was much annoyed at her becoming a Primitive Methodist, and endeavoured to prevent her attending the religious services; but while attending carefully to her domestic duties, she firmly refused to give up her membership, or her attendance at the various means of grace, assuring her husband that if he would not go to heaven himself, she was determined to let nothing stop her in her way thither. This decision of character not only procured her full liberty of action, but led her husband to think about his own soul, and soon she had the joy of seeing him converted and united with her in church fellowship. As there was then no Primitive Methodist chapel in Leicester, their house was opened for preaching and other religious services. Her husband continued a member till his death.

As a Christian our departed sister had marked features. She loved the class and Sunday morning prayer meetings; until her strength failed she was regular in her attendance at them. When the Sunday morning prayer meeting commenced as early as five o'clock, she would be there, and often she carried her infant children with her to the class meeting, that she might not lose the feast she found there. She had a devout reverence for the Word of God, and would ponder over it for hours together. In her last affliction its truths were fresh in her memory, and precious to her soul. Her religion was practical, and manifested in many acts of kindness. Were any of her neighbours sick she would do her best to relieve them; many a time has she arisen soon after midnight that she might do the washing of a poor afflicted neighbour, as well as attend to the requirements of her own home. On one occasion she took a poor boy, left an orphan, to her home, and treated him as her own son.

She believed in strict economy; when in comparatively good circumstances she would say, "There is no room for waste or extravagance, there is plenty of distress around us, and we are only God's stewards." Her last affliction was protracted, but through it she was humble, patient, and uncomplaining. Hymns and portions of the Word of God, such as, "Jesus, lover of my soul," "Oh, how I love Jesus," and "The Lord is my shepherd," &c., were often on her lips. As her end drew near her prospects became brighter. When bodily pain was most severe she would say, "What should I do without Jesus now? He is my best friend." Her end was peace. Some of her children, and children's children, are members with us, disciples of the Saviour she loved. The memory of the just is blessed.

T. B.

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## Literary Notices.

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*The House of Rechab, or the Oldest Teetotal Family on Earth. A Sermon* by the Rev. JOHN VAUGHAN.

MR. VAUGHAN has not given the name of any London publisher where this publication may be had; possibly he has arranged to sell through the medium of our own Book-room. The price is one penny. The sermon is founded on Jeremiah xxxv. 18, 19. Mr. Vaughan gives us first the character of Jonadab, the father of the Rechabites; second, the obligations he imposed upon his children, and then he shows us the strict adherence of the Rechabites to the obligations imposed upon them by their father Jonadab, and their reward in keeping them. The reader will see that the sermon is a plea for entire abstinence. Some wise men tell us that temperance is one thing and abstinence another, and that a man may be temperate who does

not abstain. We do not, however, remember to have heard any of those sagacious men attempt to establish the converse—that a man who abstains is not temperate. The fact is, the temperance of non-abstainers is what in some cases we would not dispute, but which in ninety-nine cases out of a hundred we very much doubt, just as we question the sincerity of some preachers we know who advocate entire abstinence at public meetings and occasionally take a little gin and water after supper as an agreeable beverage.

It would have been an improvement had "The House of Rechab" been more carefully read by the printer. The sermon, however, will amply repay the reader. Some points are put very cogently by Mr. Vaughan. For example—"No man can ask God's blessing upon the drink traffic. Ministers can ask God's blessing upon their people who are engaged in honourable and useful callings, but durst any minister ask God to bless and prosper the drink traffic? My brethren, you can ask God's blessing upon trade and commerce, upon our Queen and country, upon the crops and the harvest, but durst any of you ask God to fill the cellars of the publicans with strong drink and their coffers with the cash of the people, to open up new avenues at home and abroad for the sale of the drunkard's drink; to send the Bible and the whisky-cask together to the ends of the earth; to let the publican and the missionary go side by side all the world over, and to let a drinkery stand as a neighbour to every place of worship throughout the world?"

After reading this paragraph, we asked ourselves the question—What effect would it have upon the minds of the masses were we to convene public meetings to consider the propriety of imploring God's blessing on the drink traffic? Legislative and administrative action are needed to cripple and suppress this accursed traffic, but no repressive measure will be adopted so long as so many magistrates and legislators are directly or indirectly interested in the blood-stained profits of drink selling. Moral suasion must be intensified a thousandfold. This sermon is an effort in this direction. We thank Mr. Vaughan for it, and hope it will have an extensive circulation.

*Purity of Heart.* By Dr. ADAM CLARKE. London: John Dickenson, 6, Sutton-street, Commercial-road, E. Price Threepence.

THIS is a re-publication by our friend the Rev. George Warner, whose heart is so much in sympathy with the promotion of Christian holiness, and whose labours in this direction have been so extensively blessed in various parts of this country that we strongly incline to the opinion that were he to visit "the regions beyond," our Canadian friends for example, he would render the cause of Christian righteousness important service.

In the pages of this magazine we have endeavoured from time to time to set forth the doctrine of entire holiness, and to keep it as prominently before the minds of our people as possible, because we are convinced that the secret of individual and collective religious prosperity in the Church of God is inseparably connected with the doctrine and fact of purity of heart. We fear that in Methodist circles a more hazy atmosphere prevails on this important doctrine even now than was the case in the earlier periods of Methodistic history; and when this blessing is not enjoyed, it is difficult to understand it and easy to deny it. Dr. A. Clarke was always regarded as an authority on this question. In this tract we have a selection from his various publications of his ripest thoughts on entire holiness. A careful examination of these sentiments will give to many clearer conceptions of the nature of this blessing, and, we hope, excite within them ardent desires for its attainment. Those who take an interest in the promotion of Christian holiness would render great service to the Church of God by an extensive distribution of "Purity of Heart."

*Heart-Spurs*; or, Arousals to Christian Life and Work. By M. S. CUSHING. London: John Dickenson, 6, Sutton-street, Commercial-road, E.

AUTHORSHIP is one of the most dangerous ships in which a young man can sail; but our friend Mr. Cushing has ventured to embark in this hazardous

craft. We hope he will not be cast on a lee-shore by a furious gale nor becalmed in deep waters under a breezeless sky. Mr. Cushing is a comparatively young man; he has travelled in our ministry little more than a dozen years, but by affliction he is disabled for the duties of the ministry. He is entitled to an annuity from the Preachers' Friendly Society, of which, we presume, he is a member, of £11 15s., and from the Beneficent Fund of £7 15s. How with such a maintenance our friend could venture on the publication of this little volume we cannot conceive. In a prefatory note he remarks:—"The preparation of this little book was decided upon as an effort to be useful in a new way, under a new and painful experience. For nearly two years I have been unable to engage in public teaching—a work that I love, and would gladly re-enter upon; but as my frame becomes weaker, that pleasure is put far from me." We should exceedingly rejoice if any remarks of ours would spread the sale, and it would greatly comfort our friend in affliction and pain were he to hear from anyone of benefit being received from the perusal of his book.

"Heart-Spurs" contains twenty-two short discourses on as many separate texts of Scripture. The aim of our author is not to puzzle with profundity, to perplex with obscurity, to amuse with drollery, or to surprise with witticism; it is of another order. It is to caution the young, to awaken the insensible, to arouse the inert, to animate the faint-hearted, and to inspire the desponding with hope. The style adopted by Mr. Cushing is plain and perspicuous, and free from affectation and twaddle. It bears the marks of good sense and breathes a spirit of genuine piety. It is pretty largely interspersed with appropriate and telling anecdotes, some of which have never been previously published. The book would be a very useful one in our school libraries; and in the lowly cottage, where there is little time for reading, the brief musings would exert a salutary influence.

*Long Life and Peace*; Memorials of Mrs. ELIZABETH SHAW, for eighty-seven years a member of the Wesleyan Methodist Church. By ROBERT C. BARRATT. London: Wesleyan Conference Office. Pp. ix. 227.

MR. BARRATT remarks that he has briefly traced the life history of this mother in Israel with the hope of encouraging Christians in the midst of life's trial to continue their journey homeward, as well as of leading some young readers to consecrate their early days to the Lord. Mrs. Shaw has only recently passed to her eternal home. Her death occurred on the 9th of March, 1872. She was then ninety-nine years of age. One can hardly realize it that an individual has just passed away from us whose life has covered so many remarkable events as hers did. Mr. Barratt remarks:—"Above a hundred years ago, on the 19th of April, 1773, before John Wesley's evangelistic tour was ended, or Charles Wesley's muse was silenced, or John Fletcher's "Checks" were completed, or Dr. Coke had declared himself a Methodist; before the thirtieth Conference had met, or a stone of City-road Chapel had been laid; before the Battle of Bunker's Hill had been fought, or Wellington or Bonaparte had attained his fourth year—Elizabeth Flamank was born."

Her native place was St. Austell, Cornwall, where her parents were frequently visited by the venerable John Wesley. "When between nine and ten years of age, it was Elizabeth's honour—for such she considered it—to travel with Mr. Wesley in his chaise, while he visited some of the societies in West Cornwall. Long, long afterwards, when old age had come, she was pleased to entertain visitors by referring to this journey, and relating how the venerable minister and the little girl had played 'bo-peep' as they rode on together." This recollection is proof that John Wesley had a little of human nature in him, and that this saintly man did not garb his religion in morose garments, nor think that he acted inconsistently by being playful with a little child.

In 1798 she became the wife of the Rev. Robert Green, who was then stationed in St. Austell circuit, but two years afterwards she became a widow. In some two years after the death of Mr. Green she became the wife of the

Rev. Edmund Shaw, also a Methodist minister, with whom she dwelt in wedded life till 1864, when he died, in the ninety-seventh year of his age. Mrs. Shaw was a woman of decided piety; she has left happy memories behind her and an example which, as Mr. Barratt says, ought not to be forgotten. The memorials form a valuable addition to the already rich biographical lore of Methodism.

*Fanny Brown and Her Honey Bees.* By Mrs. J. M. TANDY. London: S. W. Partridge and Co.

THIS book is got up very tastefully. It is written in conversational style, and admirably adapted to young people, of inquiring minds. The conversation, as the title suggests, is about bees, and embodies a great deal of useful information, told in a most interesting manner. Young people who require to be tempted into the habit of reading will generally be overcome if "Fanny Brown" is placed in their hands.

*Lectures to my Students: A Selection from Addresses delivered to the Students of the Pastors' College, Metropolitan Tabernacle.* By C. H. SPURGEON, President. London: Passmore and Alabaster.

THE table of contents enumerates thirteen lectures, respectively designated:—The minister's self-watch; The call to the ministry; The preacher's private prayer; Our public prayer; Sermons, their matter: On the choice of a text; On spiritualizing; On the voice; Attention; The faculty of impromptu speech; The minister's fainting fits; The minister's ordinary conversation; To workers with slender apparatus. Anybody who knows Mr. Spurgeon would instantly recognise him in these pages, had they not previously happened to look at the title. Each lecture is brimful of illustration of a most appropriate character, conveying the lecturer's ideas clean and clear home to the minds of the students. The lecturer displays neither pedantry on the one hand, nor triteness on the other; at the same time you are impressed with the conviction that he has ample stores at his command. Fulness and freedom meet you on every page. The drift of each lecture discovers practical common-sense, a true estimate of the great importance of the Christian ministry, and the need of Divine help in order properly and efficiently to discharge its duties. Mr. Spurgeon at the same time insists on the necessity of native capacity and adaptation for its various and onerous duties. He by no means endorses the idea that he who is fit for nothing else is therefore fit for the ministry; neither does he think that he who is fit for every thing is therefore fit for this work. Men of this stamp are too clever by half. On these points he introduces some amusing anecdotes.

These lectures were delivered to young men intended for the Baptist ministry. For our own part, we have no faith whatever in immersion; but we have a deep conviction that young men intended for the Primitive Methodist ministry would have been immensely benefited had they been privileged to listen to these lectures. As these lectures will not, we presume, be repeated, our young friends will not have the opportunity of listening to them; the next best thing, then, for them to do is to get them and read.

*The Temperance Reformation, and its Claims upon the Christian Church.* A prize essay. By the Rev. JAMES SMITH, M.A., Minister of the Free Church of Scotland, Tarland.

A STATEMENT following the title-page explains the circumstances under which this volume originated. It appears that, "In the autumn of 1872 two gentlemen, who were anxious that the attention of the Christian Church should be called more fully to the evils of intemperance, and the duties of Christians in regard thereto, with a view to induce the Church to take its proper position in respect to the question, instructed the publishers of this volume to offer a prize of 250 guineas for the best and 150 guineas for the second best essay upon the following subject: 'The Temperance Reformation, and its claims upon the Christian Church.' Adjudicators

were secured who are 'men not only of high standing in the Christian Church, but also of high position in literature and philosophy.' Eighty-six essays were sent in to the adjudicators for examination. The first prize was awarded to this essay. The standing of the author, the severity of the competition, and the character and position of the adjudicators, may be taken as a guarantee of the high character of this competitive volume. The adjudicators are—R. Payne Smith, D.D., Dean of Canterbury; H. Calderwood, LL.D., Professor of Moral Philosophy, University of Edinburgh; George Wm. Olver, B.A., Principal of the Southlands Wesleyan Training College, Battersea.

The topics discussed in this essay are the following:—Drunkenness: its sinfulness, extent, and causes; Social evils resulting from strong drink: domestic misery, pauperism, disease, insanity, crime; The Church: strong drink a great hindrance to its work at home and abroad; National burdens: expenditure incurred and losses entailed by strong drink; Remedies proposed; The temperance reformation; The State: legislation and the liquor traffic; The Bible: direct teaching; The Bible: general principles; Alcohol: the origin and nature of intoxicating drink. These chapters are followed with a closing appeal.

To all advocates of the Temperance Reformation this volume will be a standard of appeal, an indispensable book of reference. There is no doubt but that it will get what it deserves—an extensive circulation, not only among public speakers, but among those who confine themselves to the private walks of life. There are many connected with the Church of Christ claiming to be Christian gentlemen who drink wine and smoke cigars. We commend the closing appeal of this Essay to their serious perusal.

*The House of God.* Sermons by the Rev. George Morrison, A.M., late Minister of Maisondieu-lane United Presbyterian Congregation, Brechin. With a Biographical and Critical Sketch by the Rev. Fergus Ferguson, Dalkeith. Edinburgh: Andrew Elliot, 27, Princes Street.

THE title of this book is derived from the designation of the place of worship in which Mr. Morrison ministered—*Maisondieu*, House of God. From the biographical sketch we gather that Mr. Morrison died just when he had completed his thirty-second year. But his life is not to be measured by his years, but by his attainments, and the work he accomplished. When, in 1856, only fourteen years of age, he was enrolled as a student of the University of Glasgow, by the end of his college course he had carried off eight prizes, three in Latin, one in logic and rhetoric, two in moral philosophy, and two in mathematics, attaining at the same time to the degree of Master of Arts, thereby giving evidence of much sincere and conscientious work, as well as of much native ability, which, instead of being overborne, had matched itself successfully with elder students. In 1860 he entered the Divinity Hall of the United Presbyterian Church. Here he stood well, and with the exception of only one occasion he invariably received favourable criticism from the professors. He was elected censor of the Senior Hall by his fellow-students, an appointment which is always a genuine expression of esteem on the part of those who make it. He got the first prize in connection with an examination on "Barrow's Supremacy of the Pope," given by the Scottish Reformation Society; and in a competition open to all young men in the United Kingdom, engaged in simultaneously in London, Dublin, Bristol, and Edinburgh, under the auspices of the London Protestant Alliance, the number competing being 200, of the eleven who gained prizes he was the fourth in the order of merit. The biographical sketch from which we have obtained these particulars is itself a very superior production, and worth the price of the volume. As illustrative, we quote the following:—

"There is a scholarship that consists in a superficial acquaintance with mere words, just as there is a general learning that may mean a wide knowledge of facts, with no understanding at all of principles. As dead flies stick to the paste that has been made to poison them, so do mere words and



facts stick to the surface of some minds, apart altogether from any living connection with the principles or ideas of which they are morely the expression. Scholarship of this kind does not involve any genuine culture, because it does not root itself in thought. He who is shallow as a thinker cannot be deep as a philologist, seeing that the science of language must be regarded as the science of sciences, every other science depending upon it for its exposition. If so, the true scholar is one whose acquaintance with words, with the meaning and structure of human speech in its simplest and sample forms, means an acquaintance with the thoughts, and that is an acquaintance with the whole mind and spiritual history, of man. On the other hand, he who professes to be a thinker, and is content to use words in a loose, vague, popular way, as if any clear thought could be conveyed through a medium that is hazy and fluctuating, having no scientific precision, is merely deceiving himself, and all who adhere to him as a guide. The distinction which Mr. Matthew Arnold would make between literature and dogma—between the letter of divine revelation, which he regards as elementary and formless, or destitute of scientific precision, and the conclusions of science, which he regards as fixed and certain, is simply the most erroneous distinction which it is possible to make, or even attempt to make. The letter of divine revelation, as a form, is the most strictly and purely scientific thing in the universe. The very postulates of Euclid are crudities as compared with it; and even the laws of motion, as tabulated by Newton, are but as the sketch of an infant compared with the absolute intellectual beauty and severe scientific symmetry of the laws and principles underlying the Bible, simply as literature. But there are many who think it wise, and in the highest interests of truth, to discard the letter of the Bible as inspired. Even such a good and sensible man as the late Dean Alford is found talking of 'the suicidal theory of verbal inspiration,' as if there would be any inspiration worth speaking of that was not an inspiration of the letter. What would the use of an inspired Shakespeare be to the world if there was no inspiration in the words of Shakespeare? It is surely evident that there can be no proof of the existence of genius or inspiration apart from the form in which it expresses itself; for how are people to know that an artist is inspired if all his productions are inartistic? There are some, however, who seem to think that the Bible is destitute alike of art and science, that its merit is its vagueness, and that it can only be defended on this ground. The idea is cherished in relation to some other matters, that a thing is grand simply because it is obscure. How many a genius in poetry and philosophy would be extinguished if only he were obliged to be explicit! Nothing could be more fatal to many a high-sounding sentence than the simple inquiry, What does it mean? and, therefore, the prospects of the Bible would not be very bright if the strength of its claim lay in its obscurity. We agree, however, with Descartes, that one test of truth is clearness, and we believe that no book in the world will stand that test as the Bible does."

The volume contains fourteen sermons. These sermons do not betray, in their composition, any overstrained effort at something beyond the ability of their author, the style is remarkably facile, and the diction graceful and dignified. The doctrines advocated are thoroughly evangelical, and the spirit by which they are pervaded is one of sincere, fervid, and deep-toned piety. In some circles this young man would have been regarded as a mental prodigy. Whatever may be said on this head, it is evident that his mental attainments did not produce in him an undue elation. We are personally acquainted with some, who have not a tithe of his scholarship, who are ready to burst with egotism. We do not hence infer that learning produces humility, and that ignorance leads to vanity, but that grace will balance the mind, however extensive and profound the attainments of its possessor, and that sin will often lead a man to insufferable pride, however humble his position or limited his attainments. As an example of the style of Mr. Morrison we quote the following passage from his sermon on Col. iii. 3: *For ye are dead, and your life is hid with Christ in God.* Readers

will be able to judge for themselves from this and the preceding quotation whether this volume merits a place on their shelves.

"I. It is hid in its principle. All life is hid in itself, and only made known to us by its outward manifestations. Take a survey of the wide domains of earth, air, and water; and, amid the myriad sights, and sounds, and motions by which you feel yourself on every side encompassed, and which raise their voices in unison to proclaim the universal presence of activity, ask yourself 'What is life?' and strange as it may appear, you will find it impossible to invent an answer that will at all prove satisfactory. You may point to the mountain crowned with groves and belted with forests, and as the stately trees toss their arms in joy, you may turn and say, 'there is life.' You may point to the air with its winged inhabitants, from the eagle that looks undazzled on the sun, to the nightingale that warbles in the hush of twilight, and again exclaim, 'Surely that is life.' You may survey the ocean from its bottom up through the depths to its surface, and as you point to thick multitudes of shapeless, creeping things that populate the sands below, or occupy the green sea-caves, or to the tribes that cleave the waters, from the tiniest fish with its silvery scales, to the huge leviathan exulting in his strength, you may point to these, and reiterate your cry, 'That is life.' And yet, after all, you have been mistaken. You have only pointed to the visible proofs of the operation of vital principles; but the mysterious power that works itself out into a plant, or a tree, or an animal, and which is its life, is covered up in the profoundest concealment, in every part of creation, providence, and redemption. The life is hid. And if we pass to man, and look at those characteristics which distinguish him from the rest of animated beings, we shall find further illustrations of the secrecy of life. The thinking power is hid; nay, its immediate products, which are thoughts, are also hid. Who has ever seen through the convolutions of the brain into the central chambers, and caught a glimpse of the mind as it toiled in the formation of ideas, or seen those ideas themselves, as they gathered into shape and clearness in the secret worker's hands! With the proofs that a thinking principle has been engaged in active operation, with the visible embodiment of the mind's ideas, the world is, indeed, covered; and we have only to look around us to behold the numerous palpable forms of what were once impalpable thoughts. The books which we read, the houses in which we dwell, the temples in which we worship, the implements with which we labour, the bridges that span our rivers, the ships that bridge our oceans, the engines with iron ribs and fiery hearts, that wheel us along the rough rocks and mountains; all these are but the outward expression of the invisible thoughts of man.

"In our moral nature, too, the moving principle is hid. Actions we pronounce right or wrong, generous or mean, prudent or rash, brave or cowardly; but the motives, the springs of action, whose disclosures would sometimes modify our estimate of outward deeds—these are hidden deep in the centre of the heart. Advancing now from these illustrations, we observe that the case is just the same with that life which is distinctively called the Christian life—the new life with Christ in God—its principle is hid. Where it does exist, it will, indeed, most certainly manifest its existence in the outward life. Just as fear within will show itself in the quivering limbs and pallid face; as gratitude will evince itself in words, and signs, and tokens; as affection betrays itself in look, and tone, and act; so will the life of God in the soul inevitably display itself in visible ways. It will guide the man in his business transactions; it will sanctify and soften his temper; it will purify his words; it will clothe his brow with tranquillity, and light up his eye with the radiance of joy; it will work on his entire being a change so complete, that a heavenly perfume will be constantly exhaled from his person and conduct. But the principle itself, love to God in Christ, begotten by God's revealing himself to the soul as Love, and love to mankind, as the family of God for whom Christ died, or, in a word, Christian love,—the principle that works itself out in deeds of holy obedience and self-sacrifice, sits in secret majesty on the throne of the soul, with all the other powers bent

on its feet, covered in by curtains that no hand may lift, and no glance may penetrate."

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## Monthly Summary.

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OUR MAGAZINES FOR 1876.—We beg respectfully to call the attention of our friends thus early to our magazines for 1876. We are exceedingly anxious to secure the kind assistance of the book stewards and their colleagues ; our local preachers and class leaders : the superintendents, secretaries, and teachers of our Sunday-schools ; and our friends generally, in an attempt to increase our circulation. We hope to be able to improve the appearance of these publications for the coming year. We believe in many respects they will admit of favourable comparison with other denominational magazines ; and we have the most satisfactory evidence of their usefulness. We would respectfully remind our readers that the profits of these publications are devoted to the sustenance of worn-out ministers, the widows of departed brethren, and orphan children. Never, in the history of the connexion, was there greater need for exertion to obtain funds for this object, and we think there is no easier, more legitimate, or more honourable way of raising money for this purpose than by promoting the sale of our connexional literature. If we could double the circulation of our magazines, the gain to the Beneficent Fund would be such that the treasurer, who is now sorely embarrassed, would be able to pay, without difficulty, the amount allowed by rule to those who are in a great measure dependent for their support on this fund. We have at present 123 superannuated ministers ; 94 widows of departed brethren ; and 5 orphan children to sustain. Surely this fact alone is sufficient to stimulate our friends to subscribe themselves, and to put forth efforts to induce others to subscribe for these publications. On behalf of those who have borne the burden and heat of the day, and are no longer able to labour ; on behalf of the widows and the fatherless, we ask the aid of our friends in securing an extensive circulation of our magazines for 1876, and we believe that we shall not ask in vain !

A HANDSOME OFFER.—We observe with great pleasure, from a prospectus just issued by Messrs. J. Nisbet and Co., Berners-street, that an opportunity is again offered to the public for a short time of obtaining "Matthew Henry's Commentary," in nine vols., imperial 8vo., for £2 2s., the ordinary price being £3 3s. We cannot speak too highly of this edition of this invaluable Commentary, nor of the liberality of the publishers in affording young men the privilege of obtaining it at such a price. We learn also that the same publishers are offering at the same price per copy their magnificent edition of "Scott's Commentary," in six quarto vols. In this age of cheap books it is to us a perfect marvel that this "Commentary" can be sold for this sum. Six large quarto vols., well bound and illustrated, for £2 2s.!! Arrangements have been made for supplying these commentaries from the book-room. If our young ministers, local preachers, and Sunday school teachers are wise, and can possibly spare the amount, they will not allow the present month to pass away without securing copies of two of the best and cheapest commentaries that have ever been produced, and which are a library in themselves.

TWELVE GUINEAS: A BIRTHDAY OFFERING.—As Miss Smith, of Walmer, Deal mission, was approaching her eighty-fourth birthday without once calling in medical aid ; she thought it right to give an offering to the Lord as an acknowledgment of his goodness during such a long period. And as

she was pondering over the matter, the thought came into her mind to give one shilling for each birthday to three objects, namely, 84s. for the Beneficent Fund, 84s. for the Ministers' Friendly Society, and 84s. for the African Fund. She then, being wishful to have some token to show her if it was right to carry out this thought, resolved promiscuously to open the Bible, asking the Lord to guide her to some portion that should indicate her duty in this case, and the passage on which her eyes fell was the following: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will require it of thee; and it would be sin in thee. But if thou shalt forbear to vow it, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth."—Deut. xxiii. 21-23. Thus she was confirmed in her benevolent intention; and on July 6, 1875, being her eighty-fourth birthday, she handed to me the above sums to forward to the treasurers of the respective funds. She has also resolved to continue this as a yearly offering as long as the Lord spares her life. Is not this an example worthy of imitation?

JOHN STROUD.

**SUCCESSFUL EFFORTS IN THE BUXTON CIRCUIT WITHIN THE PAST THREE YEARS.**—In June, 1872, the number of members was 160, and in June, 1875, 283 was reported after filling up 93 vacancies, occasioned by 11 deaths, and 18 taken off roll books for non-attendance, 26 removals, and 38 backsliders. The circuit then had to retain half its missionary money to meet its expenditure; now (and for two years past) sends all to treasurer, and pays its minister £100 per year, with other requisites. Sheldon, Flagg, and Monyash chapel debts have been paid off, a new gallery placed in the Buxton chapel and a splendid harmonium, besides reducing the debts £100, and last, though not least, a new chapel built at Chelmorton, the cost of which, including land, fence walls, clocks, lamps, and law expenses, has been £647 6s. 8d., towards which £627 16s. 5½d. was raised, making in all for chapel purposes obtained, £1225 19s. 0½d.; to which must be added, £416 14s. 9d. for circuit fund, £173 11s. 9d. for missions, £148 9s. 0d. for Sunday Schools, £12 5s. 6½d. Beneficent fund, £11 4s. 7½d. Conference fund, and £4 9s. 10½d. general chapel fund, besides £15 or more for temperance movements in the circuit. Total amount raised, £2007 14s. 7d. To God only wise be glory, through Jesus Christ, for ever. Amen.

THOMAS GRANGER.

**THE VICAR'S RATE AT HALIFAX.—SALE OF GOODS.**—On Thursday, August 26, 1875, some goods which had been seized for the rate—a piece of cloth, a rocking-chair, and a looking glass—were to be sold by auction in the Market Hall. During the day the town was placarded, "Wanted, an auctioneer who has lost all self-respect, to sell the poor man's goods for the support of the rich man's church." Hundreds of working men left their work to attend, and at the hour fixed the hall was crowded. The auctioneer was greeted with hootings, yellings, and other unmistakeable signs of disfavour. He attempted to address the crowd, but his voice was drowned by their howling. The articles were knocked down in dumb show for about 30s., less than a fourth of their value. The amount will not suffice to pay the two rates and costs. An ugly rush was then made for the auctioneer and the man who distrained, and but for the police, who kept back the surging mob while they took refuge in an hotel, they would have been roughly handled. It is said that the sale is illegal, and ought to have taken place in another township, but that the authorities dared not hold it there. Legal notice has been served in the proper quarter, requiring particulars of the distrains, and also intimating that damages will be claimed for irregularities. It is stated that the Board of Guardians have refused to pay the rate. One remarkable phenomenon is mentioned with reference to this discreditable affair. The auctioneer, it is stated, when offering the goods for sale, felt his position so acutely that he "blushed." This is, we believe (says the *Pall Mall Gazette*), the first instance on record of an auctioneer blushing.

**A CENSORSHIP OF TOMBSTONES.**—A censorship of tombstones seems in a fair way to be established; so remarks the *Daily News*. Referring to the facts that Sir Robert Phillimore has pronounced it illegal for a Wesleyan minister to be dubbed "Reverend" within the precincts of a parish churchyard, and that the incumbent of Horsemonden, near Staplehurst, has also decreed that no tombstone shall be set up within his churchyard unless it bear upon it the figure of a cross, the editor observes:—"Some profane mourner has prepared a tombstone in memory of his sister without this symbol. The rector has pronounced it 'hideous,' and has declared, in the plenitude of his power, that all stones erected in the parish churchyard have and must have the figure of the cross. We are afraid that the Rev. H. F. Marriott has taken more of the Dean of Arches' recent judgment than is good for him. That eminent civilian lately found occasion to deplore the little use made by incumbents of their large powers to control tombstones and inscriptions. It was a perilous observation, and it has been too much for some incumbents who affect to play a larger part in the world than Providence intended. This is a sad prospect. A new terror will be added to death if Mr. Marriott finds many imitators in his attempt to produce dull uniformity, and a churchyard will be a drearier place than it always must, more or less, be if every stone must be hewn, and every inscription edited, according to the rectory pattern." There is an old saying to the effect, whom the gods determine to destroy they dementate. The church establishment seems aptly to illustrate this proverb. The religious persecution at Halifax over a vicar's rate, the learned asinine repudiation of the common description of a dissenting minister, reverend, by Mr. Wordsworth, of Lincoln, the persistent determination of great numbers of the clergy to have in the church and churchyard Romish ritualistic symbols and observances, and to inculcate doctrines which are directly in opposition to the Protestantism of the country—these facts will more effectually than all efforts of the Liberation Society bring about the severance of Church and State. The love of fair play, so characteristic of Englishmen, will not long tolerate one sect to lord it over all others in this manner, and especially their sense of justice will not much longer permit Protestants' money to be paid to professed Protestant clergymen whose great object is to unprotestantize the country.

**MARIOLATRY IN THE CHURCH OF ENGLAND.**—Correspondents of the *Church Herald* have been engaged for some weeks past in advocating the establishment of a society in connexion with the Church of England for promoting the worship of the Virgin Mary, and it is now announced that such a society is actually in existence. Mr. W. Cecil Hardisty, writing from Birkenhead, says, in regard to the "Ave Maria," "For a long time I have taught its use to the boys who are under my charge in the Sunday-school. The 8th of September is appointed by our Church to be observed as the Feast of the Nativity of our Lady. Let those who have this cause at heart strive to get it celebrated with that honour befitting to the holy Mother of our Lord, the Queen of Heaven. May the prayers and intercessions of the Heavenly Host assist us in our endeavours to give back to their Queen that reverence and honour she once received!"—*English Independent*.

**RELIGIOUS STATISTICS IN IRELAND.**—It is not generally known that, although the late Census in England took no notice of the religious denominations which exist, the Irish Census, on the contrary, included authentic returns of the various religious bodies in that kingdom. The Roman Catholics, as might be expected, head the list with 4,150,000 members, the Protestant Episcopal Church claims 668,000, the Presbyterians number 497,000, and the Methodists 43,000. These four religious denominations embrace about nine-tenths of the entire population, which stands at 5,412,377. Among the "other religious bodies" which make up the balance of this total figure, 1,538 Covenanters, 2,608 Brethren and Christian Brethren, of whom, strange to say, the majority are women; 40 non-sectarians, 44 "Christian Israelites," 33 Mormons, 10 Latter Day Saints, 6 Exclusive

Brethren, 5 Humanitarians, 10 Darbyites, 9 Puseyites, 6 Walkerites, 5 Christadelphians, 5 Morrisonians, 60 Free Thinkers, 8 Secularists, 16 Deists, 6 Theists, and 1 Atheist. There is 1 disciple of Positivism, 1 Buddhist, 1 Mussulman, 1 Confucian, and 1 Pagan ; four men and one woman are set down as "undetermined" or "undecided ;" and there is a residuum of about 1,050 men and women whose form of religion is "unspecified."

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## Poetry.

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### "IN THE BEGINNING WAS THE WORD."

A boundless waste of form unknown,  
Though oft essayed by mortal mind  
To show what must remain unshown,  
Save what the Architect designed  
When first was heard  
The sacred Word,

"Let there be light," and so it was,  
The darkness fled,  
And in its stead  
The light appeared o'er all the mass,  
Perchance, by course of ages framed  
In liquid, then in solid state,  
A confused mass, hence "chaos" named  
Ere formed into its present state.

Perchance, He spoke and it was done,  
We know not how, we know not why.  
Great and complete, it moved alone,  
Self-balanced in immensity.  
The Word was there, the Word was one,  
In concert acted and alone,  
And mighty spirits saw begun  
The work, exulting when 'twas done.  
But, yet, was there not one could find  
The counsels of the ruling Mind,  
The Father and the Son combined.  
Nothing the Master-hand withstood,  
Nature her lawful Lord obeyed ;  
Each part was seen, and as it stood  
The Word beheld the world He made,  
And then the voice  
That bade rejoice,  
The morning stars together sang ;  
The sacred song,  
So loud and long,

Through all the realm of spirits rang,  
And Nature's beauties seen, and Nature's voices heard,  
We pause, and say, "In the beginning was the Word."





*Yrs. in "the truth"*  
*John Allison*

*Dec. 10, 1881*

*My dear friend*



THE  
Primitive Methodist Magazine

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NOVEMBER, 1875.

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The Theme of Apostolic Preaching.

A SERMON BY THE REV. JOSEPH NOCK, OF ELLESMERE.

"For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i. 22-24.

THE crucifixion of Christ is the central fact of Christianity. It is the deep foundation on which the superstructure rests—the keystone in the mediatorial arch which spans the chasm that separated God and man. It is the great sun in the firmament of Biblical truth-shedding light upon all its parts, and gloriously harmonizing them so as to form a magnificent whole. In it the types found their explanation—and the prophecies their fulfilment. To it the seers and saints of the olden time looked forward, and reaching, with trustful hand, over the hills of ages, they took firm hold of the atoning Saviour, and thus obtained the favour of God and a triumphant entrance into heaven. The cross of Christ is the grand moral magnet by which the world is to be attracted to Himself. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Millions have already been drawn, and to-day they encircle His throne in the heavens: and there are millions more in the wilderness prepared to join them when the great Master shall speak them home to rest.

Now the Apostle Paul had felt the power of the cross. It was that that broke his heart and won his love; it was that that transformed the haughty Pharisee into a humble and illustrious saint; it was that that purified the fountal depth of his being, and turned the whole stream of his life toward the God from whom he derived it. Moreover Paul knew that the cross of Christ was God's method of reconciling the world unto Himself; that it was the only thing that could quench the fires of a guilty conscience, raise man from the lowest depths of moral degradation, and crown him with eternal life in the presence of the Lamb. For these

reasons he made it the constant theme of his splendid ministry—a ministry which during his own life-time shook the empire of darkness, and whose influences vibrate upon the ages still.

When Paul wrote to Corinth the church which he planted at that place was torn with internal divisions. The members had formed themselves into parties, and had ranged themselves under different ministerial heads. One said "I am of Paul," another "I am of Apollos," another "I am of Cephas" and another "I am of Christ" Paul very pertinently asks, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God," says he, "that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptised also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Here and in the following verses the Apostle introduces the subject we have chosen for meditation. In the twenty-first verse he tells us that when "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Here is the divine method of human salvation. But in Paul's time it did not meet with universal acceptance or approval. There were two great classes of men to one of whom the divine method was "a stumbling block" and to the other "foolishness." "For the Jews require a sign"—some supernatural ocular demonstration, "and the Greeks seek after wisdom"—"such wisdom" says Dr. Clarke, "as they found in the writings of Cicero, Seneca, and Plato, which was called philosophy, and which came recommended to them in all the beauties and graces of the Latin and Greek languages." Now Paul, though an eminent scholar not a whit behind the most cultured of his age, did not preach for gospel the philosophy of the schools, but proclaimed wherever he went the simple story of the cross; and grand and eternal were the effects of his preaching. Would that the men who claim to be the "successors" of the Apostles, and that all who go forth as ambassadors for Christ, were baptized with the apostolic spirit; and would that "Christ crucified" were the perpetual burden of the voices that ring from all the pulpits of Christendom to day! It is to be feared that there is in some of the pulpits of this age a philosophising tendency—a tendency to parade mere human thought instead of preaching the great thoughts of God as revealed to us in the sayings and mediatorial work of Jesus. Egregious absurdity! Infinite folly! A solemn and intolerable trifling with men bewildered in a worse than Egyptian darkness by holding to their eyes a flickering and uncertain taper instead of pouring upon their path the effulgent light-floods of a God-enkindled sun. The theme of Peter's preaching on the day of Pentecost what was it? "Christ crucified." In earnest and forceful

speech he told how Christ died for the sins of man, and insisted upon repentance and faith for the remission of sins; and while the courageous Peter preached, the Mighty Spirit bowed the assembled multitudes, as bows the forest beneath the kingly storm, and from three thousand smitten hearts a penitential cry went quivering up to heaven.

It may profit us to consider.

I. THE THEME OF APOSTOLIC PREACHING.

"Christ Crucified" was the theme of Apostolic preaching. The Apostles, of course, would not forget Christ's wondrous life. They knew how essential that life was, not only as an honourable fulfilment of a violated law, but as a perfect example which all men might strive to imitate. Nor would they forget to refer to His marvellous miracles, and boundless benevolence, but the chief topic of their preaching was "Christ Crucified." And there was a valid reason for this. Beauty and majesty shone in the miracle-working Christ, but there was saving virtue in the sin-atoning Christ. The apostles saw in Christ's life a practical illustration of perfect purity, perfect unselfishness, and perfect love; but when they looked at Christ's death upon the cross, they saw the fountain opened for sin and uncleanness, and streams of salvation gushing for a guilty world.

The Apostles preached "Christ crucified"—

1. *As the divine basis of human salvation.*

When God created man He constituted him a moral being, and made him amenable to Himself for the character of his (man's) subsequent life. In glancing at the sacred narrative we find God limiting the conduct of man: hence in Eden He gave him a permission as to what he might innocently do, and a prohibition as to what he might not do; and when we hear God telling him what he might do, and also what he ought not to do, He stands before us in the character of a moral governor, and man in the character of a subordinate moral agent. In this mutual relation there is implied the fact that while man must have been free to disobey his Creator, he must also have been furnished with sufficient motives and power to obey Him. Man therefore could not be forced into rebellion; he could fall only by his own deliberate and voluntary act. And fall he did when Satan lured him by an artful stratagem to eat of the forbidden tree. Nor did he fall alone. Through Adam's one disobedient act condemnation and death have come upon all. Paul says, "By the offence of one, judgment came upon all men to condemnation." Now as a guilty creature, man was under condemnation, and either justice must take its course and the curse fall in all its weight upon his guilty head, or mercy must be exercised, and the sinner be saved. God willed the latter, but, speaking after the manner of men, what could He do? As the righteous moral Governor of the universe He could not connive at rebellion, nor could He exercise mercy at the ex-

pense of justice. God is holy and just, and before man's impending doom could be averted it was necessary that some compensation be made to the divine government. By this theory of compensation we do not mean to insinuate that God is a vindictive or vengeful being. "God is love" and he loves men independently of the gift of his Son. The gift and death of Christ are not the cause of God's love to men, but the supreme expression and proof of it. And we repeat that God loves poor guilty men and wishes them to be saved, but He must have some honourable basis for the exercise of His pardoning prerogative, something which shall make it *right* as well as merciful in Him to forgive. Now the Apostles preached "Christ crucified" as the divine basis of human salvation. Paul, in the third chapter of his epistle to the Romans, says, "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Millions are already saved—saved into the very presence-chamber of the King of kings, and what do they recognize as the basis of their salvation? To what do they ascribe their exalted position before the throne? Listen to their song as it floats from out of the gates of the city of God;—"Unto Him that loved us, and washed us from our sins in *His own blood*, and hath made us kings, and priests unto God, and to his Father; to him be glory and dominion for ever and ever. Amen."

The Apostles preached "Christ crucified"—

2. *As the final sacrifice for human guilt.*

The death of Christ was not a mere martyrdom, but a divinely appointed sacrifice for the sins of the world. Isaiah speaking of the Messiah says, "He was wounded for our transgressions; he was bruised for our iniquities." In the tenth verse of the same chapter he says, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." The views of the apostles were in harmony with those of the prophet. Examine 1 Peter iii., 18, and Hebrews ix., 22—26, from which you will see that the apostles regarded the death of Christ as the *final* and only acceptable oblation to God for human guilt. They recognised the infinite value of Christ's one great expiation which rendered any other unnecessary, and in harmony with this recognition, Paul, in contrasting the sacrifice of Christ with those which were offered by a former priesthood says,—“And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies become his

footstool; for by one offering he hath perfected forever them that are sanctified." In the face of these passages how unseemly and pitiable are the practices of many ecclesiastics in this age! We have only to look round in this England of ours to see a thousand altars and by their sides a thousand sacrificing priests. We hardly need say in thousands of the ecclesiastical buildings of this country there is in every celebration of the Eucharist the recognition of a sacrifice for sin. Such practices are a grave departure from the truth, and a solemn mockery of infinite wisdom. God is the Author of human salvation; and if His wisdom be unlimited then the sacrifice which He provided must necessarily be all-sufficient, and if it be all-sufficient where is the necessity for any other? There is no necessity. And they who presume to go before the Lord with any other sacrifice than that which Jesus Christ offered enter into His presence like the sons of Aaron with strange fire, and it is only the mercy of God which prevents the fires of retribution leaping upon their guilty heads, for anything which sets aside the infinitely meritorious death of Jesus must be the culmination of blasphemy. Paul, who inspired by the Spirit of God was above priest, or prelate, or pope, or council said, "In whom," that is in Christ, "we have redemption *through* his blood;" not through anything that men's poor hands can offer, but through "the offering of the body of Christ once for all." If the Scriptures be infallible authority on this question, then beyond a doubt Jesus Christ is the great great High priest of the human race, and we need no other. His death was the acceptable and final sacrifice for human guilt, and we need no other. Believing these glorious truths let us turn our backs upon the gilded and candle-crowned altars which Romanists and Ritualists have set up in our midst, and like the old apostles upon whom the glory of a risen Saviour had fallen, "Let us come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

The apostles preached "Christ crucified"—

3. *As the highest reason why men should love Him.*

When Paul claimed for Christ the service of the ancient Corinthians, he assigned this supreme reason, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." And when giving them the secret of that marvellous devotion which characterized the apostles, he said, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The fact that Christ died for our sins is sufficient to command our love. If the benefactor be entitled to the gratitude and love of those upon whom his benefactions are bestowed, surely Christ is pre-eminently entitled to the warmest love of those for whom "he endured the cross." We take this position, we owe our very being to "Christ cru-

cified;" if therefore we live in consequence of Christ's death, then we are solemnly bound to give our lives to Him, and to say with the apostle Paul, "For me to live is Christ." And what a splendid service is that which is prompted by this transcendent reason! It is the spontaneous and cheerful service of love. And the man that serves Christ from love has not to be dragged or goaded to the doing of his Master's will; his service flows, as flow the streams from their parent-fountains. Nor does the man who properly appreciates his obligations to Christ serve himself or the world better than he serves his Lord. He does not insult or grieve Him by offering Him the mere fragments of his time, or the fragments of his property. He will not lay pence upon the Lord's altar while he lavishes pounds upon his own unnecessary gratification. No, the very best service which God has made him capable of rendering, that will he most cheerfully render to Him who died for him and rose again. Look at the conduct of that fond mother toward the babe that hangs at her bosom. What is the character of the service she renders to that babe? Is it a stinted service? Does she minister niggardly to its necessities? does she tend it only when she can *spare* a few moments to do so? No, she counts not the hours of her anxious watchings, nor withholds from it whatever in her judgment will conduce to its weal. She would unclothe herself to screen it from the cold, and to save its life would even lose her own. Now what is the secret of that mother's devotion to her child? in one word, love. And if you will fill a man's soul with love to Christ he will not grudge to give him the greatest service in his power. But how will you fill a man's soul with this grand master-passion? Let him go to Calvary, and study the love of Christ to him; let him gaze upon his crucified Lord as he hung all torn and bleeding amid the darkness of a shuddering world; let him look at that sight till the heart within him break in penitence for sin, and while he weeps and wonders, and adores, the language of his soul will be—

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Let us now briefly consider,—

## II. THE PRACTICAL EFFECTS OF APOSTOLIC PREACHING.

Paul tells us in the text that the preaching of "Christ crucified" was to the Jews "a stumblingblock." Death by crucifixion was regarded as the most ignominious death a human being could die. And when the apostles declared to the Jews that they could only be saved through faith in one whom they had crucified as an impostor many of them were exceedingly exasperated. One writer tells us that such was the prejudice of the Jews against the doctrine of salvation by faith in Christ that they called His disciples "the disciples of the man that was hanged." And

while the preaching of the cross was to the Jews "a stumblingblock" it was to the Greeks or Gentiles "foolishness." To say that men could obtain remission of sins, and a meetness for heaven through faith in a crucified Jew was to many of the Greeks a silly tale. But while the preaching of "Christ crucified" was to the Jews "a stumblingblock," and to the Greeks "foolishness," Paul goes on to say, that "to them which are called," or to them that are saved, "both Jews and Greeks, Christ (is) the power of God and the wisdom of God." This part of the passage teaches us that faith in "Christ crucified" results in the realization of God's saving energy, which realization demonstrates that the gospel plan of salvation is the grandest manifestation of infinite wisdom. The salvation of the soul implies several things. First there is the removal of the soul's guilt. Guilt is a terrible thing; it stings like a scorpion, and kindles a burning hell in a man's own bosom. What can remove this guilt? Has heathenism any balm for human healing? No. The heathen may sacrifice to his million gods, or writhe in agony upon his bed of spikes, but the guilt remains. "What must I do to be saved?" is the cry of humanity everywhere. And what answer has proud philosophy to give to this question? Examine it and you will find that with all its boastings it has no true answer to give. "Where," then, "is the wise? Where is the scribe Where is the disputer of this world?" If human philosophy be the highest wisdom, let it grapple with, and satisfactorily answer, the question which men in some way or other have always been asking. This it can never do. But the gospel can do it. And when a man goes to it with the Philippian jailor's question upon his lips, it conducts him to the crucified but living Jesus, and says, "Believe on the Lord Jesus Christ and thou shalt be saved." Thousands have thus gone to the gospel, and thousands have thus believed in Jesus, and to all of them whether Jews or Greeks "Christ crucified" has become the power of God unto salvation.

But besides the removal of guilt, there is the renewal of the human heart. To save a man really you must not only pardon his past sins, you must so change the spring of his moral life, that he shall love God and habitually do His will. Suppose a criminal brought into a court of Judicature. On the demonstration or admission of his guiltiness the jury might, on the ground of some palliating circumstance, recommend him to mercy, and the judge from sheer compassion might extend forgiveness. But what will they do to save him in the future? They could only recommend or urge reformation of character. Yes, but the man, though forgiven, would leave the court unchanged so far as the principles of his moral nature were concerned, and he would need only to be placed in circumstances of temptation to perpetrate deeds as bad, or even worse than those which had been forgiven. You cannot make men virtuous merely by enacting laws and demanding obedience to them.

You must destroy men's vicious principles, and then they will cease to be vicious; and you must implant in their minds virtuous principles, then virtuous actions will become easy and delightful. But what can produce in human hearts such a radical change? Can human philosophy do it? Why did it not change the Athenians and Corinthians? If human philosophy possess a power to purify the hearts and lives of men, then Athens and Corinth would have been two of the holiest cities in the world. But history tells us that the very contrary was the case. Human philosophy is a failure, both as it respects the removal of human guilt, and the destruction of human depravity. But let a man believe with all his heart in "Christ crucified" for salvation," and while the Divine Father speaks his sins forgiven, the Divine Spirit will renew his soul in righteousness, and cleanse the very fountain whence all his life-streams flow. He did this for some of the voluptuous Corinthians. In the sixth chapter of his first epistle, Paul enumerates the following characters, "fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners. And such," says he, "were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." And the same glorious regeneration the Divine Spirit effects for all who believe in Jesus, for to all true believers, whether Jews or Greeks, "Christ crucified" is the power of God and the wisdom of God.

And then besides all this, there is human dissolution. Death is a solemn goal which we all shall sooner or later reach, and it must be admitted that if there be a crisis in a man's history when he needs a sure foundation and a certain hope, it is when the earthly house is trembling to its fall. And what can give a man these desirable and necessary blessings? Can philosophy render any appreciable assistance to a dying man? Can the names and sayings of Cicero, Seneca, and Plato light up the "valley of the shadow of death," and transform "the king of terrors" into an angel of mercy? No. But the cross of Christ can reach and save a man even in dying circumstances. Only let him cling by a living faith to "Christ crucified" "for his offences, and raised again for his justification," and the perturbation of his heart will be hushed, fear will give place to glorious hope, and the smile of an approving God beaming down on the soul, will heave into transports of unspeakable joy. For these glorious purposes—the removal of human guilt by the full remission of sins, the destruction of human depravity by the renewal of the human heart, and the furnishing of a sure foundation on which to stand amid the pains of dissolving nature, "Christ crucified" is the power of God, and the wisdom of God."

Are you, dear reader, burdened with guilt? We point you to him who says, "Come unto me all ye that labour and are heavy laden, and I



will give you rest." Are your moral garments stained by unnumbered transgressions? Come at once to the fountain opened for sin and uncleanness. Do you want eloquence, philosophy, and glory? Study the cross. And would you be secure when on the world the fiery tempest breaks, and oceans blaze, and earth's foundations melt away? Then build at once upon the Lord Jesus Christ, and on that everlasting rock abide.

A closing word to the preachers of the gospel. Brethren, preach Christ. That is the only kind of preaching which the Holy Ghost will honour. Your sermons may have symmetry, they may sparkle with many a literary gem, and they may be delivered in the loftiest strains of human eloquence, but if Christ is not in them they will fall cold as a lunar beam upon your congregations, and feeble as an echo upon the dead. You preach ostensibly to feed the souls of men, but on what will you feed them if you do not preach Christ? Souls cannot feed on sounds any more than bodies. Christ is the soul's true bread. You preach ostensibly to save souls, but there is no salvation apart from the cross. You preach ostensibly to glorify God, but God is glorified when you glorify his Son. Hold him up then in his boundless love, in his propitiatory death, in his triumphant resurrection, and glorious intercession. Heed not those who in their zeal for a fancied progress may ask you for a new gospel; faithfully and fully preach the old. "Christ crucified," with its warm life-giving power—shall we exchange it for a cold philosophy, or a chilling formality? "Christ crucified," with its wealth of provision adapted to all the cravings of the human heart—shall we exchange it for those miserable things called "crosses," and which are flaunted so freely before our eyes to-day? Never. We must cling to the old cross—Christ crucified. The foolishness of God is wiser than the wisdom of men; and the weakness of God is mightier than the strength of men, and since it has "pleased God by the foolishness of preaching to save them that believe," let us cling to the cross. Cling to it, that blood-stained standard which apostles and martyrs carried nobly into the thickest of the battle, and beneath whose glorious shadow millions have died in peace and triumph. Hold it up! Never mind though some should despise it, and count it "foolishness," it is God's own ensign for the people. Lift it up! As Moses lifted up the serpent in the wilderness of old, lift up the cross, lift it high, and over the darkest ramparts of the devil, and in the wide deep valley of the slain let the grand old banner wave, and millions of wounded and dying men will look up trustfully to the Crucified One, and looking they shall live.

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## A Model Church Member.

(Concluded from page 585).

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“He that walketh righteously, and speaketh uprightly, &c.” Isa. xxxiii. 15-17.

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### II. THE SECURITY OF A MODEL CHURCH MEMBER.

Some will be ready to ask : What will become of us if we are to be so particular as this ? The master inquires : How shall I keep open doors, if I be so lenient and liberal to my servants ? The servant says : What will become of me if I carry out the principles of Christianity so strictly as that ? If I become so much a Christian, I shall lose my employment, my friends will forsake me, and I shall have continually to struggle with poverty and distress. Better do so with the Lord on your side, than be at ease in lax principles and conduct, and so God be against you. Yet, however, it becomes a question whether all that you dread will come upon you. Even if it do fall to your lot, your moral principles are more valuable than household utensils, else they are not worth soul-room. Religious convictions are given you for high and noble conduct and purpose, and unless they be carried out fully, they are bestowed in vain. And after all, “What shall it profit a man, if he gain the whole world and lose his own soul ?” Better live in poverty, die in a workhouse, and lie in a pauper’s grave, if the spirit thereby get to heaven, than exchange a palace of ivory, alabaster, and gold, for the prison-house of hell. But here is your security, do what is right, please your God, and he will take care of you. Of the man who answers the description of the text, it is said, “His place of defence shall be the munitions of rocks ; bread shall be given to him his waters shall be sure.” The words, “He shall dwell on high,” may be rendered, “He high places shall inhabit.” Delitzsch gives the whole verse thus : “He will dwell upon high places ; rocky fastnesses are his castle ; his bread is abundant, his waters inexhaustible.” “Living according to the will of God, he lives in the love of God ; and in that he is shut in as it were upon the inaccessible heights, and in the impregnable walls of a castle upon a rock. He suffers neither hunger nor thirst ; but his bread is continually handed to him, namely, by the love of God ; and his waters never fail, for God, the living One, makes them flow.”

1. Here is an *advantageous* position. The words do not denote an exalted station in society, but safety from enemies, and advantage over them, and being lifted above their reach. But, in whatever way the Christian character be viewed, there is an excellence about it, and a dignified position is assigned to him by the Almighty. The Lord does no

assign him the lowest place in his universe, but exalts him above his fellows. There is a power in Christianity which lifts a man up, and sets him "on high." The whole Church is a city set upon a hill; it is founded on a rock; that rock is Christ; and the gates of hell shall not prevail against it. There is also a commanding position—a vantage ground, given to each individual Christian. "And now shall I be lifted up above the heads of mine enemies that are round about me." "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him; with long life will I satisfy him, and show him my salvation." The words also indicate the advantage the Christian possesses over the evils which surround him. The influence of the world, the desires of the flesh, the temptations of Satan, and a slavish dread of death, are all beneath his feet. His head is lifted up over all, and with exultation he exclaims, "In all these things we are more than conquerors through him that loved us!"

This model church member is raised above both visible and invisible foes. To many it gives the greatest trouble and chagrin. Satan shoots his poisoned arrows, he hurls his fiery darts, he employs his deftest marksmen and deadliest sharpshooters, but in vain. This true and godly character is above the gun-shot of the foe. He dwells on such heights as none of hell's archers can reach. Earthly foes, be they potentates or vagabonds, are unable to bring the God-kept Christian from his lofty hiding-place. Such a soul as the text describes, lives far above the reach of every foe. "He shall dwell on high."

2. Here is a *fortified* position. "His place of defence shall be the munitions of rocks." "Fastnesses (or strongholds) of rocks (shall be) his lofty place, *i.e.* his refuge, or his place of safety, as in chap. xxv. 12." (*Alexander.*) The security of a genuine church member is shown by the strength and firmness of his hiding-place. The imagery of the text is evidently taken from the customs of the besieged in times of war. "The rock," "the fortress," "the strong tower," are all figures employed to set forth or describe the refuge into which "the righteous runneth, and is safe." He is assailed by foes on every hand. The man who answers in every day life to the description of the text will have many enemies. The high and low alike will be set against him, and be fit to gnash upon him with their teeth. Some will assail his reputation, others his temporal interests, others his religious motives and exertions, if by any means they can neutralize his influence, or "persecute his soul and take it." From earthly adversaries, opposition and desperate wrong will come. Infernal legions will howl, and roar, and rush upon him, if possible to devour his soul. All enemies round about will exert the most strenuous efforts to destroy the happiness and devotion of such good men.

But the Lord has given a secure hiding-place for all those who trust in him. This is indeed the inviolate "virgin fortress;" it never has been defiled or violated by the foe. We may think of Cronstadt, of Sebastopol, of Metz, and Gibraltar, or even of Paris, but none of these is absolutely invulnerable to the guns of beleaguering foes. The Christian has a stronger fortress than any or all of these. His refuge never fails. The artilleries of earth and hell, with all their cannonading power and skill, may combine in one desperate assault, yet not a brick or stone shall move, not a single breach be made! The Christian is safe in the "Rock of his salvation." The foundations of his rocky fastness never move, they are strong and abiding always and for ever! Temptation, trial, persecution, death, and hell may join in the attack, but all is in vain. "The righteous shall be as Mount Zion, which cannot be moved, but abideth for ever." "As the mountains are round about Jerusalem, so the Lord is round about all them that fear him." "He shall never suffer the righteous to be moved." Like Luther hidden and defended as "Knight George" in the Wartburg, saints may ever exult and sing: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Amidst the malignant assaults of earth and hell, "his place of defence shall be the munitions of rocks." Christ is our Rock, our Refuge, and our High Tower, and "their rock is not as our Rock, our enemies themselves being the judges!" "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

3. Here is a *succoured* position. "Bread shall be given him; his waters shall be sure." Delitzsch: "His bread is abundant, his waters inexhaustible." The idea is not as often expressed in Christian assemblies: "Thy bread shall be given thee, and thy water shall be sure," meaning thereby the Lord will see that at least you have jail fare. The promise here is of sustenance to repletion, abundant supplies in the sieges of life, plenty of all needed nourishment. It would, however, be a perversion of the promise were we to explain it to excess in another direction. It does not mean either *scanty* support, or *luxurious* feasting. It simply means, we shall not, in the long run, fare any worse, any way, for being faithful servants of the living God.

A place of defence, even the munitions of rocks, would be poor comfort and encouragement, if we had only the bare walls to look at. So long as the Parisians, in that most horrible siege they endured in the great Franco-German war, had supplies and nourishment, they held out against the combined skill and power of united Germany. They were thus a match for the diplomacy of Bismarck, the generalship of Moltke, the rush of Prince Frederick Charles, and the alertness of Prince Fre-

derick William, sustained as they were by hundreds of thousands of the great Fatherland. But the Parisians were compelled to surrender, and the bravest and hardiest sons of the Germans entered the city in a victorious march one day, because Paris was neither re-provisioned nor re-victualled. The investment of the city succeeded, because its inhabitants could not be succoured by supplies. How admirably the text meets the good man's case. Many for Christ's sake suffer loss. They have been expatriated, robbed, their all confiscated, discharged from situations, and all round invested by the hostile forces of the foe. But the Lord will provide. He does so provide;

"For he who feeds the ravens  
Will give his children bread."

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The Psalmist said: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." A greater than he said: "Even the hairs of your head are all numbered." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you: for your heavenly Father knoweth that ye have need of all these things." Luxuries, redundancies, and indulgences, are not promised: they are not needful; but necessary things are guaranteed to good people.

And if the Lord be thus faithful in little, will he be unfaithful in much? Will he who feeds our bodies forget the wants of our souls? Will the devoted mother take care of the clothes of her helpless but endeared offspring, but take no care of the dear babe itself? The thought cannot be entertained for a moment! Nor can our Father who is in heaven take care of our bodies, our temporal and social interests, but still neglect our souls. The Lord who keeps our fleshly clothing in the wardrobe of his Providence, will keep the soul in his loving bosom. Never mother loved her offspring as God loves his children. Never was mother so tender, wise, provident, and comforting to her nursing infant, as Jehovah is concerning his people. He is always faithful and kind to all his children. "He that keepeth Israel neither slumbereth nor sleepeth." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget"—through derangement, sleep, pressure, sickness, or even stolidity, or brutal petrifaction—"yet will I not forget thee: I have engraven thee on the palms of my hands; thy walls are continually before me." Well might the prophet exultingly sing: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold,

and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

### III. THE PROSPECTS OF A MODEL CHURCH MEMBER.

We have seen that there are present security and supplies for the good man, both as respects his body and his soul. His interests are all secure, he is prepared against every emergency. But there is another question: What will be his case in future? Revolutions occur, changes take place, even death will intervene, what then, and thereafter? Has the godly man any portion after this life? Does it differ any way from that of the ungodly? Or, is he after a life of trial and conflict here, to depart he knows not whither? Shall he sink into nonentity and eternal oblivion; or launch upon the great ocean of future existence, without any information as to what awaits him, or any hope of future blessedness at all? To all such inquiries the text gives a prompt and satisfactory answer: "Thine eyes shall see the King in his beauty: they (*i. e.* thine eyes) shall behold the land that is very far off." Divers explanations have been given here. Vitringa and J. D. Michaelis suppose Jehovah is meant; Abartenel supposes the Messiah is intended; Gesenius and some others refer the words exclusively to Hezekiah, the king of Judah at that time; Calvin and others believe that Hezekiah, not exclusively in himself, but as a type of Christ is meant. The literal meaning is most appropriately expressed by Delitzsch: "The king of Judah, hitherto so deeply humbled, and, as Micah instances by way of example, 'smitten upon the cheeks,' is then glorified by the victory of his God; and the nation, constituted as described in verses 15, 16, will see him in his God-given beauty, and see the land of promise, cleared of enemies as far as the eye can reach and the foot carry, restored to Israel without reserve, and under the dominion of this sovereign enjoying all the blessedness of peace." For our own part we incline to the view of Calvin, given above. First, Hezekiah in regal splendour, victory, and peace; with the land of promise completely cleared of all enemies; then the great Saviour himself coming in the clouds of heaven, with all his glory, to receive his people to himself. Thus we regard those prospects as true of all the godly one's upon earth.

1. These prospects are *glorious*. To see the King in his beauty and the land that is very far off, is a glorious *finale* to the great drama of history, and a suitable consummation to the life-struggles of the true Christian. Here is one no less than the great King himself, "whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." If a sight of king Hezekiah in royal robes and the insignia of earthly monarchy—as Barnes supposes is here intended—were to be so gladdening to the saints in Zion of old, how much more joyous and grand a sight to behold the great Prince &

life and peace ! That sight which will strike through the loins of all his and our enemies, and fill them with terror and dismay, will fill all Christian minds with pure and intense ecstasy. It will cause him happiness the most powerful, exquisite, complete, and lasting. Long his soul waits for the revelation of this King of Jerusalem. Surrounded by enemies, exposed to evil, enduring suffering and toil, he looks for the coming of the Lord. "O Lord, how long?" is the frequent exclamation of his heart ; and when at last the Saviour-King appears, the saint in delight ejaculates : "I have waited for thy salvation, O Lord !" His eyes have been blest with many joyful sights, but not one equal to this before. The dazzling sun—faint image of the Saviour's glory—often suggests to the Christian that he whose glory mortal eyes can never bear, before whose grandeur even angels veil their faces, will one day come in the clouds of heaven, and welcome him to the realms of everlasting day. The faint conceptions we form of the glory of the great King are indefinitely inferior to the majesty of that august Being. There is now given to the saint a view of Him whose grandeur fills the skies ; before whose face the heavens and the earth flee away ; and in whose presence all other glories are eclipsed by reason of his glory that excelleth.

The circumstances attendant will enhance that glory. It shall be a revelation of the "King in his beauty." Our eyes will then be fully opened. Now we see through a glass darkly. All these things are yet enigmas to us all. Then we shall see him face to face, see him as he is, and see him in all his glory ! The "*beauty*" of this great King is yet unknown and invisible to us. It will be unveiled hereafter. The throne on which he sits, his retinue of attendant saints and angels, cherubim, seraphim, archangels, principalities, powers, and principedoms, will be glorious. There are times when even kings are seen to advantage, when their persons are in better condition, when their appearance is opportune, when all the splendour and magnificence they can command are brought to make the royal estate of kings appear more than usually glorious in the eyes of every beholder. So this will be the time when the glory and beauty of the King will be revealed to his people. They often hear of this outburst of glory. Often they read and sing about the King in his beauty, but never before have *seen* him.

The glorious realms where he will be seen will also enhance the splendour of the sight, and kindle seraphic rapture in the heart. "They shall behold the land that is very far off." Not the distant parts of Judea, as some commentators hold ; not make tours into foreign countries as other commentators teach ; neither "distant parts of Judah," nor "distant lands" beyond the borders of Palestine, we think, are meant ; but

"The land of rest, the saints' delight,  
The heaven prepared for me."

Every eye shall behold the glory and terror of the day of judgment ; but only true saints will see "the land that is very far off." Far off as that land *is* or *seems* to be, let the bonds of mortality once burst, and the imprisoned spirit, freed from the body and the earth, shall wing its way swifter than the lightning flash to brightness, beauty, and bliss.

2. These prospects are *desirable*. We need not stay to inquire why true believers "desire a better country, that is, an heavenly." We know the late John S. Mill, and others of his school, accused Christians of selfishness for desiring such a consummation. Undoubtedly, however, "'tis a consummation devoutly to be wished." The only difference between them and us is this: they on earth desire and try to realise a sort of heaven, according to their own tastes, but never get it; we know Paradise is lost to earth, and cannot be restored; that God has revealed a heavenly Paradise to be enjoyed for ever after death; and we "seek to enter into that rest," and eventually realise more than we either ask or think. If Christians are selfish for desiring and seeking a heaven of future, eternal, perfect happiness, for themselves and others, Utilitarian philosophers are equally selfish for desiring and seeking to make a heaven now in this present evil world. The reproach, if well-founded, can be hurled back into their faces, but with intensified effect. To their chagrin, we say: you seek a heaven as much as we, only with this odds; yours is not comparable to ours; ours is infinitely better and more worthy of what it costs than yours; and yours is a bootless chase—a wild goose chase, emphatically; for you never can get it; it mocks all your efforts, and deceives your hopes; but, we are certain of ours for the striving! We therefore will continue to sing—

"I long to behold him arrayed  
With glory and light from above,  
The King in his beauty displayed,  
His beauty of holiest love:  
I languish and sigh to be there,  
Where Jesus hath fixed his abode:  
O when shall we meet in the air,  
And fly to the mountain of God!"

"Having a desire to depart, and to be with Christ, which is far better;" and what sane man, except a Utilitarian philosopher indeed! would take and keep the worse when he could have the "better?" Now and then faint gleams of "the glory that shall be revealed in us" glimmer through the crevices of our mortal and transitory life. These only increase our longing, and cause our spirits to groan to be set free, that they may fly away and be at rest!

3. These prospects are *certain*. The language is positive and assuring: "They shall behold the land that is very far off." The distance cannot prevent this. The great legal and moral chasm between the be-



tween the believing soul and heavenly inheritances is bridged over by the redeeming and sanctifying grace of God! All the foes of the Church and the individual saint together cannot prevent their attainment of the blessed and eternal goal. All obstructions give way before the triumphant power of faith and love. The man who lives *for* heaven will surely obtain heaven despite of all who oppose his progress thither. "He that endures to the end the same shall be saved." For "all things work together for good to them that love God, to them that are the called according to his purpose." We need not doubt the sufficiency of Divine grace. There are dangers, there are difficulties, there are foes innumerable; there will be death; but through all these Divine grace will safely bring us "out into a wealthy place." The only thing that can keep us out of heaven is, by grace, in our own power, that is *sin*. Let that cling to our hands and hearts in life and death, and we are ruined; there will then be no heaven for us. But if our hearts be holy, our lives upright, our souls confident in Christ and his saving power, then,

"By death and hell pursued in vain,  
To him the ransomed seed shall come:  
Shouting, their heavenly Zion gain!  
And pass through death triumphant home."

ALFRED CLAYTON.

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## Holiness not Growth.

BY THE REV. J. W. HILL.

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THERE is no phrase of Christian holiness upon which there is so much perplexity and confusion, as that of its proper relation to growth in grace.

The majority of Christians feel and know that they are unsanctified, and often find themselves, either voluntarily or involuntarily groaning after it. Indeed, it seems to me that a desire for holiness is a spontaneity of the regenerate heart; he who does not greatly desire to be made holy, either was never "born again," or has lost his first love. Even those who oppose holiness as an attainment of this life, so far forget themselves in prayer, as to plead earnestly for a clean heart.

The fact is, the whole Christian Church has been groaning after holiness for many years, and still (with the exception of a few Joshuas and Calebs,) she lingers in the wilderness. And why this delay? Because, though she seeks it with tears and humiliation, she seeks it not by faith. The Church believes in holiness, but expects to approximate

toward it by a growth in grace. I have said approximate toward it, because those who believe in holiness as the result of growth, never expect to be made holy now. They believe in always groaning and seeking after it, but never obtaining the blessing this side of death. Hence, if any one, however old in the service of God, lives to tell the story after entire sanctification, they think there must be a mistake somewhere. It does seem to me that if there is any one feature of this subject upon which the Church needs line upon line, and precept upon precept, it is that which is indicated at the head of this article. The greatest delusion of the Church upon this subject, is that holiness is a growth in grace, or a legitimate result of growth; it is this cradle of carnal security in which she has rocked her soul to sleep. I hope the word carnal will not be objectionable in this connection, because Paul recognises regenerated persons as being in a state of partial carnality; and anything which will keep the soul out of purity, through the blood of Christ, must perpetuate that carnality *ad infinitum*.

On the subject of holiness, the Church is divided into two classes, called by way of distinction specialists and anti-specialists. Those who are denominated specialists, believe that sanctification, or holiness, is purity, death to sin, freedom from sin, the being cleansed from all sin, all unrighteousness, all filthiness of the flesh and spirit, which the apostle calls by way of supplement "perfecting holiness in the fear of God." The anti-specialists believe that holiness is the result of growth or development; that it consists in maturity of the Christian graces which have been planted in a state of embryo in the regenerate heart. If the above definitions be correct, the reader will readily perceive that the divergency of these two classes consists as much in a difference of opinion as to the nature of holiness, as to the means and manner of its attainment. Our views of the nature of Christian holiness, must settle our convictions as to the method of its attainment. If holiness is a state of maturing, then, of course it is only to be hoped for as the result of development or growth which is dependent upon a diligent use of the means of grace. If, on the other hand, holiness is purity, and not maturity, a clean heart, and not development of the graces, then it can only be expected by an application of the blood of Jesus Christ through faith. Entire sanctification is full or complete salvation. Upon what is this salvation conditioned? Let Paul answer negatively and affirmatively: he says, "It is not by works of righteousness which we have done." "Not of works, lest any man should boast." "According to his mercy he saves us, by the washing of regeneration and the renewing of the Holy Ghost." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Peter adds his testimony, Acts xv. 9: "Putting no difference between us and them, purifying their hearts by faith." . . .

But we believe that through the grace of the Lord Jesus Christ we

shall be saved even as they. God purifies the hearts of both Jews and Gentiles by faith; in other words saves them by grace. It seems that by a little candid reflection, all must see that holiness is not maturity, but purity; that it is not effected by growth, but by eradication; not by a developing, but by a cleansing process. Sin is not washed away by growth, but by the precious blood of Christ. "The blood of Jesus Christ his Son cleanseth us from all sin." No, my brother, this cleansing is not effected by solemn resolves, or works of righteousness we have done, or can do; but by a personal application of the blood of Christ received by faith, naked faith in Jesus as the mighty to save.

What, then, is the relation which holiness sustains to growth in grace? Mr. Wesley answers this question: "Sanctification is doubtless preceded and followed by growth in grace." This is doubtless true. Growth in grace precedes holiness. The new-born soul is saved up to all the present light he has. He has no consciousness of remaining sin. The old man is so stunned that he thinks he is dead; but by the light of divine grace which he receives as he advances in the Christian life, he is enabled to make the discovery that the old man was subjugated but not destroyed; that the law of sin is still at work. The flesh, or carnality of the heart is warring against the Spirit, and the Spirit against the flesh, so that they are contrary the one to the other.

Growth in grace leads on to the discovery of the remains of sin, or the carnal mind; and growth in the knowledge of the truth leads on to a right apprehension of the nature of the needed blessing—holiness.

Growth in grace discovers the evil, but does not remedy it. Men do not grow into grace, nor out of sin. They can only grow in the grace into which they have been divinely planted. Regeneration is a passage from a death in sin, to a state of life in Christ. Holiness is a passage from life to death; it involves the death of the old man, of the living self,—the destruction of the inbeing of sin. The sinner is not brought to life by growth, neither is the old man killed by growth. In order to live with Christ in the highest and sublimest sense, we must be crucified with him. If we would share the resurrection, we must submit to the death. Holiness is a new creation after the image of God. It is a great mistake to place holiness at the end of the Christian journey, and expect to reach it by growth; it clips the wings of faith, and shuts the soul up in uncertainty on this sublime theme. If I cannot and may not believe that Christ can and will and *does* make me holy now, I cannot believe for the blessing at all.

To believe that I cannot receive the blessing now, is to believe that I never can receive it, because the future is always beyond the grasp of faith. This progressive and future salvation is, 1. Never overtaken. 2. It seeks the object by works, and repudiates faith. 3. It reverses the divine order, which declares that now is the day of salvation. *Holiness*

then is not growth in grace, but the best possible preparation for a vigorous and successful growth. Purity and soundness are conditions, and not the result of growth in grace; the cleaner the ground is kept, the more rapidly the corn will grow. The child is not expected to overcome disease by growth, but medication. Good health, or soundness, is sought as a means of promoting the growth of the child. The greatest hindrance to a successful growth in grace is the unsanctified state of the Church. In yonder garden are planted a variety of beautiful flowers. The gardener sees that something is retarding their growth. On examination he finds that noxious weeds are springing up and smothering the flowers. Does he, can he expect that the growth of the flowers will overcome the difficulty? Not at all. He knows that the growth of the weeds will keep pace with the growth of the flowers; he simply proceeds to pluck out the weeds, to let in the sunshine, and thus secure the growth of the flowers. God plants all the graces of the Holy Spirit in the heart of the regenerate; and nothing promotes their development into full maturity so completely as to keep that heart pure,—to pluck up every root of bitterness, every carnal desire, and cast out every idol. Let all the wood, hay, stubble, and cockle be consumed by the Holy Ghost, and these graces will spring into new life, bud into beauty, and blossom and mature into the ripe and perfect fruit.

Finally, we conclude that the highest state of growth, and consequent maturity, are conditioned of present purity. The new-born soul, saved up to its present light, dying in that condition, is saved, of course, on the same principle that the infant, unconscious of its inherent depravity, dying is saved by Christ, through the Spirit who worketh when and where and how he pleaseth. But the advanced Christian, conscious of remaining sin or carnality, who sees his only remedy through the blood, and rejects holiness through faith in Christ, wilfully, not only ceases to grow in grace, but passes under condemnation of guilt, and is in imminent danger of losing his justification and his soul. We can only grow as Christians by walking in the light; that light points to the blood, and he who rejects the blood draws back unto perdition. We must either conquer through the blood of the Lamb, or be conquered.

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## *Holiness Desired.*

BY THE REV. GEORGE WARNER.

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WHERE there is divine life in the human soul there must certainly be begotten a desire for holiness—a desire for that life in its highest form possible to mortals. This seems inseparable from those truly born into

the family of God. With the impartation of spiritual discernment they see that the privilege of the child of God is to be "free from sin." "dead, indeed, unto sin," "filled with the Holy Ghost," purified through that same blessed agent, "sanctified wholly," and "preserved blameless" through the whole course of probation. This is represented as the work of God's infinite grace; possible only through Christ's atoning sacrifice, and thus man's mouth is stopped, and all the glory belongs to God. The very thought of such a state of grace, under the influence of the Holy Ghost, is calculated to inspire desires for its attainment; and many of God's children who have been educated to believe that such grace was impossible in this world have known what

"The painful thirst, the fond desire."

meant in view of it; but they have looked upon it as an ideal to be striven after, but something never to be realised. They are told that the unutterable longings they feel for it may in some sense be virtuous, but they must never in this world expect them to be satisfied. That such men as Paul prayed that the church might be thus saved, was no evidence, they suppose, that the prayer was according to the will of God, and that consequently it could be answered in the purification of the church! Now surely that is not good Christian logic. To tell a man to strive after the impossible is to cut the sinews of all intelligent action. None but children or idiots cry for the moon. When, in men full of the Holy Ghost and of faith, such throes of desire are manifest for the purity of the church, a better logic would say, "Such a measure of the divine nature as I see manifest in a redeemed soul leads him to pour out his very heart with uncommon ardour for the entire sanctification of the church. What he has received, in comparison with the source whence he received it, is but as a drop compared with the whole waters of the ocean. What, then, must be the infinite desire of Jehovah for my present purification from all the defilement of sin?"

There can be no doubt about God's desire on the subject. His nature is for ever opposed to sin; it is the one abominable thing which he hates. Heaven is for ever shut against all who are defiled by its power, and so His Son is given to save His people from it. Those who come through this medium shall be "saved to the uttermost," redeemed "from all iniquity." Let the desire of God's heart be met by desire in the heart of His suppliant creature, and that desire shall most certainly be granted. But a passing wish must not be mistaken for desire. The psalmist said, "One thing have I desired of the Lord, and that will I seek after." When a person really desires a thing he will put away everything incompatible with its possession, and will set himself, by the use of all means within his power, in determined effort for its attainment. This one thing for the present will absorb his whole soul, and nothing else will be thought of. See the effect of desire in the

miser for wealth ! His whole soul is set upon it ; his whole strength goes out in concentrated effort for its attainment. *Get, get, get*, ticks in his soul with the regularity of clockwork. See it in the soul of a man for fame—a man like Napoleon the First. He says, “I will write my name on that pillar among the highest, if not above them all !” “But fertile plains will be blighted, cities blackened, and families desolated.” “Let desolation run riot, desire moves me on.” “Hundreds of thousands of the finest men living will be lost—will be hurled into eternity in the spirit of infernal fiendism !” “Then let it so be ; I am not thinking of consequences, for desire bears me on.” When there is desire in the soul for purity, it is the one all-absorbing passion—that which would lead to the abandonment of the dearest object on earth to attain it—the intelligent preference of holiness to every thing out of heaven ; then it is that the desired object shall be granted. The miser may be as miserable as his name implies, and Napoleon may be flung down bruised and broken from the pillar he is ascending ; but the subject of this fervent desire after holiness shall be raised to a dignity surpassing all other, and shall taste the happiness of God himself.

Jesus says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Man is allowed to commune with his Maker. One condition of “having” is “asking.” “For all these things I will be inquired of by the house of Israel, to do it for them.” Prayer is the presentation of these desires to God for the coveted good. In petitioning human courts we have some clearly defined case—some wrong to be redressed, or some right to be secured—and we present our suit, and prosecute our plea. Then if we prevail with heaven, how necessary that we know what we need, and that we are determined to prevail. In this case the desire is God-given ; for if purity be desired for its own sake, this is manifestly the Spirit's work, and in answering such a prayer God meets the desire which His own Spirit had begotten. What a manifestation is here of the infinite condescension and benevolence of God ! The Holy Spirit has brooded over this chaotic, guilty mind, and raised and fostered desires after His own image, where once the “imagination were evil and only evil continually.” God is seeking to save, and nothing but opposition to His will shall prevent full salvation. The will of God is that we “should believe on Jesus Christ whom He has sent,” and in accordance with His word, “believe that ye receive, and ye shall have.” God wishes to establish our confidence in Himself, and so will have us believe upon the authority of His own word ; and what authority should a creature require but the word of his Creator ? Among all the things he can do, there is one thing he cannot do ; he cannot lie. Joshua challenged all Israel [created mind], saying, “Has there any one good thing failed of all the Lord has promised ?” No charge was proven then, neither has there

been since. In helping his ancient people God always acted on the principle of bringing out their faith and love ; he made them believe before they realised by possession, and those who could not believe, he let their carcases fall in the wilderness. God will give us desires, incentives, motives, arguments, but he says, " If we will not believe, neither shall ye be established." When God is at work in a man, it surely cannot be wrong for him to do as God tells him to do. When a maimed man stood face to face with Jesus in the days of his flesh, and was asked, " What is it that I shall do for thee ?" his one desire leaped to his lips, and on submission to Christ's method of cure, that desire was unfailingly granted. Christ is asking the same question in his Church to-day, and those who know that the preference of their whole being is for holiness, will find Christ to fulfil his word, for as they believe, so shall it be done unto them. Some time past they were awakened from their guilty sleep in sin, and saw their need of pardon ; the one all-absorbing desire then was for pardon—to get the guilty past blotted out. Christ was presented as an atoning sacrifice, and they were encouraged to trust their whole case to him. They believed the truth presented in reference to their state and condition and were saved. But they had to believe before they received. Now Christ is presented as being able to meet their whole case. They now see that they need more than they once thought they did, but heaven will " supply all their need." Now when God has shown the need, provided the supply, and prompted the desire for it, why should any stagger at compliance with his will ? While the whole being is trusted to Christ to meet this want, let faith meet God's requirements believing " I do receive." God will not fail to fulfil his word. You are not to look for the evidence of the grace before you receive it. You are not to dictate to God in any way, but you are to obey his dictates. Faith does not rest upon sight or feeling, but is exercised apart from feeling, and rests upon things unseen. According to Jesus' word desire comes first, prayer next, then faith, and then the blessing. So believe, because God has spoken, and you will understand then better than you do now—

Faith, mighty faith, the promise sees,  
And looks to *that alone* ;  
Laughs at impossibilities,  
And cries, *The work is done.*

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## Shall We Drink Wine.

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It was almost useless to remonstrate with Judge Warren. He *would* drink wine and brandy, and *would* insist that he was benefited thereby. A classical scholar, he talked enthusiastically of the wines of Cyprus and Lesbos, and the pure old Falernian. Quaffing of some favourite vintage, he waxed eloquent, as he descanted upon the cheering, inspiring influence of wine. "Wine, maketh the heart glad." How often he quoted this phrase! forgetting always to add "Wine is a mocker."

He boasted of his self-control and moderation. Only the weak ones of earth were in danger of yielding to excessive indulgence: yet there were many who had listened to his "after-dinner speeches" when they knew him to be under the spell of the cup; and the members of his family had often seen him when a racking headache and over-sensitive nerves betrayed the fact that he had tarried long at the wine.

Yet he was an honourable man. He was surrounded with hosts of friends, and the autumn of his life was crowned with the fruits of his most ambitious hopes. His home was one of elegance and luxury, over which the wife of his youth still presided. His sons, four in number, were all he could desire, while his daughters occupied enviable positions.

His seventieth birthday was to be the occasion of a family reunion, and extensive preparations were made for the entertainment of guests. Years before, Judge Warren had anticipated this day, and, with his own hands, set aside the wine which was to do honour to this anticipated reunion. It waited now, and as the old home mansion received one and another, the master congratulated himself that nothing was wanting which cou'd add to the festivity of the occasion.

Late in the evening preceeding his birthday, his eldest son joined him in the library, to which he had retired.

"Father, is there to be wine at dinner to-morrow?" was asked abruptly.

"Of course, John; some of the very best. I bought it twenty years ago expressly for to-morrow. You see, I calculated upon a long life, and now I expect my children and grandchildren to pledge me in a drink fit for the gods."

The old man had tested the quality of this drink, and was therefore to be pardoned for some extravagance of language.

"But father—"

"Well my son—"

"I wish you would dispense with wine to-morrow!"



"Dispense with wine!" echoed Judge Warren. "What! a dinner without zest or piquancy, the crowning day of my life? Why, John, you astonish me. I should expect rebellion at once among the juveniles, to say nothing of the fathers and mothers."

The speaker passed his hand across his forehead, and after a moment's thought, said—

"Tell me why you expressed this wish."

"Because, father, I cannot drink wine, and my boys must not drink it. I would rather they had never heard your name than that they should drink wine at your table to-morrow." Again an expression of surprise was uttered by the judge.

"I tell you the truth," continued John Warren, "every member of my family is pledged to total abstinence; and yet—yet—"

"Have you joined the army of fanatics, who are endeavouring to turn the customs of society upside down, and substitute their new-fangled theories for religion? Tell me what you mean, John."

"I have a story to tell you. Will you hear it now," was the reply?

"Yes," answered the father, somewhat impatiently.

"I have heard you say that wine is a necessary stimulant, and that if you wished to speak eloquently, you would drink of the fruit of the vine."

"Yes, yes, John; that's all true. I've tried it for fifty years, and I ought to know."

"And I have tried it for half that time, and to my sorrow and shame, I know that wine is a mocker. Please not to interrupt me," said the speaker, observing that his father was about to offer a dissent to this assertion. "Three months ago I lost an important case in court because I was intoxicated. It made a difference to my client of £4000; and justice was on his side. Wine was on mine, and I disgraced myself. I wished to do my best, and I had not then learned to distrust the syren of the cup.

"I won't believe it John!" exclaimed the old man; "I won't believe that a son of mine has been intoxicated!"

"But it is true, father. If I had been a poor man, just commencing the practice of law, people would have said that I was drunk. But that is not all. My eldest boys have been lovers of wine, quoting your own example and my own as proof that it could be safely indulged. One midnight they were brought home to me in a state of such beastly intoxication that I, their own father, turned from them in utter disgust. Anger, mortification, and grief all struggled for the mastery in my breast. I did not sleep that night; it seemed to me that myself and my entire family were fast sinking into the bottomless pit. The next morning I summoned my boys to an interview, which lasted for hours; and when

that interview closed, we had pledged ourselves never again to taste wine. But it has been a hard fight for us, and we are not so strong as to be above temptation. I believe I can trust myself to resist, even here; but for my boys, father, I beg, I pray that you will not offer them wine. If they drink, they will be ruined, soul and body; and the sin will lie at your door. I could indemnify my client for his loss; but you could never give me back my boys as strong in noble purpose as now."

There was a long silence. The hands of the clock seemed to move more slowly as they measured the passing moments. Judge Warren was proud of his name. He had received it untarnished and he looked forward to a line of descendants who should bear it not unworthily. John's boys were, if possible, dearer to him than John himself. He thought of all this as he rested his head upon his hand, meditating a reply to what he had heard. Facts were stubborn arguments, and his son must have spoken the truth. What should he do? Yield to the entreaty, and acknowledge that he has been wrong in the past. Should he do this? Or should he take from his head its crown, and trample this crown in the dust?

"John, call your brothers and sisters," he said, without looking up. They were summoned. "Call your mother, too." She came. "Now tell them what request you have made. Tell them all you have told me, if you wish them to know."

Glances of surprise were exchanged, as brothers and sisters waited silently for what might be said. The mother, clasping the hand of her firstborn, asked "What is it my son? I am sure your father can deny you no reasonable request at this time. Let us hear it."

John Warren looked around, and, realising how much was at stake, repeated the story he had intended only his father should hear. He was a noble man, a Christian man. Never had he given stronger proof of this than when he acknowledged his sin, in yielding to the fascinations of the wine cup. "God knows how bitterly I deplore my guilt," he said with touching earnestness. And his boys; it was hard to expose their weakness and their shame, but the good of others demanded it. Ah! he needed no borrowed inspiration. Waxing eloquent with his theme, he uttered such a plea for total abstinence as is seldom heard. No one of his audience would accuse him of weakness or want of ordinary self-control. Was he a fanatic? He spoke the words of truth and soberness—words wrung from him by an experience cruel as the grave.

His mother looked at him lovingly, while her eyes suffused with tears and her lips quivered. "God bless you, my boy!" she exclaimed, as he paused. "God bless you, and give grace to you and yours to keep your pledge inviolate."

"Nellie!" It was the old-time name Judge Warren had learned when he was a schoolboy; and Nellie Barnard was the merriest girl that

ever woke the mountain echoes with her laugh. "Nellie, should I have been a better husband had I never tasted wine?" There was no response. "Should I have been a better man, a more consistent Christian, living more as God would have me to live? Would my influence have told more for the good of humanity, had I never tasted wine?" He waited for a reply. "Nellie!"

"John, you have been a good husband; but I believe you would have been better, in every relation of life had you—" A pale, haggard face confronted her. She did not need to complete the sentence.

"Should I have been a better father to you, my children?"

"Your example and influence would have been on the safe side," answered John.

The same question was repeated; and from each son and daughter came a reply of like import. It was an honest hour when, with bated breath and wildly throbbing hearts, father, mother, brothers, and sisters took counsel together.

One more question. "Have you ever seen me so much under the influence of wine that my brain had lost its balance?" After much hesitation and many misgivings, this too was answered in the affirmative.

"I have told my experience; I wish others would relate theirs," now said the eldest son, hoping thus to cover his father's confession.

It was strange, yet those men who an hour before would have scorned to acknowledge any weakness, now confessed that wine and kindred drinks had often mastered their nerves and beclouded their brains. The daughters too, lovely and accomplished though they were, were not wholly guiltless in this matter, as they admitted with deprecating humility.

"And your boys?"

Not one of all but would have counted it a priceless blessing to be assured beyond the possibility of a doubt that their boys would be total abstainers from all intoxicating liquors; not one but shrank from the thought of trusting the happiness of their girls in the hands of men who quaffed the maddening drink.

"Nellie, shall we have wine at dinner to-morrow?"

"How can we after what we have now heard?" responded Mrs. Warren.

"John, shall we have wine?"

"No, sir. A thousand times no!"

There was not a dissenting voice.

"Then, as God hears me, there will be none henceforth at my table. For my sin I will make what reparation I may. And—and—"

One by one they went out, leaving Nellie and her John, her lover and her husband. The judge forgot his honours—forgot the years that

lay between him and that brightest day of all his life, when he had promised to love, honour, and cherish the woman now at his side. He was young again, with life and its possibilities all before him; so hopeful and so strong, that never a thought of failure intruded to mar his dream.

"Our children, John," at length murmured his wife.

"Yes, Nellie, our children. Thank God for them, every one, and may He bless them with the choicest of His blessings."

People wondered why Judge Warren should become a teetotalter; but not one who heard him speak upon the great subject of temperance doubted that his whole heart was enlisted in the cause for which he laboured so earnestly and talked so eloquently.—"*Mary Dwinell Chellis*," in *National Temperance Advocate*.

## "Whence comes the Revenue of the Established Church, and in what manner is it distributed?"

*Delivered to the Tunstall District Ministerial Literary Association,*

BY THE REV. JOSEPH FERGUSON.

MR. CHAIRMAN AND BRETHREN,—The task assigned me by our last session is not particularly pleasant—unless it be pleasant to investigate subjects the tendency of which is to arouse one's powers of detestation, and to lessen the value of a class of men for whom as a nation we have been taught to show respect, and to whom we pay in many instances deserved honour. Nevertheless, it is our duty, however disagreeable, to investigate every national institution the existence of which has become an insult to conscience, and a cause of disease in the body politic—the politico-ecclesiastical establishment of this country should be no exception. Let it however, be remembered that our discussion is not with episcopacy, neither with its concomitant forms of service, nor yet with its doctrines, many of which sparkle with divinity. We have to do with the Establishment itself. If any number of the inhabitants of the realm desire to have a bishop in lawn, or a rector in white to repeat the pious breathings of antiquity, who can justly negative their wish? Men, whether they be poor or rich, have an inalienable right to choose their own pastors and form of service, if they are prepared to bear the cost; but if they choose, and then saddle Presbyterians and us Metho-

dists, and other Nonconformists, who have no faith in episcopacy, with the expense, then does it become a gross injustice, and pushes us legitimately to seek redress. But we are told by clerics of the favoured church, that episcopacy is the religion of the State, and that "the State ought to be a complete representation or transference of the whole man." If so, then the State is the man himself. "The State is not a being, but a fact, a voluntary, divinely appointed, primitive institution, originating from causes so different, so profound, so inwrought in our nature, that it may be said, that in the constitution of the first man the State was foreseen\*. The State, as a State, cannot possess religion simply because it is a fact and not a being; real religion comprises three distinct facts or elements; conviction, affection, and a desire to search for absolute truth, or in one word religion is "feeling," and is enjoyed not by the State, as a State, but by the truly religious members of that State. If the State have its religion, and it represents the whole man, as said, then there is no other religion. If the State possess a conscience, then there is no other conscience. But all this ratiocination falls to the ground in face of this proposition, that the state is not a being but a fact. Man naturally seeks the companionship of his fellowman, and he ought in every possible way to accelerate his progress and development, but it is never his duty to sacrifice that which constitutes him a man—that which is essential to the dignity of his nature, and for which he is accountable to God—the deity within. Ought he to surrender this to another man like himself? Truth and conscience say no; why then to ten, to a hundred, to a thousand, to ten thousand? The larger the number in this case no more strengthens the right than the smaller could weaken it, if it existed; three men are no less a State than ten thousand—ten thousand no more than three men. You will pardon this apparent digression, as we thought it necessary to pursue this specious argument, quoted above, to its "logical" or illogical conclusion. In considering the revenues of the national church—or the Church which the nation constitutes—it may be necessary in our discussion to remember that bishops and clergymen are not only the servants of Christ, but the servants of the State, just as truly as are our judges, magistrates, and policemen. The emoluments and property they enjoy is theirs so long as they live and fulfil those religious functions which their offices indicate. "The people," says Mr. Eagle, in his legal argument, "who are capable of acquiring and possessing property, are of two sorts, natural and politic. . . . Natural persons are obviously such as are created by God; bodies politic are so called because they are created by the policy of man." The Church of England has never been constituted a body politic, or corporate, conse-

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\* Professor Vinet's *Essay on personal conviction, and on the separation of Church and State.*

quently it does not exist in a form in which it can hold property.\* Neither bishop, patron, or parson, can will it, or sell it, in the same way as gentlemen here might sell their land or houses, they hold their possessions in consideration of services performed. "If clergymen are not paid servants," said Mirabeau, in the first French revolution, with not less justice than severity, "they are either beggars or thieves." On this ground it is manifest that the clergy have a very qualified property in their benefices. In truth, the very idea of property, strictly speaking, vanishes, and what remains is merely the emoluments of an office held during good behaviour. "This," says Sir James Macintosh, in his "*Vindiciæ Gallicæ*," speaking of property being held for the benefit of those who enjoy it, "this is the obvious criterion between private property and a pension for public service. The destination of the first is avowedly the comfort and the happiness of the individual who enjoys it; and as he is conceived to be the sole judge of this happiness, he possesses the most unlimited rights of enjoyment, alienation, and even abuse. But the lands of the Church, destined for the support of public servants, exhibits none of the characteristics of property." And then the nation has in centuries past interfered with the doctrines and revenues of the Establishment, sometimes with the will, at other times against the will of its ecclesiastics. In the days of Richard II. and Henry IV. the scandalous avarice of the superior clergy had risen to such a height, that interference on the part of the State became necessary to prevent the inferior priesthood being left destitute. When Henry VIII. in his hatred of the Pope, and in his love for money, and Edward VI. in forwarding the Reformation, wished to transfer the tithes and other ecclesiastical property from their original holders to the clergy of the new church, they found no difficulty in accomplishing their purpose through the legislature. When Mary, in her love to Popery, and Elizabeth, in her aspirations for spiritual supremacy, desired to make similar changes, they only had to command their Parliaments, and the thing was done. Edward III. and Edward VI., without the consent of the Church, exempted from tithes barren lands and woods of more than twenty years growth. And the late Earl Grey, as prime minister, brought in and car-

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\* The tenure or estate of the clergy, in their ecclesiastical professions, affords a further illustration of their qualified interest in what is called Church property. Thus, a parson, or vicar, has no right of fee simple in the tenements of his church; nor is the right of fee in the patron, or the bishop of the diocese, nor in the patron and bishop jointly, nor in any other person, but it is *in nubibus*, in the clouds, by which, according to Littleton and Lord Coke, it is meant that it is in abeyance,—that is to say, it is only in the remembrance, intendment, and consideration of the law. And this, as Lord Coke says, was provided by the providence and wisdom of the Lord to prevent a discontinuance, for that the parson and vicar had the cure of souls, and were bound to celebrate divine service and administer sacraments.—*A Legal Argument* by William Eagle, page 20.

ried through the House of Commons a measure for abolishing ten Irish bishopricks. On the recommendation of the "Ecclesiastical Commissioners," the revenues of the cathedrals have been diminished, and the salaries of the too well-paid bishops, and by the same honourable legislature the Irish Church, in our own time, has been disestablished and disendowed. If Church property is not national property, all this legislative interference is clearly unjust and atrocious. Why is it not denounced? The cry of spoliation certainly has been raised by a few zealots until condemned by constitutional lawyers, rebuked by enlightened statesmen, and scouted by an educated people, it may be said to have grown ashamed of itself, and blushed to death. It is clear then from the history of this nation and its parliament, that the right of ownership, in reference to Church property, is not vested in the ecclesiastics who enjoy it, but in the public; and consequently the legislature which represents the public, may deal with the possessions of the Church as it thinks fit, without any violation of the rights of property. It is very necessary as the question of the disestablishment of the English Church has become, not merely the question of the "Liberation Society," but the question of the nation, that we should prepare ourselves to take that position which an enlightened and sanctified judgment dictates. The Establishment is a standing injustice. The members of this politico-ecclesiastical church, including all sorts and sizes which a zealous priesthood can count, is only about one-fifth of the population of England and Wales, and a little more than one-third of that of Scotland, and yet its clergy, who minister to so small a minority, are in possession of all the ecclesiastical revenues.

The injustice of which we speak is not in the fact that non-conformists do not enjoy any portion of these revenues—for they would be degraded by accepting State pay and State control—but in the fact that the State pays Episcopalian ministers for teaching religion, and relieves Episcopalians, nearly altogether from contributing to the support of their own religious worship by allowing them the use of an enormous revenue. It possesses tithes, vast capitular estates, streets of houses, acres of land, streams to fish in, woods to hunt in, Easter dues, immense college and university endowments, bishop's palaces, parish churches, and parsonages, deaneries and cathedrals to say nothing of baptismal fees, marriage fees, funeral fees, a fee for erecting a tombstone in the parochial burying-ground, fees in the diocesan court for consecration, fees for searching registers, fees for "examining," "presenting," "entering," "registering," "copying," "filling," "signing," "sealing," "sentencing;" fees for decrees, fees for certificates, and I know not what besides. The established clergy, as tax-collectors, dog the steps of their poor parishioners from the cradle to the grave, and do for them but few religious acts without exacting the fee. We could not ignore but appreciate, the kindness and Christian charity of some well-known

and justly revered clergymen. The principal source of the ecclesiastical revenue consists in tithe, which Blackstone has defined to be, the tenth part of the increase yearly arising and renewing from profits of land, the stock upon the land, and the personal industry of the inhabitants." Originally Christian ministers were sustained by the voluntary gifts of the people, but in the march of years the priests began to teach them that they should, according to the Jewish idea, devote one-tenth of their income to church purposes. But, ultimately priestly avarice was dissatisfied with the exclusive gifts of the pious, and sought to influence the Saxon King Ina, who, most probably passed the first law that made the support of religion compulsory. The levy of tithes was most likely first enforced by Ethelwolf, and after his reign they became the subject of frequent legislation—from the days of Offa king of Mercia until this side the reign of Henry II. In his day the clergy had become so rich by exaction &c., as to possess one-third of the land of England, and to create in the judgment of the King, the necessity for a direct seizure of Church wealth. And by the first of those statutes by which abbeys and religious houses were dissolved, all monasteries which had not above £200, a year in lands, tenement, rents, tithes, etc., were given by Parliament to king Henry VIII. "so that his highness might grant, and dispose of them, or any of them, at his will and pleasure to the honour of God, and the wealth of the realm."\* It is to be observed that in the reign of Edward VI. an act was passed giving tithes on all lands that might be reclaimed from barrenness. By this and the subsequent "Enclosure Acts" nearly the *whole* of the tithes, at present enjoyed by the clergy were created, and from that time till now the value of Church property has increased year by year. The odious manner of collecting tithe we are pleased to say, has been superseded by the "Tithe commutation" act passed in 1837, by which a charge is made on the lands, regulated according to the price of wheat. Before the adulterous marriage of the Church with the state, "the bishop and his clergy lived together at the Cathedral Church, and whatever tithes and offerings were received by the bishop or his officer, they were all brought into a common fund for the maintenance of Christian worship, the support of the bishop and clergy, the repair and ornament of the church: the

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\* "The number of monasteries suppressed in England was 645 with 90 colleges, and 2,374 free chapels and chantries, and 110 hospitals. The religious orders were not only deprived of their real estates, which were of immense yearly value, but their cattle, corn and timber, and their valuable Church ornaments of gold and silver were given to the King. Many of the manors and parsonages appropriated, and a considerable part of the land and *tithes*, which belonged to the dissolved monasteries, were granted to deans and chapters and other ecclesiastical bodies; but the greater portion was granted to laymen, and made temporal inheritances." "A legal argument by W. Eagle Esq. page 33.



feeding, clothing, and burying their poor brethren; for the relief of widows or orphans, persons tyrannically condemned to the mines, to prison or banishment, and for other suitable works of piety or charity." There was, however, in after years a more regular mode of distribution introduced called the quadrupartite division. Pope Sylvester in the beginning of the fourth century decreed that the revenues of the church should be divided into four parts—that is "one should be assigned to the bishop for his maintenance, another part to the priests and deacons, and the clergy in general; the third part to the reparation of the churches; the fourth part to the poor and to the sick and strangers." But when churches had multiplied and the land was divided into parishes the tripartite division of the churches' income put aside the former division; thus in the canons of Elfric, made in the time of King Alfred is it said, "The holy fathers have also decreed that *tithes* be paid unto God's church, and that the priests go to them and divide them into *three parts*, one for the reparation of the church, the second to the poor, and a third to God's servants who attend the church." "The particular period at which the poor were deprived of their due portion of the tithes, and other spiritual profits of benefices, has not been ascertained; but it is probable that it was not wholly perverted from its legitimate purposes until sometime after the Reformation. The time however is immaterial, for the poor of a parish have still the legal claim. In the report presented to the House of Commons by the tithe Commissioners we learn that the rent-charges payable to clerical appropriations, and lessees were £678,355. Rent charges payable to parochial Incumbents £2,410,506. Rent charges payable to Impropiators £765,429. Rent charges payable to schools and colleges £195,946: being a grand total of £4,050,237.

We will now look into the revenues of our cathedrals and collegiate churches, which were originally the homes of pious and earnest spirits, who previous to the parochial divisions went out into the country to preach the Gospel to the people. We admire our cathedrals, not because of their religious utility, but for their grand architecture and age; some of them take us back to the fifth or sixth centuries, to the time when Deans and Chapters were unknown. Before tithes were instituted they were sustained by grants of land,\* either given by the State or by individuals who desired the special prayers of the Church. In the course of years they became exceedingly rich, and the Deans and Chap-

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\* "Cathedral Wealth," page 2.—"The cathedral church at Canterbury owes its origin to the gift of a palace by Ethelbald, A. D., 597; and it was further endowed in the course of years with the following gifts:—In A. D., 616, Ethelbald, Manor of Adesham. 680, Cedwella, Manor of Pageham. 687, Cedwall, Manors of Gedding and Wodelow. 741, Eadbright, the fisheries of Lambeth. 790, Offa, lands at Twickenham. Other colleges were endowed in a similar manner.

ters, who were most likely appointed after the Conquest, were profligate and lazy. "They became in the course of time the most corrupt ecclesiastical corporations in the kingdom. Until their reform by the legislature in the last generation, they were the scandal of the Christian religion in England, exhibiting the vices of sloth, jobbery, nepotism, and maladministration of all kinds. The cathedral Chapters are in possession of large tithes and lands, and hold the patronage of more than six hundred benefices. The officers consist of a dean, canons, and prebendaries, who together form a cathedral Chapter, and have the administration of all that pertains to the cathedral. The pay of these offices is exceedingly heavy, while the duties are exceedingly light."† But soon after the Reform Bill attention was turned to these ecclesiastical corporations, and a commission was appointed, which reported in 1836: that the gross revenue of the cathedrals was £284,241 per annum; the net income devisable among the Deans and Chapters was £208,289; the separate estates of cathedral dignitaries, in addition, to £75,854, and that the deans were in receipt of incomes ranging from £8,066 to £2,299. In 1840, by the Cathedral Act, the total number of canons was reduced from 174 to 134; the non-resident prebends were abolished; the revenues of separate estates of Deans and Chapters, and the proceeds of suspended canonries, were applied to parochial purposes. The income of the cathedrals and collegiate churches, exclusive of Bangor, which has no corporate body, and Christ Church, Oxford, which has presented no report, is £313,005 2s. 0d. If we had space to present separately the income of each cathedral or collegiate chapel, the extraordinary inequality of revenue would be seen at once. Canterbury with a population of 18,000, in a dormant district, must have an income of £25,211 13s. 4d., while Manchester, with its hundreds of thousands must have a revenue of £7,599 19s. 9d. "Winchester, by the same rule, asserts itself to be three times as important as Carlisle; Windsor magnifies itself to nearly twice the size of the metropolis; while Durham, in capitular arithmetic, ranks thirty per cent. above London and Westminster combined. This is the practical logic of cathedral chapters, which unhappily cannot take into consideration the differences of age, and place, religion, and other circumstances, but who are generally actuated not by motives arising out of national utility, but personal aggrandizement. But these cathedral ecclesiastics are not satisfied with their splendid incomes, but they lease a large portion of the property entrusted to their hands for the religious progress of the nation, and by these means secure an addition to their income which is not fully known to us. I am pleased to admit that fines on leases for lives are not so common now as they were, but fines on leases for years are still to be met with by hundreds on the rolls of the

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† "The Established Church: Who belongs to it," &c.

Chapters' estates,\* and are a source of illegitimate income in many instances. We are glad to pass without mentioning "Church Rates," as a source of income, although these are imposed in a fashion that need not be characterized, where the esquire and the parson are one, and the annual proceeds are thousands of pounds. Direct parliamentary grants to the ordinary English parochial clergy have ceased, yet they received in eleven years—between 1809 and 1820—the sum of £1,100,000. Some of the clergy, however—the Army and Navy chaplains—still receive grants from government. Besides these, there are chaplains to gaols and work-houses, and chaplains to embassies. The first three are certainly not confined to the Established Church, yet the proportion might safely be reckoned at four-fifths of the whole. The whole cost, including the embassies, is £100,000 per annum. Pew rents and offertories have become very fashionable in these days of popish mimicry, and are sources of considerable income, but neither we nor the parishioners are allowed to peep in to the vestry ledger, or get a sight of a prepared balance sheet. Pew rents and free-will offerings are legitimate and necessary where there is no tithe, but they are a scandal to the Established Church in those places where the rector's yearly tithe rent is counted by hundreds of pounds. It will be noticed that so far no mention has been made of any parliamentary grants for Ecclesiastical purposes, as having been given within the last thirty years, such grants for parochial purposes have ceased. It is needless to say that the strong and decisive current of feeling, in and out of Parliament, would render any attempts to obtain money in this way perfectly hopeless. During the first quarter of this century, however, large sums accrued to the Church from parliamentary grants. Between 1818 and 1826, £1,650,000 were voted for the erection of new churches. In one word, the Church has received, during this century, the sum of £2,750,000 by vote of Parliament, for parochial purposes. In 1868, the Church fetched out of the same exchequer, for educational purpose, the sum of £307,079, and the officials of that monopolizing sect, like hungry

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\* "An occupier taking property on a lease for lives nominates three persons whose names are put into the lease; and he retains the property so long as any one of them survives. For this lease he pays a fine. The value of such a lease, if the lives are well selected, was estimated by Mr. Finlaison, the government actuary, to be equivalent to ninety-four per cent of the fee simple of an estate, or within six per cent. of the value of the freehold. Members of Capitular Corporations, letting their property on this system, can thus make themselves rich for life at the expense of their successors. They may make such a lease as shall prevent any rent being received from the estate for seventy years; and this is what is done—the fine or value of the seventy years' rent in anticipation being pocketed by the members of the chapter for the time being."—See "Cathedral Wealth," p. 12.

Mr. John Buddle, colliery reviewer to the Dean and Chapter of Durham, gave evidence before the House of Commons Committee of 1838 (Report, p. 238), to the effect that a fine on a single estate was £40,000, paid in one sum.

hounds, drew from the same funds, for denominational purposes, & the grace-time of the Fosterian Act, many millions sterling.

(*To be continued.*)

## *Miscellanies.*

**ALARM CLOCKS.**—In my student days I used an alarm clock, though I needed it. Perhaps I did; but I am inclined to think I didn't. True, it made me get up earlier than otherwise and, so, more time for study. But did I need more time? Did I learn more in the long time than I should have done in a shorter time? Did I subtract so much from the intensity of my work-ability? Did I not sin in borrowing from Peter to pay Paul? I am inclined to think so. Experience proved it. One term I took an extra study and let my alarm rouse me up at four o'clock. But it didn't pay me. Before that term out I had injured my eyes; and I also began to suffer from nervousness. I did not learn so much from my five studies as I should have done in four. The hour robbed from my sleep was robbed both from soul and from body. It was intemperance and hence a sin. It was overdone and hence, just as bad as under-zeal.

Never since this youth period have I had any regular need for an alarm clock. My doctrine now is that sleep is one of our greatest blessings. Let children sleep as long as they can. Let students sleep as long as sound sleep lasts. Let all preachers take good round sleep. Every body in fact needs sleep; but students, preachers, and professional men need all that they can possibly manage to enjoy. A day labourer will sleep enough anyhow; his physical weariness will soothe up his senses, and insure his sleep. He can sleep right through a thunder-storm or an earthquake. But the student is not so; he is in danger of falling into nervousness, and insomnia or sleeplessness. When this is the case, his life is burning off at both ends. His mind is so troubled with frictions that it wears away at a fearfully rapid rate. How many of our first class men drop suddenly down in the middle of life! How many flaming lights go out like a mere match! We live too fast, too hurriedly, too outwardly, too bustlingly. There are too many alarm clocks all about us. "We never are, but always are blest."

But while the above-mentioned physical alarm clock is rather trifling, not to say mischievously detrimental, there are spiritual alarm clocks which are quite in place. We do not always set these

but their voice strikes upon us all the same, and none the less recognizably. God sets them—either directly, or indirectly through his providence. The object of his alarms is the same as in the other alarms; it is to tell us what o'clock it is—what o'clock in our souls. Here there is need of alarms; for here we are in danger of sleeping too much. In fact we are born asleep. And the deadly lethargy inclines to cling to us for ever. It needs to be scared off from us; or rather we, to be scared out of it. Hence our Father sets alarms along our life, under a thousand forms and through a thousand agencies. A thunder-clap did good service to me once. The death of a bright beloved sister served me for good at another time. The weird singing of some curious persons that watched with the dead body of a grandfather made my young blood actually curdle with thoughts of the unseen world. The only direct voluntary premeditated falsehood that I ever told, served reactively as a salutary alarm also. It froze up my relation to God, making me feel more vividly than ever before, that I was outside of God as a solitary waif, and in danger of ruin. Later in life, a kind word, and kindly question by our junior preacher, John C. Maddy, proved to be the effectual alarm, the following out of which landed me in God.

But even since then, the alarms have not ceased. The longer I live, the more incessant are the alarms. But they have changed their character. Once they had something of terror in them. Now they are sweet and soothing. Once they made me feel solitary; now they remind me of a cloud of witnesses. Once they shocked me and called me to break off the habitual current of my life; now they serve to confirm me in the way I have long since chosen, and to remind me that all else is but husks and dross. And the longer I live, the more these alarms have ceased to wear the character of alarms. They do not any longer need to be supernatural. In fact, the falling of a leaf, the fading of a twilight, the turning grey of a hair, is now as potent a preacher as was formerly a dream of the Last Judgment. But yet their alarming character has not utterly ceased. For the "old man" in me is not utterly dead; and until this is the case—until he is dead and carried out, and buried out of my entire being, I shall need some occasional shocks.

And what form do they now assume? That of temptations to sin. Sometimes I get angry or petulant, and then try to excuse it by calling it mere righteous indignation. Sometimes I feel ambitious for some higher post of labour, and delude myself into feeling that I am called of God to do it. By the way, isn't this a somewhat dangerous and prevalent sin? Don't we too often feel that the Divine call is precisely where the larger salary is offered? And do not our "transferable" brethren need to be right alert against Satan at this point. I merely throw out the hint by way of parenthesis to whomsoever it may concern.

Such alarms are rung by the Old Boy, but if we are not fooled by them, they will, by reaction, serve us just as well as if rung by God. They show by their discord the direction toward concord. They intensify, by their horridness, our love of their opposite. They hasten by their troubledness, our march toward peace.

But the business of alarm clocks will finally pass entirely away. For the universe cannot always remain in chaos and indecision. Each of us will sooner or later find his way to "his own place." Our souls will ere long have come to a state of settledness. Sin will destroy us; or it must be destroyed out of us. The decision is now being made. God's alarms spur us up to hasten the work. When the work is done, the alarms will be done also. Then we shall be fully in harmony with God, so that there can be no longer any alarm clashes on this side. And we shall be so far remote from the chaotic clashings of Satan, that no temptation alarms can reach us from that side. Thus the business of alarms will be entirely over.

Reader, is not this a goal worth reaching—worth living for and dying for?

BY PROF. J. P. LACROIX.

STRIVE TO BELIEVE.—It is the one, almost the only struggle of religious life to believe. In spite of all the seeming cruelties of this life; in spite of the clouded mystery in which God has shrouded himself, in spite of pain, and the stern aspect of human life, and the gathering of thicker darkness and more solemn silence round the soul as life goes on, simply to believe that God is love, and to hold fast to that as a man holds on to a rock with a desperate grip when the salt surf and the driving waves sweep over him and take the breath away—I say that is the one fight of Christian life, compared with which all else is easy. When we believe that, human affections are easy. It is to be generous, tolerant and benevolent, when we are sure of the heart of God, and when the little love of this life, and its coldnesses, and its unreturned affections are more than made up to us by the certainty that our Father's love is ours. But when we lose sight of that, though but for a moment, the heart sours and men seem no longer worth the loving; and wrongs are magnified, and injuries can not be forgiven, and life itself drags on, a mere death in life. A man may doubt anything and everything, and still be blessed, provided only he holds fast to that conviction. Let all drift from him like seaweed on life's ocean, so long as he reposes on the assurance of the eternal faithfulness, of the eternal charity, his spirit at least cannot drift. There are moments, I humbly think, when we understand those triumphant words of St. Paul, "Let God be true, and every man a liar."—*F. W. Robertson.*

THE BOYHOOD OF JESUS.—His outward life was the life of all those of his age and station and place of birth. He lived as lived the other children of peasant parents in that quiet town, and in a great measure as they live now. He who has seen the children of Nazareth in their red castans and bright tunics of silk or cloth, girded with a many-coloured sash, and sometimes covered with a loose outer jacket of white or blue—he who has watched their games, and heard their ringing laughter as they wander about the hills of their native vale, or play in hands on the hill-side beside their sweet and abundant fountain—may perhaps form some conception of how Jesus looked when he too was a child. And the traveller who has followed any of those children—as I have done—to their simple homes, and seen the scanty furniture, the plain but sweet and wholesome food, the uneventful, happy, patriarchal life, may form a vivid conception of the manner in which Jesus lived. Nothing can be plainer than those houses, with the doves sunning themselves on the white roofs, and the vines wreathing about them. The mats, or carpets, are loose along the walls; shoes and sandals are taken off at the threshold; from the centre hangs a lamp, which forms the only ornament of the room; in some recess in the wall is placed the wooden chest, painted with bright colours, which contains the books or other possessions of the family; on the ledge that runs around the wall, within easy reach, are neatly rolled up the gay-coloured quilts which serve as beds, and on the same ledge are ranged the earthen vessels for daily use; near the door stand the large water jars of red clay, with a few twigs of green leaves—often of aromatic shrubs—thrust into their orifices to keep the water cool. At meal time, a painted wooden stool is placed in the centre of the apartment, a large tray is put upon it, and in the middle of the tray stands the dish of rice, or meat, or *libban*, or stewed fruits, from which all help themselves in common. Both before and after the meal, the servant, or the youngest member of the family, pours water over the hands from a brazen bowl. So quiet, so simple, so humble, so uneventful, was the outward life of the family of Nazareth.—*Farrar's Life of Christ*.

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QUARRELLING CHRISTIANS.—No man will promptly develop as a Christian who lives in a state of quarrel. In enmity against God he is, of course, not a Christian at all; but reconciled to him, he must remain a dwarf unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best of doctrines, he will stunt the growth of a divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honouring God while abhorring the sin and pitying the sinner. We are to conduct a warfare,

but our fight is to be a "good" one, which means that it is to be directed against wrong and in favour of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father forgive them, for they know not what they do."

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**WATCH THE LIPS.**—Clamorous words, wrathful, testy, peevish, bitter, sneering words, curt speaking and detraction, are answerable for large measures of human misery. Anger, says Chrysostom, rides upon noise as upon a horse; still the clamour and the rider are in the dust. Solomon's sayings about brawling women, of whom he must have had many a specimen among his thousand wives and concubines, given him of God, perhaps, as whips and scourges for his sensuality and polygamy, have found many to respond to them. A sharp temper and a high-keyed voice in a wife and mother are enough to drive out all comfort from a home, and to make even the bar-room and its company a desired refuge. David, when he asked God to keep the door of his lips, had been driven out by Saul to seek shelter with Achish, King of Gath, and he prays that in his trouble he may not say anything unjust toward Saul, nor anything hurtful to the religion of Israel before the idolatrous Philistines, nor utter any repining words against his God. And, like David, we should be specially careful of our words in the day of trouble, of ill-health, or of bad condition of body, for then we are like the hot-springs of Iceland, that need only the provocation of a bit of turf thrown in, to return steam and scalding water and showers of stones. A parent, or a school-teacher, will think that children act some days worse than at other times, and like creatures possessed, and will punish accordingly, when it is only some trouble of his own that made it seem so. And so, too, Sunday services will be disparaged, neighbours harshly judged, or God's ways repined at, when in a better frame ourselves, and better satisfied with ourselves, we should have been pleased and satisfied. We are sometimes like matches ready to take fire at a touch, and hardly safe to be dropped about anywhere.

Words of detraction and slander require the watch. It is not all mention of a neighbour's faults and evil deeds that is wrong, for we cannot but notice gross faults, and to speak of them in a right spirit may be perfectly right, and needful for self-defence and the good of society. The sin or wrong is in being quick to see and publish faults, magnifying them, imagining them, meddling with them when it is none of our business to do so, and speaking of them from promptings of envy, resentment, and rivalry. A slanderous tongue moves as naturally in the element of hatred as fish in the water. One who loves his neighbour as himself, and seeks to do unto others as he would they should do unto him, can hardly be a slanderer. The mischief of detraction springs from a mean, un-



loving spirit, soured by disappointment, fretted by envy, urged on by meddlesomeness and miserable curiosity. When one with such a frame goes from house to house with the preface : They say, or they do say, but I don't know how true it is, that this man drinks ; or That man and his wife don't live pleasantly together ; or, That man did not come by his money very honestly ; This woman is no better than she should be—it is very probable that then a busybody and slanderer is at work who greatly needs the prayer, "Set a watch, O Lord, before my mouth ; keep the door of my lips."—*W. H. Lewis, D.D.*

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**AFRAID OF CHRIST.**—Is it not a shame that we are always afraid of Christ, whereas there never was in heaven or earth a more loving, familiar, or milder man, in words and demeanour, especially towards poor, sorrowful, and tormented consciences ? Hence the prophet Jeremiah prays, saying, "Oh, Lord grant that we be not afraid of thee."

I expect more goodness from Kate, my wife, from Philip Melancthon, and from other friends than from my sweet and blessed Saviour Jesus Christ ; and yet I know for certain that neither she nor any person on earth will or can suffer for me what he has suffered ; why, then, should I be afraid of him ? This my foolish weakness grieves me very much. We plainly see in the gospel how mild and gentle he showed himself towards his disciples ; how kindly he passed over their weakness, their foolishness. He checked their unbelief, and, in all gentleness, admonished them. Moreover, the Scripture which is most sure, says : "Well are all they that put their trust in him." Fie on our unbelieving hearts that we should be afraid of this man, who is more loving, friendly, gentle, and compassionate towards us than are our kindred, our brethren and sisters, than parents themselves are towards their own children.—*Martin Luther.*

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**ABOUT JESUS.**—Oh, yes, my dear sweet Jesus is mine. His head is mine to rule over me, and keep me in subjection to himself. His heart mine to love me with more than a mother's tenderness. His eyes are mine to watch over me in all my ways ; his feet are mine to run after me when I am going astray, and his hands are mine to lift me to his shoulder rejoicing, and bring me to his fold again. His mercy is mine to pardon all my sins ; his blood is mine to wash me pure from their pollution ; his righteousness is mine to clothe me with his own clean linen—the best earthly as it is the only heavenly dress. His grace is mine to sustain me all my journey through ; and his glory is mine to reward me evermore. Thou shalt guide me with thy counsel, and afterward receive me to glory.

There are other pleasures in the world, but none half so sweet as

loving Jesus and serving him for love. The hardest yoke is easy when lined with the soft silk velvet of his love, and the heaviest burden is light when carried by his all-sufficient grace. His approving smile brightens the darkest day. His pleasant voice stills the stormiest sea. His real presence heals all the bitter waters along our desert path, and melts the wildest winter weather into the sweet season of spring. Down is up, poverty is wealth, sorrow is joy, and death is life everlasting when Jesus comes to kiss our tears away. As dying, and behold we live; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things.—*All about Jesus.*

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A CHRISTIAN SOMETIME.—On tree and shrub, the pure white snow had fallen, and the bitter wind seemed icy cold, but from farm house and cottage many had found their way to the prayer meeting. Among the number were Eva Norton and Jessie Blake. Jessie had found the Saviour long ago, but Eva knew him not. An unusual solemnity pervaded the meeting, for in that little upper room, safe from the cold and storm without, the Saviour's listening ear was bent to hear the pleading prayer, and from heart to heart his loving message ran, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Will you come unto Him that you may find rest?" the leader asked. "Is there one that will come to-night? If there is, let them arise, and we will pray for them."

In the solemn stillness that followed, while every Christian's heart was lifted in prayer, a young lady rose, and from rejoicing hearts came the joyful response, "Thank God."

"Is there not another that will seek this loving Saviour now?" the leader continued. "He is willing and ready to forgive our sins if we will but come to him. You may never have another opportunity, will you not come now?"

Jessie felt an intense desire for Eva to embrace the offered opportunity, and with bowed head she prayed that strength might be given, when she was startled by the words, "Speak to Eva, ask her to rise," seemingly audibly spoken. But extremely sensitive and not knowing how her words might be received, she shrank from speaking until the opportunity was past and Eva was unsaved.

On their way home, Jessie said, "I was hoping that you would rise to-night Eva."

"I did feel that I ought to. I want to be a Christian. I mean to be one sometime," Eva answered.

Spring, with its budding trees and soft, gentle breeze, had come once more to gladden the heart of man, and all things had awakened to new life and beauty. But in a darkened room the shadow and gloom

of winter seemed resting, for there Eva Norton was sleeping the sleep of death.

"I mean to be a Christian sometime." For Eva that "sometime" never came, and as they bore her body to the grave, amid the beauty of the spring-time our hearts were saddened with bitter grief, for we dare not look beyond the cold, dark grave.

Dear young friends, will you not learn from her sad death that "Now is the accepted time. Now is the day of salvation," and seek the dear Saviour while he may be found?—*By Maud L. Stanton.*

THE word of God is our strong tower, the righteous may run into it and be safe. The garrison in the fortification of Gibraltar has nothing to fear from the assaults without. In fact, the falling of shot and shell on the bombproof fort is music in their ears. So we say to the enemies of Christianity, roll all your thunders on, ply all your arts of war, undermine it if you can, overthrow it if you will; you are fighting against God, and it is easy to conjecture the result.

## Poetry.

### REST.

Rest, oh! give the weary spirit rest,  
 Upon Thee let it lean,  
 And, leaning there, be blest.  
 In Thee let it live, and, living, there abide,  
 Casting all the world and worldly thoughts aside  
 Resting in Thy love so sweet,  
 Be our strong and sure retreat.

Rest, oh! give the tired spirit rest,  
 Thou bid'st it come to Thee  
 When weary and oppressed.  
 Lead me like a child, and hold my hand in Thine,  
 In Thee let me walk and make Thy will be mine.  
 If on earth no rest be given.  
 Lord, we'll rest with Thee in heaven.

—*Christian Observer.*

## Connexional Biography.

### JOSEPH DUCKETT.

JOSEPH DUCKETT, a local preacher of nearly fifty years' standing, died at Kingston, in the Chippenham circuit, June 2, 1874, aged eighty-two years. His paternal ancestors were for generations in respectable and affluent circumstances. His grandfather and great grandfather were brought up to the medical profession. The grandfather died while his family were young; but though he left property enough to support them, when the guiding hand was gone, and they grew up fond of company, drinking, etc., the property was dissipated, and the next generation was left poor. But though poor, in reference to worldly wealth, they were rich in the moral qualities of honesty, industry, and truth. These attributes were particularly manifested in the life of Joseph, the subject of this sketch.

He was converted to God in troublous times, and he had to brave opposition, and to breast the storms of persecution, at the beginning of his new life. He was soon called to

"Tell to sinners all around  
What a Saviour he had found."

And this led him into the thick of the fight. Like many of his brethren in the early days of Primitive Methodism, he was arrested and arraigned before a "Justice of the Peace," for holding forth the word of life in the open air. But, undaunted and undismayed, he ceased not to teach and preach Jesus Christ to his fellow-men. It is both interesting and instructive to trace the history of our denomination in that part of the country where Joseph Duckett worked and witnessed for Christ for so many years. Some time towards the end of the year 1824, or the beginning of 1825, the Shrewsbury circuit sent missionaries into Gloucestershire and North Wilts. At Brinkworth, Wootton Bassett, Chippenham, and neighbourhood, the "word of the Lord ran and was glorified" in the conversion of many sinners from the error of their ways. When those earnest men of God, Bonsor, Heath, Vaughan, and others, commenced their great commission in those parts, J. D. was living according to the course of this world, following the "desires of the flesh and of the mind;" but by their ministry he was brought to a knowledge of the truth as it is in Jesus. This is the only clue we have to the time of his conversion; but of the reality of that great change there was no doubt, either in his own mind or that of others, whether relatives or neighbours, friends or foes. The one opinion was, and it was often expressed in words, "Joseph Duckett is a good man." And, morally speaking, Joseph Duckett was "a great man." He was "one of nature's gentlemen." His life from the time of his conversion was most exemplary, and uniformly Christian. He doubtless had faults and failings like others, but the "folds of his Christian excellencies" were so gracefully hung as generally to hide them. We have no desire to set him upon a pedestal of such perfection as to lead others to despair of imitating his example, but to show him as he was in every-day life, and what others in similar circumstances may be, and do, by the grace of God. Humbleness of mind is an important trait of Christian character, and to be "clothed with humility" is one of the requirements of the Christian system. Humility was a distinguished characteristic in the conduct of our departed friend. He never aspired to official importance, but was always ready to sit at the feet of his brethren. Though he was keenly alive to an official wrong done him, or what he deemed a wrong, he meekly bore it. He was, it appears, at the formation of the circuit, the second local preacher "on the plan;" but being prevented from taking a double appointment on one Sabbath, the rigorous law at that time in force, to "sink a figure for each neglect," was carried out to the letter,

notwithstanding all that was said to excuse him. Thus he was reduced to a position on the plan, from which no subsequent course of conduct could afterwards raise him. His rising altogether depended upon the after conduct of the two brethren who rose by his fall. Prayer was a constant habit of his life. He erected and kept up to the end an altar in his household. At this family altar he prayed with as well as for his children; and when they were grown up, and had left home, he gathered those of his grandchildren who lived near him for prayer and praise. God blessed his efforts, and answered his prayers, in the conversion of both children and grandchildren. He also manifested a deep concern for the salvation of his neighbours. He said, when he was requested to move from the place where he was living, "I believe God has sent me to this dark corner to let my light shine." When he was unable to go to a place of worship, he held religious services in his own house, so long as his strength permitted him to do so; especially the early Sunday morning prayer meeting. He had a special preference for the posture of *kneeling* in prayer. During one of my visits to him, in company with my wife, when he appeared to be near death, he, with difficulty, placed himself on his knees and face in the bed, while we were kneeling around it. When we arose from our knees his position in the bed startled us, as he seemed for a while to have ceased to breathe. Cheerfulness was another trait in his character. He appeared to "rejoice in the Lord always." One of his daughters visiting him, he asked her, "How do I look?" She replied, "You look happy, father!" "And so I am," he said, "and you are a witness how happy the Lord makes me in my weakness and pain." Then he sang with his feeble voice—

"When in his kingdom we'll adore him,  
Cast our glittering crowns before him,  
O how he loves!"

In his experience we see the truth of the prophet's assertion, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." One of his frequent and favourite exclamations, in expressing the joy of his soul, was, "Blessed be the Lord God of Israel for ever and ever."

His last illness was protracted and painful, several times during which he appeared to be dying, and friends were called from a distance to see the closing scene. Mrs. Edwards, of Cheltenham, and Mrs. Bryant, of the Barrow Farm, Langley Burrell, two of his daughters, have frequently gone expecting to see him breathe his last, but the solemn moment came without either of them witnessing it, though one of them had left him only a few hours before. Thus calmly, quietly, and peacefully, he at length "fell asleep in Jesus," to await "the resurrection of the just."

JOSEPH BEST.

#### SAMUEL PARDOE YATES.

THE late S. P. YATES, of the Royal Carpet Factory, Wilton, Salisbury circuit, departed this life June 13, 1874, aged 52. His parents being in humble circumstances, he was under the necessity of going to work when only eight years of age, and the only education he received after that time was in a Unitarian Sabbath school. He was taught, and brought up in the principles of the same till the age of 16, when by the providence of God, he was led one Sabbath evening to the Congregational chapel, Kidderminster, where the Rev. Mr. Greenfield was pastor. And while preaching, the word of divine truth was applied, like an arrow to his conscience, and convinced him he was a sinner. For months he carried the burden of sin, until a Christian man took him by the hand, and induced him to go to the enquirers' class, which was held every week, presided over by the minister; and at the age of 17 he entered into the light and liberty of the children of God. He then became a teacher in the Ragged School, Queen Street, Kidderminster, and furnishing an empty room in his mother's humble home, got together a few young men, on the week evenings for study, improvement of their minds, and the

elevation of their morals, and from that time to the day of his death he was connected with Sabbath schools.

When he commenced his Christian career, he met with much opposition and cruel persecution, from his own household, the marks of which he carried to the grave. When 17 years of age he was forbidden fire and candle and compelled to go to his room, where half the night he would sit up, and study to improve his mind. On one occasion he was so dispirited through persecution that he purposed leaving the country, but was led once more to go to his closet to pour out his soul to God in prayer who heareth in secret. He prayed, and read the 37th psalm, a favourite one; light and liberty, joy and strength came into his soul. He could say—

Prayer calms the careworn breast,  
Flies from earth to heaven,  
And makes the wretched blessed.

From that time he held on his way and waxing stronger and stronger, blessed, and made a blessing. One, in a letter says—"All the good effected by him will never be known in this world. Satisfied I am that he will find those in heaven who will be the crown of his rejoicing. Mr. Yates, in addition to Sabbath school teaching, would have weeknight classes, for writing, arithmetic, geology, and other useful subjects. He was fond of science. He possessed a public spirit. When but 17 years of age he stood on a platform at a political meeting, and what he said so enraptured one, Mr. Holmes, that he took notice of him, offered him a situation, as foreman over tapestry, and this brought him out into business life. After a time he went Bridgenorth, in Shropshire, and from thence to Wilton 19 years ago.

On coming to Wilton he got together a class of young men for mutual improvement. That led to the formation of a temperance society in which he with Mrs. Yates felt deeply interested, and by the blessing of God this society has greatly flourished. For five years our friend and his family worshipped with the Congregationalists, circumstances then led them to unite with the Primitive Methodists, and with them he was a distinguished member till the day of his death. For years his name appeared on the circuit plan as a local preacher, and his judicious counsels, in committee, and quarterly meetings were of great value, he being a thorough business man. His kindness to the preachers (both travelling and local), will never be forgotten. His disposition was truly benevolent, his life strictly consistent, and his end was peace.

The local paper says:—It is with feelings of far more than ordinary regret that we allude to the death of Mr. S. P. Yates, of the Royal Carpet Factory in this town. The melancholy event which took place on Saturday morning last, and which by this time is known to all our readers, was as unexpected as it was sad. For some few days Mr. Yates had been seriously ill, but hopes were entertained up till the Friday night, that he would recover, and again take his accustomed place, both in business, and in the many objects which claimed a share in his attention. It is needless to say that all that medical skill could do, and all that affection and friendship could suggest, was done; but on Friday night it was only too evident that a change for the worse instead of for the better had set in, and in spite of additional medical aid, Mr. Yates gradually sank, until about six o'clock on Saturday morning, at which time, in an unconscious state, he passed away, leaving a gap in his family, in his circle of friends, and in the town, which cannot be easily or soon filled up. The sad news quickly spread, and fell like a heavy thunder-clap upon those who, only the previous evening, believed him to be in a fair way of recovery. As the tidings became general, quite a gloom was felt to be hanging over the town, and the darkened windows testified to the fact that he who was no more was missed and mourned by all. Irreparable as the loss thus sustained must be to the family and immediate friends of the deceased, yet it is by no means confined to them. No man in this neighbourhood was better known as a philanthropist, and as one ever ready to engage with heart and soul in any and

every work which he believed would be for the benefit of his fellow-men. In his religious views, Mr. Yates was a Nonconformist; and yet, with all his firm adherence to the principles of Nonconformity, he was no bigot, but readily acceded to others the freedom he claimed for himself, and thus won the respect of those who differed from him as widely as the poles are asunder. He belonged to the Primitive Methodist connection, and his name was, and will be, a household word amongst that body throughout this neighbourhood. No anniversary services were reckoned complete without his presence, and the platform at any of the public or special meetings connected with that body, was not accounted well furnished unless he were there as chairman or speaker. Not that his sympathies were by any means confined to the religious body to which he immediately belonged. No matter what the denomination or sect, his heart, and hand, and purse were ever ready to assist; and one cannot help thinking that had he spared himself more, he would not thus early have been cut off. Certain it is that he had learned to "work while it is called day." In the temperance world, Mr. Yates was well and widely known. He was an ardent supporter of the United Kingdom Alliance; a member of the Executive of the West of England Temperance League; president of the Temperance Society, and Lodge Deputy of the Lodge of Good Templars in his own town. The temperance cause was a reality to him, and all his energies were taxed to the utmost in order to advance its interests and spread its principles. Dear and near to his heart lay the new Temperance Hall now in course of erection in this town. For many years had this been a darling project to him, and those who were present at the laying of the foundation stone in August last, will not soon forget the earnestness and determination which characterised both him and the proceedings on that day. In his own town, where he had been resident for some sixteen years, Mr. Yates had won the respect and love of all—both rich and poor—and we speak advisedly when we say that no man's death could have been more deeply and sincerely regretted than his of whom we are now writing.

The funeral took place on Thursday afternoon, and the gathering, which was large, was of an essentially representative character. The procession must have numbered some four or five hundred persons, all walking and included those engaged in the carpet factory, who walked in front. Then came the coffin, borne by eight of the workmen, the family and relatives of the deceased following immediately behind. Next in order came a number of residents in the town, including Mr. Woodcock (the Mayor), the Revs. D. Olivier (rector), J. J. Daniels, J. Whalley, G. Hunter, and J. Meredith, Mr. Mayo, Mr. Kirby, Mr. J. Naish, Dr. Stratton, Dr. Bennet, Mr. Jackson, &c. Amongst the immediate followers, we also noticed Mr. Rutter, of Mere, Mr. Lamb, of Manchester, Mr. Stephens, the London agent for the firm, Mr. Lander, the gentleman who had recently entered into partnership with Mr. Yates, Mr. Martin (editor of the *Salisbury Journal*), Rev. W. Williams (Salisbury), Rev. C. Portnell (Malmesbury), Rev. D. Harding, (Basingstoke). Rev. — Hazel, (Bristol), and Rev. J. Norris, (Southampton). The United Kingdom Alliance was represented by A. Schofield, Esq., of Bath, the West of England Temperance League, by J. G. Thornton, Esq., of Bristol, the Dorsetshire Temperance Association, by Mr. Norton and Mr. Gatehouse, of Shaftesbury, the Wiltshire District Lodge of the Independent Order of Good Templars, by the Rev. W. Mottram, District Deputy, and the Salisbury Temperance Society by the Rev. J. Dinsley, Mr. J. Herring, and Mr. C. Moody. Bringing up in the rear of the procession were the members of the Wilton Lodge of Good Templars, together with many representatives of the two Salisbury Lodges, wearing the regalia of the Order, deeply craped. The pall-bearers were,—Mr. Moore, Mr. J. Moore, Mr. Brewer, Mr. Tancock, Mr. Neppard and Mr. C. Rogers. The melancholy cortege, as it slowly threaded its way through streets lined on either side by spectators, wore a sadly imposing appearance, and eloquently testified to the universal esteem in which the deceased was held. With but few exceptions, every window was darkened, and every shop more or less closed; and as the coffin, covered with its pall of black velvet edged with white silk, and surmounted by the

official regalia of the deceased, as Lodge Deputy of the Wilton Lodge of Good Templars, passed along, every head was uncovered, many an eye was dimmed, and all even the youngest child seemed to feel that a personal friend was being carried to his grave. The deceased was to be interred in the graveyard adjoining the Crow Lane Congregational chapel, and on the procession arriving at that place, the coffin was carried inside, and placed immediately in front of the platform, which was draped in black. The chapel was quickly filled, both floor and galleries, and the service conducted by the Rev. W. Williams.

## *Memoirs and Obituaries.*

MRS. MARIA WILSON was born at Ashleyhay, near Wirksworth, Derbyshire, January 26, 1826. She grew up a steady moral young woman, but continued a stranger to Christ until she was twenty-three years of age. She was then convinced of her sinful state, and the need she had of Christ as her Saviour, and was brought into the enjoyment of saving grace at Gorsey Bank during a powerful revival which took place there in the early part of 1849. Having given herself to the Lord, she at once united with his people. She became a member of the society at Ashleyhay, and adorned the Gospel of Christ by her life and conversation. Not long after she joined society, a strong desire was felt for a new chapel at Ashleyhay, and she did all she could to accomplish so desirable an object. Her father being the owner of some land in the neighbourhood, she (with her sister Mary, who was converted at the same time that she was), persuaded him to give a site for a chapel, and a portion of the stone to build it with, and also collected a considerable sum towards the erection.

Our sister had a great relish for the means of grace, especially the class meeting; and it was evident both to her leader and the members that the sentiments she uttered in relating her experience proceeded from a humble, sincere heart. While she regarded herself as nothing, Christ was her "all in all." There was nothing equivocal or doubtful about her experience. Through all the years of her religious life, she reposed implicit confidence in Christ, and held much sweet communion with him in prayer. The two most conspicuous features in her Christian character were sincerity and humility. The testimony of those who were the best acquainted with her is, that she was a sincere, humble, and devout Christian. She was also an affectionate and devoted wife, and tender, careful mother, endeavouring to promote the comfort of the household, and both by precept and example to train up her children in the way they should go. About nine months previous to her death, her eldest son, who was nineteen years of age, died happy in the Lord. She keenly felt the loss of this son, and as consumption had already set in upon her, there is no doubt that the sorrow caused by this bereavement tended to hasten her own end. Although suffering from a severe cough, she was not entirely laid aside until about three weeks before her death. During her illness she was several times visited by the writer and other Christian friends, to all of whom she expressed her unflinching trust in Christ, and the prospect she had of going to the better world. She died in the "full assurance of hope" February 24, 1874, leaving a husband and two surviving children to mourn their loss.

REUBEN BARROW.

ANN ERSKINE.—The ordinations of divine providence are full of mystery. Frequently, the connections and relations of human life are interrupted when to the short sightedness of men it seems desirable they



should be prolonged. An instance of this is furnished by the death of Mrs. Erskine. At a time when of all others the continuance of her life seemed requisite, the summons to depart came and she was suddenly removed. To this we submit, not because what has happened cannot be reversed; but because we recognise in this family bereavement, sad and sorrowful as it may be, the merciful providence of Almighty God. It is not with a fatalistic acquiescence in the inevitable that we submit in these and like circumstances; but with a strong and intelligent faith in the perfect wisdom and mercy of the Great Disposer of all things. And thus, governed by faith, we calmly wait the dispersion of the darkness that gathers round much of God's dealings with men, and feel assured that when life's circumstances can be considered in connection with life's issues it will be seen that all has been well and wisely done.

Mrs. Ann Erskine was a native of Sunderland, where she was born in the early part of the present century; she had no religious training, and so far as we know grew up to woman's estate without experiencing any anxiety about her soul, or any desire to live a godly life. She married early and though attentive enough to the ordinary cases and requirements of her household, she still continued to live in an unconverted state. About thirteen years after her marriage she and her husband experienced spiritual awakening, and began to seek the Lord. Concerning the immediate causes or occasions of this awakening we can give no information, though we are disposed to think that for this altered condition of their experience they were indebted under the blessing of God to the labours of Primitive Methodist evangelists. Having become the subjects of spiritual anxiety, they opened their house for a weekly prayer meeting. This meeting was conducted by members of the Flag Lane Society, and was made a means of grace to the neighbourhood in which it was held. Many persons living near to Mr. and Mrs. Erskine were savingly converted to God. But though their neighbours obtained salvation in their house, and they themselves were the subjects of deep spiritual anxiety, yet they continued without any assurance of pardon and acceptance though Mrs. Erskine had connected herself with the late John Spence's class, and was unceasing in her seeking after God. One Sabbath day, when the Rev. Thomas Oliver was appointed to preach and administer the sacrament of the Lord's supper in Flag Lane Chapel, Mrs. Erskine resolved at the close of the preaching service to remain, but merely as a spectator, feeling herself unworthy to sit down at the Lord's table. As the service proceeded, and as the words—"Except ye eat of my body and drink of my blood, ye have no part with me," were repeated, she exclaimed, "Lord, help me, I desire to have a part with thee," and falling down she cried aloud for mercy, and she did not cry in vain, for she was enabled to look upon him upon whom was laid the iniquity of all men, and to rejoice in him as her Saviour. Returning home she told her husband, who was ill at the time, the blessed deliverance she had experienced; he too was enabled to believe, and in a short time they were rejoicing together in the salvation of God.

After her conversion Mrs. Erskine endeavoured, in the condition of life in which she was placed, to serve the Church, and help on the work of God. During a long widowhood—for her husband was early taken from her side—she sought in a variety of ways to promote the cause of religion, temperance, and morality in the town of Sunderland. For some years she was employed as a scripture reader, and the day of the Lord will only declare the fruit of her labour in this field of Christian effort. She had charge of a class connected with Flag Lane Society, and was unceasing in her visitation of the sick and relief of the destitute.

Mrs. Erskine was a woman of strong faith, and enjoyed an intense realization of divine presence. Perhaps the experience through which she passed in obtaining mercy had something to do with the firm and unwavering grasp she seemed always to take of divine promise and power. Her sympathies were keen and lively. She possessed a generous and self-denying spirit, which, influenced by the higher motives Christian faith supply, led

her readily to accept sacrifice and service for the sake of others. Her countenance ever expressed a benevolent heart and helpful disposition ; while her kindly manner invariably won upon men and women hardened by sin, and in general obtained for her a respectful treatment and hearing.

The records of the Bible Mission with which Mrs. Erskine was connected are full of interesting cases in which she was made a blessing to those whom she visited. An instance is given by one who was intimately associated with her in her Christian work. A poor woman dying of consumption was frequently visited by Mrs. Erskine, but these visits did not appear to awaken in the dying woman any serious anxiety about her soul. Mrs. Erskine made this case—as she made many another case—the subject of special prayer, and became the more earnest and importunate in her supplication, as she saw the poor woman drawing nearer the grave. After having been earnestly engaged with God on behalf of this woman, Mrs. Erskine along with her friend went at nearly midnight again to visit her ; to their unspeakable joy she was the subject of great spiritual distress ; and ere they parted in the early hours of that morning, the poor woman just on the brink of the grave was able to lay hold of the hope set before her in the gospel. Another case was that of a young man who was dangerously ill, and whose condition was considered hopeless. Some of his friends had parted from him as they supposed for the last time. At this juncture deep distress of soul seized him. He passed a miserable night. Next morning Mrs. Erskine found her way to his room, she spoke to him, pointed him to Jesus, the sinner's friend, prayed with him and for him. He was enabled to believe in Christ and realise a sense of sin forgiven. His life was spared, and he lives to-day a good Christian man, and a useful member of the Primitive Methodist Connexion. Instances like these might be multiplied in which Mrs. Erskine was the means of bringing light, peace, and salvation to poor sinful men and women. She was ever at the service of others and cheerfully obeyed the calls of the poor by night and day.

Her attendance at the public means of grace was exemplary and with a happy devotional spirit she engaged in the services of the sanctuary. The means of grace peculiar to Methodism, such as camp-meetings, love-feasts, and class meetings she valued highly ; and sought to profit in her Christian life by all such privileges with which she was favoured.

She has now gone from us. Suddenly she was called away. She had gone to attend for a short time upon the family of her son, whose wife had been stricken down by death. She took ill ; nothing serious was apprehended ; at first she grew worse, and in a few days she was gone. Almost her last words were, "I am saved by the precious blood of Jesus ;" and appearing to see several of her old friends who had died in the faith some years ago, she mentioned them by name, and referring to her near departure said, "What a glorious meeting we'll have." Strong in faith and sure in hope she passed into rest and fell on sleep March 3, 1874.

She has gone and will be missed. Her place will be seen and felt to be vacant. The poor, the distressed, the afflicted, and the wandering will miss her. They will hear her kindly voice and experience her helping hand no more. The church to which she belonged and the class of which she had charge will miss her. She will be missed in many a sphere of Christian labour and service. Her work is done, and while we mourn her departure, let us give thanks to God for the grace he bestowed upon her. And let the influence of her life and work lead those of her family and friends who remain to be equally as anxious to live wisely and well, that when they are called hence they too may enter into the joy of their Lord.

J. E.

MRS. TRANTER.—Our departed sister was a member of our church in the Brierhill circuit for more than seven years ; during which time she lived a most exemplary Christian life. By waiting on the Lord she continually renewed her strength, and like Mary sat humbly at the feet of Jesus. Her experience was sound and scriptural. She frequently expressed her thankfulness to God for the great change his grace had wrought, and often

would say, "My time is very short." During her affliction she was resigned to the Divine will. Not a word of impatience escaped her lips. When her leader and others visited her she would say, "I am on the Rock. I know that God is my Father, and I am his child. I feel by happy experience that the blood of Christ cleanseth from all sin. I am very weak in body, but very happy in soul. I long to be at home." Her exhausted frame gradually sank beneath the power of disease, but so calm was the closing scene, so gentle the fatal touch that the sorrowing family knew not the exact moment when she breathed her last. Thus without a groan being uttered, a sigh heaved, or a feature disturbed, she quietly fell asleep in Jesus, March 3, 1874.

JOHN JEAVONS.

MR. JOHN COOKE was born at North Thoresby, September 17, 1797, and died at the same place in Tetney circuit, March 4, 1874. He spent his youthful days after the course of this world. But the Spirit of the living God did not fail to follow him in his course of sin and folly. About the year 1820 the Revs. T. King and G. Herod missioned Thoresby. In a short time a society was formed, and brother Cooke became one of its first members, and from the time of his conversion to the day of his death, with the exception of a short period, he showed himself worthy of a name and a place among the people of God. The genuineness of the change was evident to the most superficial observer, but those of his friends who were true lovers of Zion, looked upon it with more than ordinary interest. The hopes which were entertained of his ability for usefulness were not disappointed, but he laboured so to let his light shine, as to give positive proof that he had been with Jesus, and there is reason to believe that a number of souls through his labours have been brought believingly to Jesus. In a few weeks after his conversion he became the leader of a class, and two years after was put on the plan; and it is satisfactory to know that he sustained these offices with credit to himself and usefulness to the connection until declining years and failing health compelled him to desist. In August, 1820, he was married to her who is now left to lament her loss, and during the whole of his married life his house was a home for Primitive Methodist ministers when appointed at Thoresby. The Rev. M. Lupton says, "When I was stationed for Grimsby circuit in 1826, I found a small society at North Thoresby, among whom was Mr. John Cooke, a steady, consistent, useful local preacher, who kindly entertained me when I was appointed for that place. He was at that time an ornament to our society, and I left him such when I removed from the circuit." The Rev. J. Mules writes—"Mr. J. Cooke was a respectable man, and Primitive Methodism was dear to his heart. When the work of God in the conversion of sinners spread in the circuit, and extended in our Zion, he greatly rejoiced. For many years he was the principal member and official in the Thoresby society. He and his excellent wife made me and many other ministers a comfortable home. He has gone to be with Christ, but instead of the fathers shall come up the children. He has left his son, who is good and gifted, true to Christ and our connexion, a worthy son of a worthy sire."

During my four year's stay in this circuit I have had many pleasant seasons of conversation with him about the cause of God and heavenly things, and have frequently felt the baptism of holy fire while engaged with him in family worship under his hospitable roof. He was a person of sound judgment, and possessed considerable ability for business, whether secular or religious, whether for the benefit of his family or the cause of God; hence his frequent appointment to various parish offices, such as surveyor, overseer, guardian, &c. He also held the offices of chapel and society steward, was circuit delegate to the district meeting, and attended as delegate the Yarmouth Conference of 1851.

He was a lover of Methodist doctrines, which he believed were exactly the doctrines taught in the Holy Scriptures. He was a great admirer of Primitive Methodism, and made himself acquainted with its rules and usages. He read extensively the connexional periodicals, for which he was for many

years a regular subscriber. And yet he did not allow his thirst for knowledge to prevent him from attending the public means of grace, either on week nights or Sundays. He had not much confidence in any person making progress in the divine life who was an habitual or wilful neglecter of the public means of grace.

For more than thirty years he practised total abstinence from all intoxicating drinks, and for nearly the same period renounced the use of the pipe and tobacco; thus in many important matters setting an example worthy of imitation. To err is human, and our brother was not without faults, but these he lamented and strove against, and by the grace of God in a great measure overcame them. He was called to suffer a rather long affliction. About four years before his death he had a paralytic stroke, and from that time his strength and energies gradually gave way. A few months before his decease, his strength was so far gone as to prevent him from attending the public means of grace, which was to him a source of great grief. He often felt very weak and feeble in body, but his hope and trust in the merits of Christ never wavered, but ever remained firm and steadfast. The last time I visited him I found him resting his all upon the promises of Him who hath said, "I will never leave thee nor forsake thee."

His demise was somewhat sudden. The day before his death his strength was such as to enable him to take his accustomed drive out. Upon his return, however, he was apparently taken in a fit, and remained in a comatose state until next morning, Wednesday, March 4, 1874, when he passed away to his eternal reward, aged seventy-six years, fifty-three of which he had been a Primitive Methodist. On the Saturday following the circuit ministers and a large number of friends and relatives, paid a last tribute of respect to his memory by accompanying his remains to their last resting-place. On the Sunday following the Rev. R. Bassett, rector of the parish, affectingly alluded to him in his sermon, speaking of him as the "revered and honoured head of a large family;" and on April 12 the writer preached a sermon in improvement of his death to a large congregation, founded on, "Help, Lord, for the godly man ceaseth." May his sorrowing widow and family meet him in heaven.

B. STANSFIELD.

MRS. ELIZABETH ATKINS, of Park-street, Liverpool, first circuit, was born October 12, 1810, and died March 12, 1874, aged 64 years, having been a member with us twenty-one years. She was converted to God amongst the Wesleyan Methodists, and was a member with them at Pitt-street chapel, Liverpool, about ten years. In the year 1853 she joined the Primitive Methodists in Liverpool, where she was an ornament to her profession. She was a pious, good woman, and for many years a mother in Israel, a very liberal supporter of the cause of God, and benevolent to the poor and afflicted.

She suffered from bronchitis several times during the last twenty years. Her last affliction began with an attack of this disease in November, 1873, and continued till the 12th of March, 1874, when it terminated her mortal career, and she calmly fell asleep in Jesus; her confidence in Christ, in the great atonement, the wisdom and goodness of God, was always firm. She was fully resigned to the will of God. Like the Apostle Paul she "had fought a good fight she had finished her course, and had kept the faith." She had run for thirty-one years in the Christian race, and looked forward to her reward with joyful anticipation. Two or three hours before she died, she said to her husband, "My dear, I am going to leave you. I am going home, I rest on Jesus." In her death her husband has lost an intelligent, affectionate, and pious wife, the church a good member, and the ministers a true friend, but we rejoice to know that our loss is her eternal gain. May we all meet her in heaven.

AMBROSE KIRKLAND.

MRS. JANE WILSON was born at Chorley, in Lancashire, about the year 1796. When she was about 27 years of age the Primitive Methodists

missioned Chorley, and while they were singing and exhorting in the street in which she then lived, though at the time she remained in the house, the word spoken reached her heart, and she became truly converted. Many times in class meetings and lovefeasts, when relating her conversion to God, she would say, "The Lord shot me through the window without breaking any glass, and from that time I forsook the world and its enjoyments, and never thought it worth my while to look back to see what I had left in it." She at once set up a family altar in her house, united with our Society, and became a most zealous, consistent, and useful member. She not only joined heartily in street missioning, but travelled many miles to help in the good cause. She also sought out the poorest and worst of her neighbours, recommending to them Christ Jesus as their only Saviour. She prayed with them and for them, and many were led by her to the cross, and some of them became, like her, useful in their families by a holy example, and leading their husbands and children to the Lord. She used to rise early, to pray with her children before they left home to go to work. Her great concern was to see them all converted and joined to the church; and this she was privileged to see.

Her life was characterised by holy zeal and simple trust in God. Many are the instances which might be given of her unwavering faith and entire confidence in God's faithfulness to fulfil his promises. She passed through great trials and deep poverty, but she never doubted or distrusted the goodness of God. However poor, she always strove to keep out of debt, believing God would supply her needs, and many were the instances of divine help which she realised. Those who best knew her say Chorley has not her equal as a kind neighbour and a truly devoted Christian. She loved and laboured zealously for the prosperity of the Church of her choice, and she could not under any circumstances be prevailed upon to forsake it. The Rev. S. Smith, writing to one of her sons, says: "I have been in the bonds of Christian friendship with your highly esteemed mother 42 years, and during the whole of that period I have not known her to vary from a steady Christian course of life. Like many of us she has had her private and public trials, sometimes severe and weighty; but she has got safe through on the Lord's side, still moving on heavenwards, and always in the same zealous efforts to get and do good to all around her. Her efforts for you and your brothers and sisters, her earnest prayers, loving exhortations, her kind words of comfort, together with her example, can never be forgotten by her family.

Cheer up, there is now added to a sainted father a well-beloved mother to that holy blood-washed throng around the throne of our beloved Redeemer, to praise him for ever. The Society has lost a good friend, whose prayer has ever been for its prosperity and peace. Your loss is her eternal gain. She was the oldest leader in what was the Preston circuit, and the oldest member and leader in the Chorley circuit. Hold on in the good old way, and if faithful to the end, we shall meet to part no more.

Similar testimony has been borne by others, which, for the sake of brevity, we omit.

For some few years she had not been able, as she was wont, to attend the means of grace, in consequence of failing health and the infirmities of life; but she never lost her confidence in Jesus, nor relaxed her private communion with God. Although her memory so failed as to forget the names of her children, she never forgot the name of her Saviour Jesus. Her end was peaceful and serene as a lovely summer's eve.

To a little grandson standing by her bedside she gave some sweetmeats, and said, "If thou live to be a man thou must be a good one." She then prayed for all her children, and clasping her hands then said, "Now, Lord Jesus, take me to thy rest," and without a sigh or a groan her spirit passed away from earth to be for ever with the Lord.

Thus departed this dear sainted mother, in the 78th year of her age, having been a member of our Society more than 50 years. She was interred in the Chorley Cemetery March 18, 1874, many friends and ministers

"Yes," she would reply, "Sweetly, sweetly, sweetly my soul shall sing." This hymn she was particularly fond of, and would repeat it again and again; numbers during the time of her affliction visited her, both scholars and teachers, and her happy state of mind will not soon be forgotten; not a doubt seemed to cross her path, all was serene and quiet. During the twenty years of my Christian experience, I never witnessed such happiness as she constantly was in. To all who visited her she would tell them to meet her in heaven. Her mother on one occasion asked her, how she was then, to which she replied, "Happier still, mother,"

"I shall soon be there,  
And its glories share,  
And lean on Jesus' breast."

When asked if she wished to get better, she said, "No, if it's the Lord's will I do not wish to get better, for I am quite prepared." On the morning of her death she was again singing several hymns she had learned when at school, but suddenly a change came over her, and it was clear her end was near, a sweet smile resting on her countenance, and as angels hovered round her, and a holy calm pervaded her soul, she said to her father, "Father, I am going home," and quietly folding up her sails, she towed into the haven of sweet repose May 28, 1874, aged fifteen years. The writer improved her death to a full congregation, founding his remarks on Job xiv. 2, "He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not," at the conclusion of which one soul found pardon. To God be all the praise.

JOHN PENNY.

HANNAH DAVIES, the youngest child of Edward and Jane Davies, was born Feb. 20, 1865. Her parents being consistent and useful members of our Northumberland Terrace Society, Liverpool Third circuit, she was privileged with a religious training. She lived and grew in the midst of an atmosphere peculiarly favourable to the development of goodness. The effects were soon apparent. Very early she manifested some lovely germs of Christian character, such as affection and obedience to her parents, an ardent love for the Bible and the means of grace, and a deep reverence for the Sabbath. From being three years of age, on her father at the close of the day's business retiring to his bedroom for devotion, she would unsolicited accompany him. In the historical and biographical portions of Scripture she was particularly interested. When about seven years old, during some revival services held at Northumberland Terrace Chapel, she was much affected, and going to the communion rail said she wanted to be saved. Being directed to trust in Christ, she obtained peace and joined her father's class. Her attendance was constant. Though full of life and fond of play, she was absent but three times in thirteen months. Neither hail, rain, frost, nor snow, says her father, would prevent her from accompanying him to the meeting. If unwell and her parents insisted on her staying at home, she would say, "The Lord will not be angry. He knows the reason I am not there." About the beginning of April she was taken seriously ill, but recovered for a few weeks. In the middle of May she was seized with a fever which proved fatal to her earthly existence. For several days she was too ill to speak much. On seeing her mother weeping she said, "Mother, don't cry." In answer to an enquiry as to her state, she replied, "I am happy." On the early morning of May 29, she sweetly fell asleep, as she had often sung:—

"Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o'ershadowed  
Sweetly her soul does rest."

T. MEAKIN.

## Monthly Summary.

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**CATHOLICISM IN ENGLAND.**—Sunday, October 3, was kept in the Roman Catholic churches of England as a day of solemn festival, in commemoration of the half-jubilee, or twenty-fifth anniversary of the restoration of their hierarchy. Cardinal Manning delivered an address on the occasion at the Pro-Cathedral, Kensington. The address displays a great absence of logic, but this is substituted by unctuous plausibility and pretentiousness. The restoration of the Popish hierarchy in England he pronounced to be not only an act of grace to the papists of this land, but a benediction upon England itself. As Manning puts it, "The change effected by the restoration of the hierarchy was like the giving a legislature, with full powers of local government under the supreme Imperial authority, to a colony hitherto governed by the crown in council." The absence of this local power of self-government no doubt prevented the development of the energies of the Romish church, and the great revival of popery in England is manifestly largely due to it. The duty of Protestant Englishmen is to cultivate a more intimate acquaintance with the Word of God, and definite conceptions of the points of opposition between it and the teachings of Popery. The progress of Popery in our country is mainly attributed to our failure in these particulars. As we take it, were we intelligently influenced by the Holy Scriptures, it would be morally impossible for us to contribute of our substance, in answer to the appeals of begging sisterhoods, or countenance visits to popish places of worship, where, by paying the accustomed fees, Protestants largely aid the sustentation funds of this apostate church. Manning affects a feeling of commiseration for England, on account of the many evils which have overtaken it, because of its separation from Christendom. He remarks, "The act of Henry VIII., by which England was severed from Christendom, let in every form of human error, every heresy of human imagination, every license of the human will, every aberration of the human conscience, and with these passions and rivalries, greed and cruelty." It will not be expected that we should vindicate the ecclesiastical deeds of Henry VIII., nor will we attempt it; but the above quotation is a beautiful illustration of popish effrontery, and the large measure of faith which Manning has in English credulity. One might be led to suppose that Christendom had, antecedently, features of a directly opposite character. But was it so? Were the times immediately preceding the Reformation characterized by faith, holiness, unanimity, and the many other qualities opposite to the picture here given us as the result of the separation of England from her ladyship, the scarlet whore? Why ten thousand facts declare the very contrary. We are well aware of the fact that in the Church of England as established by law, there are, as Manning affirms, divisions and subdivisions occasioned by the internal conflict of religious belief, which Acts of Parliament and decisions of ecclesiastical courts cannot settle. But has unity of belief always marked, and does this even now mark the Church of Rome? Before Dr. Manning can induce a belief of this sort we would advise him, as a preliminary step, to write a confutation of such works as the "Variations of Popery," by Samuel Edgar: or to expose the logical sophistries, or historical perversions, if such there be, in the "Papal Drama," by Thomas H. Gill. Dr. Manning professes to believe that the time will come when all Englishmen will return to the embrace of the Church of Rome:—"Be sure of it, I shall not see it, you never may; but those who come after us will see the heart and intellect of Englishmen turned back again to that Christian Church which fills the world; to that great and divine witness that can never waver; to that one great communion that has never been broken, &c." Broken! Was not the Reformation of the sixteenth century a breaking off from the communion of Rome? Were

not all European countries before that event integral parts of that communion? Was not the Church of Rome broken when that disruption took place? According to Manning, a disruption may take place without any breakage; the parts may be separated from each other, and yet the whole shall remain in its entirety. In the Church of Rome there is a whole and a whole. The whole of the person of Christ reclined at the table when he instituted "the Supper;" but he also held *the whole* of himself in his own hands at the same time. The mental imbecility that can affirm such a logical inanity, will find no difficulty in believing that after many parts have been broken off the whole still remains in its entirety. A similar inconsequence appears in Manning's address when he claims Catholicity for his church, and at the same time admits the claims of other religious denominations as integral portions of the Church of Jesus Christ. We have never suspected Wesleyan Methodism of a leaning towards the Church of Rome but it would seem that Manning, hopeful man, does not despair of conciliating even that denomination. Listen! "And if it had not been that one man—and I must name the man, for he is to be honoured for his zeal, though he is to be reprehended for much—if such a man as Wesley had not risen up to preach the name of Jesus Christ and the doctrines of grace; and of conversion of souls, and of repentance for sin, God only knows what might have been the desolation of England at this hour." Wesley preached Christ and the doctrines of grace; he preached for the conversion of souls and urged repentance on sinners, and the result is, he saved England from desolation. What could be more candid than this. Will not Wesleyan Methodists admire the Cardinal Archbishop of Westminster after this? Perhaps they will perversely think that as so much good has been accomplished by the labours of John Wesley, like good will result in treading in his steps; that if all there is vital to Christianity can be preserved outside of Rome, and in opposition to Rome, possibly little good would result from returning to her communion. But the Wesleyans are not the only ones to which this meretricious gentleman coquets. Listen again. "Englishmen know the Catholic Church better than they did. They were afraid of it when the ambition of Spain and the ambition of France were in the background. They know now that the Catholic Church comes into the midst of them, unarmed, without ambition, and with nothing behind it. They know now that it comes simply as the spiritual kingdom of Jesus Christ; their fears of all those political powers and movements are gone." What say you to this, Mr. Gladstone? How naughty of you to bring forward the Cardinal himself as proof to the contrary. "The Catholic Church in England is not royal; it has nothing to do with the crown, but to obey like good subjects"—only with the sanction of the crown it takes about £500,000 annually of public money, and the English people allow it. "It is not aristocratic; it is not related to any particular class; it is not political, for it is a very small body, having only equal rights with all Englishmen." Still it boasts of having between one and two millions of adherents in England. It suits popery occasionally to affirm its poverty and paucity. "It has no privileges, and therefore there is no jealousy against it; it has no possessions, and therefore there is nothing to excite cupidity. We stand on the common broad ground of all Englishmen, without distinction, without privilege, under equal laws, and claiming, and asking no more." Will not the Liberation Society after this claim the Catholics as their friends? "And Englishmen do not believe those wandering prophets who go about saying that there are dark conspiracies under the earth, ready to explode and destroy our public peace. There are a few light-headed men who may believe these things," such as Bismark and Gladstone, "but they are very few. The great solid, calm English people do not believe those figments. And I will tell you why they do not believe them. The Catholics of England are poor, and they live among and labour for the poor; and our priests and our sisters are seen in all our streets," and sometimes before the Derby magistrates, "and in the courts, and in the lanes, and in the garrets, and in the cellars, in the midst of poverty and misery. Nobody fears men of that sort. The English people, and the poor of the English



people especially, never talk the nonsense that we see written sometimes about Ultramontane conspiracies. Moreover, the English people have a great zeal for the Word of God, and they know that the Word of God is in our hand preserved with such jealousy, that if a priest were to dispute the inspiration of a single text, he would be suspended from his office." What a barefaced lie this is! Why the psalter published on the Continent, having the imprimatur of the Pope himself, substitutes MARY for Lord. Here we read, "Mary said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." And yet, forsooth, we are to believe that the church of Rome preserves the Word of God with jealousy. If you wish to tell us where we may find the pink of perfection in mendacity, commend us to the priests of the Popish church. "Then again Englishmen have a great jealousy for the Holy Ghost; that is, they believe that all worship of God must be in spirit; and to all forms and to all ceremonies which are empty and unmeaning, because they do not represent realities to the soul, they have an aversion." Englishmen are here credited with a love of spirituality, and with antagonism to ritualism, unless the ritualism is representative of spiritual realities. By this clause, Manning hopes to remove from English minds the odium there exists against symbolic ritual, and thus prepare them for the reception of the doctrine of transubstantiation. So he remarks, "But what is the Holy Mass? The presence of the Incarnate Word, of Jesus Christ, God and man, and if the priest at the altar wears a vestment, is the vestment our worship? Englishmen are ready to put down ritualism with stones; but they know that the Holy Mass is not ritualism. And I have great sympathy with those good men who believe in the Incarnation, and in the Real Presence, and who hence desire to adopt from us all that can by ritual and ceremony show their belief." If we understand Dr. Manning aright, he here affirms that what is called the sacrifice of the Mass is not ritualism, yet he expresses great sympathy with those men (ritualists in the Parliamentary church) who believe in the Real Presence, and by the ritual of the eucharistic ceremony thereby express their belief. We believe in the real presence of Christ at all the means of grace, but by the Real Presence, ritualists mean transubstantiation. Romanists have seven sacraments, and in this number they include the eucharist as the Lord's supper. The church of England defines a sacrament to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." The Council of Trent in its catechism, defines a sacrament as follows:—"Sacramentum est res sensibus subjecta quæ ex Dei institutione sanctitatis et justitiæ tum significandæ tum efficiendæ vim habet." A sacrament is a thing subject to the senses; and possessing, by divine institution, at once the power of signifying sanctity and justice, and of imparting both to the receiver. Dena, the great authority at Maynooth, defines a sacrament thus:—"Signum rei sacræ in quantum est sanctificans homines, id est, ceremonia sacra, externa divinitu instituta ad hominum sanctificationem, et frequentando a populo Dei." It is a sign of a sacred thing which sanctifies men; that is, an outward, sacred ceremony, divinely instituted to promote the holiness of men, and to be frequently used by the people of God." Now from these quotations it will be seen first that both Romanists and Protestants regard the eucharist as a sacrament; second that a sacrament is an outward sign of spiritual grace. It will appear evident to every one capable of exercising only an ordinary degree of discrimination that the definition for sacrament cannot be applied to the eucharist and the doctrine of transubstantiation at the same time affirmed; for it is impossible that the elements can be at one and the same time a sign, and the very thing signified thereby. If the bread be the real body of Christ, then it is not a mere sign of that body, and *vice versa*, if it be a sign of that body then it is not the real body. Thus definitions and doctrine convert the Mass into a bundle of inconsistencies. Are Englishmen likely to be led by the nose by men who teach such absurdities as those advanced by Dr. Manning? Such are the principle

points introduced by the Cardinal Archbishop of Westminster, and if the princes of the Catholic church cannot rise into a higher intellectual region than does this renegade priest, the hopes of the church of Rome for the conversion of Protestant England will be doomed to bitter disappointment.

**CONFERENCE OF TEMPERANCE REFORMERS.**—A Conference of temperance and social reformers was held on Tuesday, the 5th of October, in the Religious Institution Rooms, Glasgow, "for the purpose of considering what further legal restrictions can be placed upon the traffic in intoxicating drinks in Scotland, and what steps should be taken with the view of getting the said restrictions placed upon the statute book during the ensuing session of Parliament." The evils resulting from the drink traffic are so enormous that we hail with delight every movement that tends towards its restriction. But if legislative enactments are to be of any avail, they must have as a basis the moral sympathy of the religious public. To frown verbally upon drunkenness, while at the same time we eschew total abstinence, is to give our religious profession, our patriotism and philanthropy, the appearance of inconsistency. If the members of the various Christian Churches in our country conscientiously acted upon the principle of entire abstinence from intoxicating liquors, we do not hesitate to avow our belief that it would be impossible for the drink traffic to subsist under the crushing influence which would then be brought to bear upon it. United Christian action appears to us to be as obligatory as it is true that "to him that knoweth to do good and doeth it not to him it is sin."

The following resolutions were passed at the above meeting :—That all licensed houses be shut at 10 o'clock p.m., giving the licensing magistrates power to shut them at 9 o'clock if they see fit.

That hotels be prohibited from selling intoxicating liquors on Sabbath except to *bona fide* lodgers.

That no place of amusement, recreation, or instruction should be licensed for the sale of intoxicating liquors.

That no river or short-passage steamboat should be licensed to sell intoxicating drinks.

That the license be at once cancelled on conviction of deliberate violation of the terms of the certificate.

That the license duty be augmented and modified.

That the granting of special licenses should be abolished.

That the licensed houses be not more than one to every 750 of the population.

That the sale of intoxicating liquors be separated from the sale of groceries and uncooked provisions.

That in districts where no licensed house exists, and in other districts where the licensed houses are, from any cause, below the maximum number, no new license be granted except by the consent of a majority of the rate-payers.

That the Quarter Sessions Court of Appeal be abolished.

It was also further agreed "that while this conference approves of all restricted measures, it is of opinion that every effort should be made to promote a Permissive Bill for Scotland, and promises for the movement hearty support." A committee was appointed to gather information and to awaken sympathy with the movement throughout the country and to take all necessary steps to get the principles adopted, or as many of them as may be practicable, embodied in a Bill, introduced into Parliament, and placed on the statute-book.

**NEW COLLEGE.**—Many of our friends are aware that a scheme was brought legislatively before our last conference, the object of which was to secure the attendance of as large a number as possible of candidates for our ministry at the courses of lectures delivered at this college, which is situated in St. John's Wood, in the West end of London. The session for the present term was commenced on Friday the 1st of October, on which

defective interpretation of Scripture doctrine concerning both Christ and man, and was generally barren of practical results. Un-Christian men must be addressed as moral agents, in an abnormal, sinful state, exposed to spiritual danger and eternal death, as needy, helpless, pitiable beings, for whom the only mercy is in the heart of God and the only shelter in the arms of the Divine Saviour. Christian ministers were the heralds of a Gospel of pardon, of spiritual renewal, of Divine help, of immortal life, and their strength lay in the exhibition and enforcement of the truth concerning Christ, who was their model to study and to copy, and their Lord to obey. He was the divine Friend, and love to Him was the secret of their willing obedience. They aspired and aimed to be like Him, but only faith and sympathy, gratitude and devotion directed towards that holy and Divine Person, could impel, and guide, and aid them towards that spiritual assimilation and conformity. They proposed to produce spiritual results by spiritual means, and relied only upon personal devotion, as kindled by the Holy Ghost, towards their Saviour Christ, as the motive power to a pure, upright, benevolent, and unworldly life. They maintained the duty and privilege of preaching Christ himself as a means of ethical instruction. The Divine Saviour was, Himself, the main theme of their proclamation and exposition, and therefore involved continuous and searching ethical teaching. There were special reasons why Congregational ministers should lay stress upon the ethical aspect of Christianity. If their ministry, like that of the Catholic priest, Roman or Anglican, consisted in mysterious performances and in ritual administration, if there work was sacerdotal in its character, and if they were believers in what theologians termed the "opus operatum," then the main business of their life would be independent of moral qualifications in themselves, or influence to be exercised by them over others by their moral character or religious teaching. The life to which they had devoted themselves was as far as pole to pole removed from that of the priest. Not only had they no sympathy with the so-called "Catholicism," they were in no danger from it, but were satisfied with moral and spiritual sources and influences. They were not so destitute of power to wield the legitimate arms of the spiritual warfare, as to feel any temptation to have recourse, even did their principles admit it, to the rusty or refurbished weapons of mediæval superstition. Their appeal was to intelligence and to conscience—God forbid that they should ever appeal to credulity or to terror. He would remind the students for the ministry among Congregationalists that the profession to which they were looking forward was a highly intellectual and honourable one; but one which only personal qualifications of a moral and spiritual kind would enable them efficiently to fulfil. The position would give them the opportunity but not the means of usefulness, which they must under God acquire for themselves. Upon the extent to which they became penetrated with moral truth, sympathetic with the highest moral convictions and the purest moral emotions and susceptibilities of men, upon the vigour and versatility with which they could bring moral truth to bear upon the moral nature of the people, would depend under God, the work they did, and the mark they made in ministerial life. He wished to allude to some tendencies to error which were met with among Evangelical Christians. The weak side of Evangelicalism was its tendency to insist upon matters of speculation and theological controversy, and to neglect the weightier matters of the law. As Congregationalists they knew little or nothing of that slavish reverence for the letter of Scripture which was found among some Evangelicals, or of that exclusive reference to the divine side of salvation which obtained among high Calvinists. But they needed to put their young men on their guard against the prevalent depreciation or neglect of the moral aspect of that great change which it was the distinctive glory of Christianity to effect. The error was observable chiefly among fervid revivalistic preachers; and uneducated laymen who, attempting to follow in the steps of successful Evangelists endeavour to spread it among the lower classes of the people. Salvation was no more to be experienced through assent to a doctrine, than it was through participation in a sacrament. Preachers tutored in the moral nature

of man, and familiar with the moral power of religion, would remember that "if any man be in Christ he is a new creature"—fashioned anew within by the power of the Holy Ghost. Contemporary revivalism, whilst in many respects highly beneficial, had introduced into Christian homiletics elements of danger. It seemed likely to foster defective views of Christian preaching and a defective type of Christian character. The Lecturer then remarked upon another tendency of the day—Scriptural Holiness and the recent conferences on the subject—and considered the nature of holiness and the method by which the character was to be acquired. Due consideration of the character of their own churches, he considered, should lead them to a renewed and increased attention to the ethical side of Christianity. Amongst the young men of their congregations he was concerned at the infrequency of a high type of Christian character. There was a great deal of superficial knowledge, and contentedness with it, whilst there was a general indisposition to learn with patient diligence, to study with seriousness and ardour, and thus to acquire qualifications for future usefulness. It was questionable, too, if women were doing amongst them the work for Christ which they had done at some periods of the world's history. Prosperity had its perils, and a lack of public spirit, an indifference to great questions of national welfare, and an indisposition, and almost incapacity, to sympathise with intellectual movements, were among the serious symptoms of absorption in the pursuit of wealth. Those features of Congregational Church life called for serious, profound, and prayerful attention on the part of ministers to the ethical deficiencies of their public preaching and teaching. The standard of Christian living required to be vastly raised, and as a means towards that end their public teaching needed to be more concerned with that Ideal, after which Christians should ever aspire and pursue. It needed to correspond more closely with the Scriptural provision for the multiform necessities and the varying circumstances of men—in justness of symmetry and in practical adaptation. It needed to exhibit a lofty standard of moral excellence, and to proclaim the powerful and Divine motives offered in the love and sacrifice of Christ, to high endeavour after the moral citizenship in the kingdom of the Lord. In the endeavour, by means of exposition of Scripture, and treatment of life, to enter into practical detail, and to deal with particular duties and particular sins of human life, there would be difficulties to be overcome, yet the advantages of such a course would be many; and would go far to conciliate many who now complain of the impractical character of pulpit preaching. The present seemed a golden opportunity for endeavouring to raise the tone and to increase the efficiency of pulpit ministrations, for there was a widespread interest in religion, and a disposition to hear what preachers really believe, and a longing for harmony between the voice of religion and the voices of science, of art, of literature, of social knowledge and policy, of wise benevolence. Whilst summoning men in the high name of God, to the cultivation of those virtues which the exigencies of the times may render especially imperative—the virtues of simplicity, of self-restraint, of moral courage and independence, of public spirit, of sympathy, and of unartificial benevolence—they should be forward to show them that those were the fruits of a tree of heavenly growth, and that he who would be a Christian must first find, and know, and love the Christ Himself.

**THE EDUCATION ACT.**—*How the Act is being worked by the Department.* The National Education League have just issued a circular, in which it says:—

Besides the direct encouragement given by the Education Act to denominationalism, the attention of the public has from time to time been called to circumstances evincing on the part of the Education Departments determination to administer the Act in such a manner as to foster and strengthen denominational schools and to retard the establishment of board schools. Since the accession of the present Government to power the com-

plaints under this head have greatly multiplied, and there can be no doubt that the Education Acts are being administered with great unfairness and partiality, and in defiance of the principle of local self-government introduced by the Act of 1870, and, in many instances, in opposition to the wishes of the majority of the rate-payers in the school districts. So numerous are the complaints which now reach this office of undue interference with the work of school boards, that we classify them into several distinct categories. They relate—1. To the refusal of the department to approve fees prescribed by the school boards.—The department refuse to allow fees of a different amount from those charged by the managers of voluntary schools in the districts, and these irresponsible persons thus virtually prescribe rules as to the payment of fees which ought to be fixed by the representatives of the ratepayers. 2. The selection of sites.—Our correspondents charge the department with ignoring the convenience of parents and children, in deference to some imaginary rights of voluntary schools to monopolize certain areas. The wants and convenience of localities are made secondary to the interests of Church schools. 3. The supply of school accommodation by school boards.—It is probably in reference to this important duty of school boards that the most serious injustice is inflicted. The amount of school accommodation requisite is fixed by the department, after consultation with the school inspector of the district, who, in his turn, confers with the clergymen and managers of the denominational schools. The view of the inhabitants and of the school boards are often altogether ignored. Many cases have come to the knowledge of the committee in which the amount and character of school accommodation required has been made a test question at elections, and, notwithstanding that the ratepayers have decided in favour of additional provision by the board, the department had refused them permission to proceed with their work. In a large and important school district where a board was elected to supply accommodation for several thousand children the department withholds its sanction for the provision of schools in order to enable the Church party to supply the deficiency, although, up to the time of their defeat at the school board election, they had taken no steps for the purpose. In another case, now under discussion, the department are straining their legal powers to compel a school board to accept a transfer of a voluntary school on terms imposed by the managers and repugnant to the board. It is apparent that the Education Act is being used to promote the interests of a sect instead of being carried out for the benefit of the nation. The Education Department is beset by clerical “wire-pullers.” A Church dignitary recently made public boast of the influence of the Church party at the centre of educational administration, and it is becoming constantly more evident that there is foundation for their exultation, and that the combined influence of clergymen, voluntary managers, and school inspectors, and the officials of the Education Department, is used to prevent the majorities upon school boards from carrying into effect the wishes of their constituents. Under these circumstances, the committee have been pressed to consider the necessity of taking measures to call the attention of the country to the subject, with the ultimate view of bringing under the notice of Parliament the manner in which the Education Department is exercising its powers. Before determining upon the course which they will take the committee desire to strengthen their case by collecting all accessible evidence upon the subject.

**DONINGTON STATION.**—Deeply interesting and very successful School Anniversaries have been held lately on this station as follows :—Donington by Mr. J. Cussons of Horncastle ; Sutterton Fen by Mr. W. Jackson of Boston ; Quadring by Mr. T. Ringham of Pinchbeck ; Wigtoft Bank by Mr. J. Richards, sen., of Rippingale ; Gosberton Clough by the Rev. G. Wood of Carlisle ; Pinchbeck West by the Rev. T. Hartshorn of Wintar ; Hacconby by the Rev. T. Fletcher, circuit minister. The increased attendance, finances, and general improvement, promise well for the future.  
T. FLETCHER.

## Poetry.

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### A SONG OF PRAISE.

“I will bless the Lord at all times, His praise shall continually be in my mouth  
—Ps. xxxiv. lv.

“At all times,” Lord to Thee I’ll raise,  
My happy grateful song,  
Thy goodness, love and truth I’ll praise,—  
To thee doth praise belong.

I praise thee for thy mercies past,  
For thy continued care,  
For all thy loving faithfulness,  
For answers to each prayer.

I praise thee for the heavenly light  
Upon my pathway shed,  
For all the safe and happy way  
In which I have been led.

I praise thee for the bitter cup,  
Thy loving hand prepared;  
In sorrow’s hour I found thee, Lord,  
According to thy word.

I praise thee, for loved ones in heaven,  
For friends safe gather’d there,  
And for the hope that cheers my heart,  
That I their bliss shall share.

I praise thee, for lov’d ones on earth,  
Giv’n by thy loving hand,  
Lord, grant that I with them may gain,  
Our home, our fatherland.

But, most of all, I praise thee for  
My Saviour’s dying love,  
That love which draws my heart to thee,  
Which bids all fears remove.

And Lord, that love I’ll seek to praise,  
Until life’s course is o’er.  
And then in heav’n I’ll sing the song  
Of praise for evermore.

*Gainsboro’.*

ISABEL LEAPE.





*Joshua Rouse*  
*Born June 3. 1808*



THE  
Primitive Methodist Magazine

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DECEMBER, 1875.

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*The Fragrance of Love.*

A SERMON BY THE REV. S. H. TYNG, NEW YORK.

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"The house was filled with the odour of the ointment."—John xii. 3.

THE scene is laid at Bethany, a little village about one mile east of the summit of the Mount of Olives, on the road between Jerusalem and Jericho. The house is that of Simon, whom the Lord Jesus had restored from his leprosy. The time is the evening of the day before our Lord's triumphal procession into the temple. Just a week intervened between this event and His crucifixion upon Calvary. The supper-table is spread in Simon's house. The guests are gathered. Jesus reclines on a couch, according to the custom of the times, between Simon and Lazarus. His face is toward the table. His body is extended outward. Martha serves the guests,—that Martha who was cumbered about much service, and to whom Mary, in her calmness and quietness of obedience and trust, was often so great a trouble. Lazarus was one of the guests—the same Lazarus that was dead, and had at the word of Jesus returned from the world of spirits. A great multitude are gathered outside the house, intruding into the very supper-chamber. They have come from Jerusalem. They had heard that Lazarus was at Bethany. Long time had they desired to see him. They are more curious now about his looks, than careful about the acts of Jesus Christ. In the bustle of preparation and the opening of the feast, the absence of quiet, retiring Mary has not been noticed. She gently and unobserved enters the room, having in her hand a small vial, full of spikenard, a very precious ointment. The value of its contents was equal to a labouring man's wages for a whole year. She comes close to the side of Jesus, and unstops the vial, and pours the sacred ointment upon His head, and then bends over the couch and pours the rest upon His feet, and with the long tresses of her hair—woman's glory—she wipes the feet that had travelled from Jericho to Jerusalem,

and now were gathered in rest. The house is instantly filled with the odour of the ointment, and Mary is discovered; for the first time her presence is really known. Among the guests, sit the twelve disciples, and Judas no sooner perceives the perfume which is throughout the room than he searches for its cause, and beholds in Mary's hand the vase. With instant calculation and shrewdness, he computes how much it would contain, and then its commercial value. With words of rebuke he breaks in upon the conversation: "Why was not this ointment sold for three hundred pence and given to the poor?" We can well understand how such a rebuff would have brought pain to Mary. How she would have cringed and crept away, and striven to hide herself again. A feigned reason is on Judas' lips to cover up his covetousness, "Not that he cared for the poor," says John; "but because he was a thief and had the bag," and that bag leaked into his own possessions. Mary has no need to explain herself, for she has an advocate. Jesus answers in her stead. "Let her alone," is His commanding voice. "She has wrought a good work on me;" a noble, generous, adoring work. He explains to them in detail the significance of her act. Now for the first time He speaks of His burial: "She is come aforehand to anoint my body to the burying." He had told them that He was to go into Jerusalem, to suffer many things, to be killed, and to rise. He had never before said that He was to be buried; and indeed if you will think but a moment, you will see how improbable it was that Jesus Christ ever could sleep in a tomb. For if He was to be crucified, then to be cast, with all the crucified malefactors, into the valley of the son of Hinnom, that the vultures might feed upon His flesh, was His almost certain destiny. No outcast of the cross ever found rest in a grave, and His enemies being His executioners, they would not have differed from their custom in their treatment of Him. And even if it should so chance that His familiar friends should obtain His body after death, surely the probability was that they would have kept it those three days, to see whether His promise proved true, and He return to life again. But Jesus knowing the week of trial that was before Him, declares, "I shall be buried, improbable as it seems; and Mary hath anointed my body for the tomb." This was the only anointing which Jesus ever had for burial (and you know it was, as usual, a part of a Hebrew funeral to embalm the body, as a coffin and a shroud belong to our later custom), for when Nicodemus and Joseph begged the body of Jesus, there was no time for embalming, and on the first day of the week, when the Marys came with the spices, they were too late—the Lord had risen, indeed. Mary's love built better than she knew. Not only did she thus honour a living Lord, to whom her heart was closely bound; but she saw the sepulchre afar off. The words which Christ had spoken to her were retained in memory and were real in life. Disciples doubted; friends distrusted; but Mary believed all, and looked for all,

and had kept her spikenard for this very time, when she might do honour to her buried Lord. Her spirit responded to the sentiment, if she did not use the very words of the Song of Solomon, while she stooped over Jesus' head and feet: "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." Faint type was the fragrance that filled the house, of that love to Christ which made and ruled her character and heart.

Love has a truer knowledge of Jesus than any other grace. Faith has to do with the past work of Jesus and His recorded words; hope looks out to Jesus as He is to be, coming to the soul. Love knows Jesus as He is, leans upon His bosom, reads His very heart of hearts, interprets all perplexing purposes of His will, delights in His conflicting and contrasted providences. Love is the grace of union; it longs to be with one so truly beloved. Faith leans on Christ. Hope looks for Christ. Love delights in Christ, in a complete indentification of interest and a common purpose. Only to such a character can Christ reveal His secret things. He among you that loveth most, is he to whom the mysteries of God's grace and character are most revealed. He cannot be misunderstood; He will not be misinterpreted by a loving soul; and so His whole heart is open unto the heart that responds to His. Facts and figures, however dark they may be, are freely made known, because the loving disciple beholds the face, leaps at the voice, lays up in the heart the words, and longs for the lasting joy of the Lord.

Love is nothing if not lavish. Mary showed that. She broke her alabaster box and poured its fulness and fragrance upon the Saviour's head and feet. Now, love knows nothing of prudence, despises conventionalities, breaks through every suggestion of policy, is intolerant—most of all—of economy. Love to Christ is the controlling principle when it has taken possession of the soul. Like the spring of water that bubbles up from the earth, you may build a curb about it as high as and strong as you please; but the water will reach the top, and overhang and overflow the lip. Love is the life of enthusiasm; and he that is not inspired by love of Jesus, and governed by that, must have deep down in his heart the love of something and somebody to make him care. The love of Christ responds to all the characteristics of purest, highest, truest earthly love. A man may be miserly about his money, and tie it up in bags, and put it away in the darkness. A man may be most careful about his reputation, and lock himself up in his self-satisfaction and self-sufficiency; but love cannot be bottled, cannot be kept, cannot be hidden away. It is like light, it will fly, and there is no possibility of hindering or repressing it; it must spend itself. This is its innate peculiarity. Loving Jesus Christ a little is not to love Jesus Christ at all. Loving Jesus Christ for a time is a parody on love. When the preciousness of His person is perceived by the soul, then the loving spirit considers all expenditure

trifling, as an expression of itself in experience and power. "The true measure," says old Bernard—"the true measure of love is to love without measure." Tried by this test, surely there are but few of us who love like Mary.

Love must have its own mode of expression; it is a sovereign and not a subject. Here is an instance in which one woman stood against twelve men, and those twelve men chosen disciples and apostles of Jesus Christ. She was right and they were wrong. Jesus applauded her act and rebuked their presumptuous intrusion. However much, for order and decency and efficiency's sake, a code of rules and scheme of distribution may be desirable, yet love cannot be hooped and hedged in by any such requirements. Rubrics are beneath love; ethics are inferior to love; the whole system of society is either in servitude to love—the love of the soul to Christ—or else there is no power in that experience whatever. Think of a mother being so restricted in the expression of her love to children. Suppose a book to be written filled with all the possible little things which a mother's hands and feet and head and heart can do to tell its wealth of devotion, how instantly the willing mother laughs at its language. "I know a better tale than that. It dwells far down in my heart, and there is that in everyday life which calls it out." These ideas may be all perfectly good so far as they go; they are not infallible; they are not sovereign. The intuitions of a loving soul in relation to Jesus Christ, I hesitate not to say, are safer than the cold theories and rubrics of philosophy. Indeed, how is this illustrated in times of revived devotion, when God's Spirit comes down into the hearts of His people and consecrates anew their affections. Old usages are cast aside, and the expressions of sincerity take the place of the quietness and composedness of society. If love were always thus sincere and fervent to Jesus, then fanaticism and eccentricity would cease to be called by such names. They are only words coined because our experience and devotion to Christ are so far below the standard of the Scripture. "There are other forms of love than almsgiving," says Jesus in effect to Judas. "The poor ye have always with you; but me ye have not always. Whosoever you will you may do them good." But when a soul has learned a deep, true love to the Saviour, it makes a channel for itself through the desert of the world, to refresh and vivify those that pass by.

But these are only preliminary thoughts, The chief subjects suggested by our text are the Fragrance of Love and the Houses it Fills.

I. First the FRAGRANCE OF LOVE. "The house was filled with the odour of the ointment." Now, it would require the quotation of a large portion of the Scripture to show the constant apposition of devotion and fragrance in the language of the Scripture. The believer recognises Christ in the 45th Psalm, at the 8th verse: "All thy gar-

ments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." The consciousness of a present Christ is thus represented under the figure of fragrance. And in Solomon's Song—that marvellous poem, descriptive of the soul's relation to the Saviour—how constant are such expressions as these: "Because of the savour of thy good ointment thy name is as ointment poured forth, therefore do the virgins love thee." And then again: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant?" And then again, in the 4th chapter: "How fair is thy love, my sister, my spouse! how much better is thy love than mine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon." Thus, the soul recognises the Christ as a Saviour coming perfumed with heavenly love. It is an ecstatic experience, but it is a normal experience of true love; and we are not to gauge it by our own past history, but by the requirements of the Word of God and the very nature of the emotion itself. And so, in reciprocation, are the varied acts of devotion to which love prompts, both as before God and man, described under these figures of odour and fragrance, and scent, and savour. So was Peter judged by Jesus: "Be it far from thee, Lord! Get thee behind me, Satan; thou savourest not the things that be of God [thou hast not the heavenly perfume], but the things that be of man!" This is the testimony of Paul about his contrasted influence as an apostle. We find in the 2nd epistle to the Corinthians, 2nd chapter, and 15th verse: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?" This is the general line of Scripture quotation, which I could multiply indefinitely. Men are thus, as their lives are controlled by love to God and love to man, or enmity towards God and indifference to man, either a delight or an offence to the most delicate sense of the spiritual life.

The first expression of love is in *Thankful Prayer*. It was said of Paul, "Behold, he prayeth." That which conversation is among familiar friends is prayer unto Jesus Christ. Oh, if I could break down the prejudices which surround this Christian privilege! It is the farthest from all the formal, routine, stilted, rhetorical things called prayers that it is possible to conceive. It is coming and telling Jesus. It is unburdening the heart's infirmities and conscious shortcomings. It is presenting the spirit in all its nakedness and unworthiness, and its purposes of goodness to Him who knoweth all things. But this prayer of love is constantly associated with sweet odours. When Noah offered a sacrifice of thanksgiving upon the restored earth, it is written: "God

smelled a sweet savour from his sacrifice." The most careful attention was given to the preparation of the incense which was used in the temple and tabernacle. It was compounded according to the art of the apothecary; so much of frankincense, and so much of stacte, and onycha, and galbanum entered into the composition. It was as sacred unto God as a sweet-smelling savour. So the burnt-offering that was sacrificed, accompanied with thanksgiving, was said to be the odour of a sweet smell unto God. And when we come to the glorious expression, when John represents the reception of our prayers when they reach heaven—our poor, limping, weak, helpless prayers—listen how they appear, how they are recorded when they come before the throne: "And one of the elders said unto me, 'Weep not: behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Sweet in the appreciation of God is the testimony of loving spirits as they present themselves before Jesus. Dear friends, let love have this fragrance in your lives. Go, anoint the Saviour's feet with thy spikenard. Be much at the footstool before Him. He is able to do instantly, abundantly; above all that ye can think or desire. How large the privilege to have some one to whom we can tell everything! How great is the joy to Jesus to receive those prayers which He counts as sweet odours!

But a second fragrance of love is in *Words of Testimony*. These are the only witnesses that Jesus wants or will endure. Be silent, O ye men who know him not. He asks no tribute from you. He will exact a tribute in the day of His terrible justice to the praise of the glory of his Holiness. Only they who have seen how precious the Lord is are the declarers of His grace in the world. Now, when love controls the testimony of a man of Christ, how intelligent it is! It has very little to do with technical language; it does not phrase itself in set forms; it does not care whether it is consistent with rules of expressions. It breaks through all rhetorical difficulties, and tells the story: "Come, hear what the Lord has done for my soul." How earnest it is! When love speaks, its only desire is to make men feel, not to make them admire. It cares little for their heads; it gains the ear to reach the heart. It gives true eloquence, because it controls the will through the expression with which the soul comes out, and which finds a response in every heart. Well did the Chinese say, some years ago, as they sent a minister back to the mission board in this country, "Send us men with hot hearts." They are the only men who can speak effectively, persuasively, impressively for Jesus. Dear friends, it is a true phrase that Paul uses. These words of testimony are a "sweet savour of life unto life" to both God

and the world. Oh, with what sweetness do they salute the morning of life, as, in our Sunday schools, the little ones are gathered about a teacher brimming over with tender love, longing to impress the realization of a present Saviour upon the lives committed to his influence. With what swiftness do such words of testimony scatter the shadows of evening, when friends sit close by the dying bed of one who soon is to be with Christ, and the promise is made true as the words of experience and testimony are uttered, "at evening time there shall be light." And between morning and evening, through the conflicts, through the trials, through the temptations of the burden and heat of the day, how does this testimony of love ever thus counteract the miasm of evil in the world, and silence the complaints of those who know only how to grumble against God, and not to praise Him. As the breath of the south wind over the mountains of spices, so are words of testimony that are freighted with love. Let your love leap from your lips in gentle expressions and tender sympathy towards those about you; and, above all, say unto Him, as in His Word, and day by day through His Spirit, He demands of thee, "Lovest thou me? Lovest thou me?" "Yea, Lord, thou knowest all things; thou knowest that I love thee." Tell me, father, is there in thy whole experience of the week a choicer moment than that when thy little one creeps upon thy knee and nestles by thy heart, and tells thee, "I love thee?" Is there a choicer time in the whole life than when lovers meet, and in their interchange of the words of confession find the sacredness of a common consecration? Thinkest thou that men, that women love confession, and Jesus is indifferent to it? Nay, "He that confesseth me before men, him will I confess." If thou dost love thy Saviour, let the world know it; let Jesus know it. Seek not to repress it, for it is best to tell out the story with gladness and cheer.

But a choicer fragrance yet of Christian love is that which is inspired through *Generous Acts*. Writing from the Roman prison, Paul remembers, in the epistle to the Philippians, the kindness of his Philippian friends. Let us read what he says. It is given in the 4th chapter, at the 18th verse: "But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." This is the description of generous acts. Every one of us has somewhere a secret thing, which is hidden from sight, valued not for its intrinsic worth, but for its association. What is the explanation of the reverence with which we prize that little trinket and token? Money does not measure its value—love does. Perhaps it has come to us with a mother's blessing on her dying bed. Perhaps the father gave it to us as we parted from our home to go out to work for ourselves. Perhaps one whose heart has been linked to ours as the heart of Jonathan to that

of David has given us this pledge, which ever, in our absence and our wanderings, recalls the loving face that accompanied the hand which bestowed the token. But whatever it be, it is love alone that gives it a value. Surely, then, we can understand, from our own experience, the thoughts of Jesus. One day He sat in the porch of the temple, close by the treasury, and the Pharisees came in their flowing robes and broad phylacteries, and cast in their contributions. And by and by a shrinking woman, shabbily dressed, was seen in the court. She held in her fingers two mites, which made a farthing, and she cast them in and was lost in the crowd. And Jesus said, "I say unto you, that poor woman has cast in more than they all." What is the scale that weighed these gifts? What is the acid that told the true character of the metal? Love. That was the standard by which it was determined—love, love alone. To give one's self to Jesus, then, as did that widow all her living, in generous consecration, this is the highest expression thus far of love. Higher than prayer, higher than testimony, is a generous act of devotion, by which it is said, Jesus sees of the travail of His soul, and is satisfied.

The choicest of all the odours of love is *Consecrated Living*. When the first act of devotion is continued in a series of acts, which make up a life, then does love know its highest manifestation. In one of *Gott-hold's Emblems*, I read this: "There was a fragrant rose that was laid in a box, by a piece of worthless clay. After days and weeks and months had passed the clay was taken out, and found to contain in its porous substance the odour of the rose; and because it had been side by side with that fragrant growth of nature, it was thenceforth itself a sweet and attractive thing." This is the way in which we become consecrated, and perfumed with consecration. In Christ's readiness to labour and to die, the Father broke the silence of heaven, and said, "I am well pleased." That was the fragrance that filled the universe whilst Jesus toiled for men; and the Apostle Paul exhorts us to walk thus as Christ walked in love; and to present our lives as a sweet savour unto God. But what complacency and delight does Jesus have in such of you, whose hearts are like a plate of burnished glass, translucent, so that the rays of Christ's grace and beauty shine through, and the world recognizes them, and is impressed by them. How easy does love make self-sacrifice, self-denial, self-devotion. Only thus they become privileges for any one. Love is able to bear anything, to do anything, to go anywhere, to suffer anything, for one truly beloved. This is the testimony of human love. How much rather does a declaration of our devotion to Him, who hath so loved us that He died to redeem us, involve all this! True love to Christ is the reality of that cherubic image. It has the face of a lion; for it is strong in courage. It has the face of an ox; for it is untiring in patience. It has the wing of the eagle; for it can soar towards its home. And it has



the face of a man : because in courage, in patience, in hope, it is guided by intelligence and reason. It is the ornament of our civilization, and the joy of our Church. It is consecrated love in those who love the Lord Jesus Christ. It commands the reverence and the confidence of men who do not even profess to have it ; for they perceive in it an emotion and a power that are divine.

Come bring your spikenard, dear friends, and in these many modes of expression anoint your Lord. Give glory to Jesus, and health to men, by a true manifestation of love.

II. Now, I want to add to this fragrance of love a little about the HOUSES IT FILLS.

Foremost of all, this love of Jesus and love to Jesus must be shed abroad as fragrance in the *soul-home*. "The house was filled with the odour of the ointment." However many visits love may make outside the soul,—the heart, the affections, is its home. There love sits as a mother in the house, and all the other faculties do her bidding. She charges the memory to keep safely the words, the presence, the power of Jesus committed to its care. She sends prayer out,—petition, supplication, intercession, thanksgiving—to the skies. Patience for many has she labour to perform. Forbearance with all infirmities and conflicts and evil in the world is a study which love charges, and each of the faculties in its turn comes back to give loving report, for all that they had has been inspired by her. Unless each one of the faculties sits before this mother, to catch something of the serenity of her smile, the activity of her consecration, the pureness of her purpose, they never can be sanctified. It is only as your love to Christ runs through your whole nature, and conquers and controls your powers, that you become holy. Cultivate the habit of loving Christ, if you would be better than you are ; it is the only influence that can raise you up. Take this Word, and look for Jesus. Think about Him ; how He used to look ; how He looks now ; how He would look if He should manifest Himself in the body again to you. Take this Bible, and meditate upon the words that he hath said. Think of the smile that accompanied them. Think of that hand of power that was stretched out to make thee true. Talk to Him in this meditation and contemplation. Let the application be brought out. Strive to realize Jesus, not as a historical personage, not as somebody who is to come to the earth at the end of this dispensation ; but as fulfilling His promise—"Lo, I am with you." Dear brother, there is no one so real in this world as Jesus Christ. Thou dost wear a mask, and art therefore somewhat of a sham. I cannot tell about thy character. Thou dost cast a long shadow ; thy reputation is great. Perhaps it is eveningtide with thy profession. Thy sun may now be setting, and the shadow of thy life may not tell the true story of thy character. But I know Jesus Christ through and through. I

know who He was ; I know what He said ; I know what He could do ; I am sure of what He can do ; and my fancy reproduces Him day by day, the familiar friend in whom there is no darkness or doubt or evil at all. Let the home of the soul be filled with love to a present Saviour, and your influence will be both pronounced and recognized.

"It is not in the mountains,  
Nor the palaces of pride,  
That love will fold his wings up,  
And rejoicingly abide :  
But in meek and humble natures  
His home is ever found,  
As the lark that sings in heaven  
Builds its nest upon the ground."

Then love must fill the *Family Home*. Natural affection is not enough, unless we are going to act as brute beasts in our house. Love is of God ; and he that loveth is born of God. There is no home in which divine love is not the atmosphere. You may have a house ; you may have a palace ; you may have it decked with all the beauties and luxuries that wealth can secure. My dear friend, you never will have a home until your heart has been opened, and the hearts of those about you, by the love of God in Jesus Christ. "Go home to thy friends," is our Saviour's charge, "and tell them what great things the Lord has done for you." It need not be an intrusive testimony, it may be an example, it may be an unconscious influence, as well as an exhortation. Love in the home is like oxygen in the atmosphere. Throw up the windows towards heaven—let it in.

The *Church Home* is only that of a larger family. Every member of the circle has a place by the fireside and at the table. It used to be said, even by the heathen, "See how these Christians love one another!" And now sometimes it may rather be said, "See how they fight one another!" Christians in the same congregation do not speak to one another. What can the matter be? Some little peccadillo or another is perceived, and contempt is excited and expressed. A devilish pride takes the place of the divine patience. Churches do not recognize one another. Those who are the most apostolic in their claim, speak of others as "bodies" of Christians ; they will not even call them Churches of the Nazarene. God forbid that such a spirit should be in the home. Let the house be filled with the odours of love's ointment. Employ the things which tend to love. Do not attempt to seal up your sympathies from friends. Break your alabaster box at Jesus' feet. Anoint the humblest disciple with my spikenard, thy sympathies, thy kindness, thy self-devotion ; and go about doing good. Fill the world with the love of that name which is above any other name. Here is one act that is immortal. Kingdoms have fallen since that day ; great orators have

spoken and been silenced ; churches have risen, and fallen into decay ; monarchs have controlled the world, and are impotent ;—but this that we learned at Bethany shall be told through all the world “for a memorial of her.” And here in America—of which the Jews never dreamed—on this holy day, we are looking into the historical face of Mary, and trying to learn something of her life. The spirit of love and the acts of love never die. He that consecrates his life to this, lives eternally in His love.

But now, at last, the *Father's House* shall be indeed filled with the fragrance of love. “The house filled with the odour of the ointment.” What an anticipation is that ! The exclusion of all that offends and annoys is promised. And then the fulness of that great heart of Jesus, breathed out in constant benedictions to His children, is given us as our heaven. Through that breath of Jesus inspiring this Word, you and I have gained life. Only through that Word have we received this life. And now the hope is, that we shall breathe in His breath, perfumed with love, in our Father's House. “It doth not yet appear what we shall be ; but we know that when He shall appear we shall be like Him ; for we shall see Him as He is.” Multiply all the attractions of the eye—the gold, the gem, the picture ; add to these all the attractions of sound through the ear—harp, songs, harmony ; add to these all that can possibly gratify the sense of touch, and taste, and smell ; let all that the body can conceive of as good and desirable be summed up, and then read what the apostle says : “Eye hath not seen, nor ear heard ; neither have entered into the heart of man the things which God hath prepared in the Father's house for them that love him.” But in that home this I know, that the love I have learned here in the little, shall be the eternal liberty and life.

O ye men whose breath has thus far through life been articulated in curses and unkindness, who have been a savour of death unto death, unto God and men, lo ! these many years, cease from all this to-night. God did not give you natural breath for this purpose ; and He can take it from you in His wisdom and judgment. He did not give you natural love to have it transformed in its desires and purposes into a spirit of hate or lust. While you muse upon Him, who gave Himself for you, the fire of love will burn in your hearts. Just, this night, think of this Saviour who commanded devotion at Bethany. Give yourself a freewill offering, a sweet-smelling savour unto Him. Go and delight Him by thy holy love. Look beyond the horizon of heaven.

Art thou a lover of Jesus Christ ? Then, friend, let me tell thee this secret—he is not behindhand with thee in love. We love Him because He first loved us. Loved us ! He chose us, He redeemed us, and called us. He has promised to preserve us and bring us home. Having loved us in the beginning, He will love us unto the end. Cheer

up, men, and be strong in the love which hath neither height, nor depth, or length, nor breadth, because it passes knowledge. Thy love to Christ is the infallible pledge and proof of His ancient, present, undying love to thee.

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## *A Remarkable Experience.*

### HOLINESS IN CHINA.

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[Translation of a letter from Rev. Li Yu Mi, presiding elder of the Hok-Ch'iang District, in connection with the Methodist Episcopal Mission at Foochow.]

TO TEACHERS S. L. BALDWIN AND SIA SEK ONG—From your grateful humble servant, LI YU MI. I have never before obtained such complete grace and peace as I now possess. I dare not refrain from speaking; therefore I joyfully write this letter, to tell my dearly beloved teachers what a precious time has come to me. Since Bishop Kingsley's visit at the annual meetings, we have had the presence of the Holy Spirit, spurring us on to bear witness for the Saviour. From that time until now my heart has been gradually growing and increasing in strength, and I have been enabled to labour carefully, day by day, seeking the attainment of purity; but, alas, my inner heart could not obtain perfect peace and safety, because I too often trusted my own wisdom, thinking that hereafter, either by coming to a day of calamity, or by being brought into circumstances of difficulty, I might be enabled to glorify the Saviour. Thus although I obtained victory over temptation, yet I could not escape from heart trouble and fear, nor could I make any advance towards a holy heart, but I kept waiting for some favourable time, and causing my Saviour to be grieved for me.

It was like a rich man saying to a poor man, "I, on a former day, gave you a very costly garment; why have you up to this time not put it on?" The poor man answers, "I am a poor man; I dare not wear so fine a garment, for fear men will laugh at me; I had better wait until I become rich before I wear it." The rich man replies, "If you had been rich there would have been no need of my presenting you the garment. I saw that it was difficult for you to acquire riches; therefore I gave you the garment because I loved you! Why should you be afraid of men's laughing at you because you are poor? Put on the garment. Don't delay.

This garment symbolises the grace of holiness proffered me by my Saviour, which I dare not come forward and exhibit, because my heart inside was deficient, and I was afraid, just like the poor man. For this

reason, at all the annual meetings, although I have been profited I could not obtain perfect joy, because I was not yet made holy, but still waiting for a favourable time.

At the beginning of this month, when teacher Sia Sek Ong visited us, I heard him say several times, "The way to holiness and peace is very easy;" and he gave evidence that his own heart had already obtained it. I asked him, "How can I obtain it?" He replied, "When a man is seeking the way of holiness, if he trusts to himself, by diligence of heart to overcome evil desires, and obey the commandments, although he may succeed in rectifying his conduct somewhat, yet it is impossible for him to get rid of fear; how much more will it be so as he realises the length of the road which he has to travel, and the insufficiency of the human strength on which he is depending. Is it not better to settle the matter in a moment, by coming to the Saviour, hiding beneath his wings, and thus immediately being sanctified and at peace? Do not undervalue the Saviour, as if he could not make men perfect, as though there could be that which he cannot do."

When I heard those words my heart obtained a little comfort. From that time I prayed in secret, desiring to come to Jesus. From the sixth day, when the teacher returned to Foochow, I daily heard the Lord's voice calling to me, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." During those few days glad sounds continually entered my ears. I daily took all my doubts and griefs and fears and sins to Jesus; on the eleventh day, which was the Sabbath, my whole heart was filled with joy, and all sadness was cast out. I am now obeying the Saviour's command, and wearing the Lord's garment with gratitude inexpressible. On the night of the twelfth, when Neng-chiek was leading the prayer and experience meeting, I said to all the Hok-ch'iang preachers, "My former weaknesses and griefs and sins and fears I have brought all to Jesus, and now have obtained innocence, peace, joy, happiness, and holiness, and am sitting at the feast of grace."

I now rejoice to tell my beloved teachers of this precious day. If men ask, "How dare you say that you can so easily obtain so great a blessing?" I at once answer, "Because that which I now *can*, is of the Lord; that which I formerly *could not*, was of man. My obtaining this great joy so easily when I came to him, was like the case of a certain sister in the Church long ago, who had an issue of blood twelve years, who suffered much trouble and sorrow, and spent all her patrimony upon doctors, seeking peace, but not obtaining it; but on a certain day and hour she could no longer suffer her own body's weakness and defilement to keep her back, but gathering up her little remaining vital energy, she trusted to the touching of one corner of the hem of the Saviour's garment with the end of one finger, and was immediately healed and at peace.

How much more shall we, hiding *our whole selves* beneath the Saviour's wings, obtain his mercy! This mercy is that which the Saviour already has in waiting. Whoever is willing to seize upon a moment of time, and determine to come to Jesus, on him Jesus will certainly bestow his powerful grace, and give him the peace of holiness beyond what I possess."

Now, there are many men sitting at the gate of Immanuel's city, and singing "the hymn of Perfect Holiness."\*

I do not look upon this grace which I have obtained lightly, reckoning it as an easily bestowed gift; but my whole purpose is to consecrate my entire body, entire soul, entire strength, entire mind, to the Lord's service. I desire my beloved teachers always to pray for me, beseeching the Lord to help me, that my ministry may have the proof of the "signs following" mentioned in the last chapter of Mark.

While the preachers were assembled, from the twelfth to the seventeenth days, during the prayer and experience meetings held in the evenings, several preachers determined to come to the Lord, and find the rest of holiness. For all this I greatly thank the Saviour's grace.

LI YU MI.

Hok-ch'iang, May 1, 1874.

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## "Whence comes the Revenue of the Established Church, and in what manner is it distributed?"

*Delivered to the Tunstall District Ministerial Literary Association,*

BY THE REV. JOSEPH FERGUSON.

(Concluded from page 676).

THE two great universities of Cambridge and Oxford are in the hands of Episcopalians, so far as the emoluments and honours are concerned, and are looked upon by them as necessary appendages of their church; at first they were national in character and enjoyed by the nation, but now to a shameful extent they are church monopolies. "If they (the universities) had mainly adhered to the object of their foundation—if they had made it continuously their chief care, as once they did, to diffuse throughout this land a knowledge and love of human letters, to permeate all classes with mental light suited to their respective conditions, to be the centres

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\* This is the title in the Chinese to the hymn, "Precious Saviour, thou hast saved me."

of active intellectual life to the whole country ; to preside over, to stimulate, guide, purify, invigorate the thinking faculties of the people as a whole—there is no figuring to oneself the grandeur and the glory which they might by this time have achieved. For it was *their* proper function, not merely to rear to maturity the best types of mind, and to initiate and to bring to perfection the best processes of training, but to quicken, sustain, and exalt educational effort in every grade of the community.” But falling into the hands of Priests who hate progress, and who as a class have generally sought their own interests and the development of their own ideas. “They rigidly adhered to a curriculum of study, which the altered circumstances and events of the times had outgrown. They intensified our insular modes of thought, and aimed at putting upon them, even when thus needlessly contracted, an ecclesiastical stamp. If they have become recently less exclusive—if they are beginning to recover sight of their proper object and work—if a more active, magnanimous and beneficent intellectual life is being kindled and nourished in their bosoms—it is only because, and in so far as, the Legislature has weakened the supremacy of the State church over them. That church is still intent upon dwarfing their immense capabilities of usefulness to suit their own purposes, and, to the whole extent to which she meddles with them, she warps them to sectarian ends.”\* The revenue of these ancient and magnificent institutions is more than £250,000 per annum, which is derived partly from tithes, partly from endowments, and partly from fees. And then we have “Queen Anne’s Bounty.” From the reign of Henry VIII. to that of Queen Anne, what are called first-fruits and tenths of all spiritual preferments in the kingdom, were paid to the crown as part of its revenue. These payments had been previously claimed by the Pope. In the reign, however, of Anne (A.D., 1702), they were vested in trustees for ever, to form a perpetual fund for the augmentation of poor livings, thus by this Act of Government the secular revenue of the State was diminished and the ecclesiastical increased by the yearly revenue of about £200,000. We have next the funds of the “Ecclesiastical Commission.” In the third decade of the present century the abuses of Ecclesiastical funds had grown as intolerable to all classes of politicians—tory and whig—that this Commission was appointed by Parliament in A.D. 1836. It had to deal with property worth many millions of pounds, nearly all of which was appertaining to the State-church. It found that the yearly income of the Archbishop of Canterbury was £22,216, of the Bishop of Durham £21,991, of the Bishop of London £15,133, of the Archbishop of York £13,798, of the Bishop of Ely £12,627, of the Bishop of Winchester £12,107. It also found that 134 clergymen, connected with the

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\* Edward Miall, Esq., M.P.

cathedrals, were having salaries ranging from £1,000 to £1,500 per annum, and nine more of these conscientious gentlemen were pocketing yearly from £2,000 to £2,500 ; another of these cathedral brethren was receiving £4,843 for work not too arduous, and another "successor of the apostles," was getting as a yearly remuneration for his excessive labour £7,306. It also found in addition to these, seventy sinecure rectories, with no duties, but yielding to their possessors, a gross revenue of £18,000 per annum, while there were nearly five thousand poor clergymen in receipt of less than £200 per year, or giving the figures in detail, one thousand six hundred and seventy nine were receiving a salary under £100 per annum ; one thousand six hundred and two, a salary under £150, and one thousand three hundred and fifty four a salary under £200, and two hundred and ninety seven a salary under £50 per year. Besides, 5,230 curates whose average yearly income was about £81. The annual income of the commissioners, including the "Maltby" and "Gally Knight Funds" may be safely put down at more than £600,000. We may be expected to make some reference to the "Grammar Schools" and other "endowed schools" of ancient foundation, many of which are richly endowed, but like the universities, are in the hands of the church, and afford in many instances luxurious retreats to clerical nonentities.\* "They have been hindrances rather than helps to education, and have been shamefully degraded to serve the narrow and party purposes of a dominant church." We certainly within the last twenty years have witnessed a marvellous change in the general sentiments and spirit of the clergy of the State-Church, and we would not withhold from them the credit due to their exertions and self-sacrifice during this interval. Admitting all this, however, which we do most ungrudgingly, we contend that the influence of the State-Church upon the education of the people has been predominately pernicious ; you have no need to go back to far-off times to bear out this allegation ; our view is based upon the part taken by the establishment at, and since the birth of the modern movement. By imposing its exclusive claims

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\* A schoolmaster, with £400 and one scholar. At a little English Grammar School which I visited, with an income according to Parliamentary returns, of over £400 a year, and annually increasing, I found two masters with fixed salaries, and one scholar. Perhaps one of the most comical scenes ever witnessed in that county was the examination of that solitary scholar by the venerable and learned head-master, the usher and assistant-master. He was sickly and very ignorant. Before leaving the place I ventured as a matter of curiosity, to ask the master upon what pension he would be willing to retire. "I don't want to retire at all," said he. "But," said I, "you have only one scholar." To which he made the astounding reply, "And I don't want any more ; why should I ? I am an old man. This is a good reason to give you ; and the place is better than a curacy ; I will not retire if I can help it, and certainly not for less than the full salary : why should I ?"—*Mr. FULFORD, one of Her Majesty's Inspectors of Schools.*



upon the nascent cause, it seriously crippled it." We cannot say the amount enjoyed by the State Church from these sources; it is known to be very considerable. The ordinary revenue of the church is said to be £5,535,514, and for the use of the buildings employed for State Church purposes is added £4,561,250, making a total of £10,096,764; but this is considerably below the actual sum, which is not less than £12,000,000 a year; and if we capitalize the revenues of the English State-Church, as the revenues of the Irish State Church were capitalized, we shall find at fourteen years' purchase, that the ordinary revenues would amount to the sum of £81,796,302, and capitalizing the buildings at twenty-five years' purchase, we should get the sum of £91,225,000. These figures are, however, based upon the most moderate estimates, and the probability is that the capital value of the property and revenues of the Ecclesiastical Establishment in England and Wales is not less than TWO HUNDRED MILLIONS, which is devoted to teaching various and sometimes contradictory doctrines, to less than one-fifth of the population of the United Kingdom. We will now speak briefly of the distribution of these revenues, and our only apology for not following every current will be the impossibility to do so in so short a space. The tithes are divided among counts and barons, lords and ladies, esquires and lawyers, bishops and priests, all of which are either patrons or the patronized. In the Clergy List for A.D. 1861, there are *seven hundred and sixteen cases where the patron and the patronized are of the same name, and illustrate in most instances the nearest relationships*. The lay appropriators use their patronage for "private friends or family connexions."\* "But the most gigantic illustrations of this abuse of a spiritual trust are to be found in the lives of the members of the Episcopal bench." "Bishops," remarked a high literary organ of the State-Church, "are but men; and the extraordinary adulation by which they are surrounded, must have its effect upon them. Nepotism, too, is a favourite vice with them, and few, indeed, even in our time, can plead innocence of it. Can it be denied that they uniformly interpret the apostolic command to provide for their own houses, as implying a duty to place sons, sons-in-law, nephews, and brothers into the Church benefices which fall into their hands."§ "The crown is the patron of many livings, which are partly presented *pro tem*, by the Prime Minister. "It presents, solely, to one hundred and eighteen benefices; to six benefices in alternation with other patrons; and to one hundred and seventy-eight benefices under Sir Robert Peel's Act,†, in alternation with the Bishop of the diocese in which the benefices are situated. The Prince of Wales is the patron of twenty-six livings." The Lord-Chancellor, who exercises the greater part of the Crown patronage, is the sole

\* A Bishop of Gloucester and Bristol.

§ "Church of England Quarterly Review," July, 1854.

† 6 and 7, Victoria, c. 37.

patron of twelve canonries, and seven hundred and sixty livings, and he exercises the right of alternate patronage to twenty-one other livings. . . . The Archbishops and Bishops are patrons of ninety canonries; of most of the cathedral dignitaries, excepting the deaneries," which are appointed by the Crown, "and of all archdeaconeries, they have also the right of presentation to 2,029 livings, including those to which they present in alternation with the Crown. The deans and chapters present to all the minor offices in the Cathedrals, and to 864 livings besides. The Archdeacons present to 45 livings; Eton and Winchester colleges to 63 livings; the colleges of Oxford University to 485 livings; and the colleges of Cambridge University to 300 livings. The Universities also present to the livings in the patronage of Roman Catholic patrons. The whole of the remaining livings in the Established Church are in private patronage; their distribution being as follows:—Two hundred and eighteen members of the House of Lords present to 1,351 livings; one thousand and thirty clergymen present to 1,138 livings, and 4,217 more are in the hands of other persons. "The immense and valuable patronage of government," says Lord John Russell, "is uniformly bestowed on their political adherents; no talent, no learning, no piety, can advance the fortunes of a clergyman whose political opinions are adverse to those of the governing powers. The utmost permitted to a bishop is moderation in his manner of maintaining the orthodox political faith. Any hesitation in his vote is an unpardonable sin. He may be a high Calvinist or a controversial Arminian—a bigoted enemy of all religious opinions, or an enlightened friend of toleration; but if he shows himself of a different creed to his patrons in civil concerns, and is guilty of political heresy his further rise is stopped for ever." This is a burning shame and a scandal, and an insult to the gospel and God. Many of the State Church clergy are honourable men, and deserve all the money they get, and they should have it without our complaint and twice their present income, if it was the free-will offerings of a devoted people, and not the fruits of an imposed tithe-tax. But, observe another injustice;—while many of the country clergy who live in luxurious ease and "snug rectories," are pocketing a yearly income from £300 to £2,000, and even more, many of the town clergy who have often, more brains, more heart, and more work, have to be satisfied with £200 per year, and sometimes with even less than half that sum. Work, merit, and ability, are out of question with State-church patrons: he who has the longest purse or happens to be in the compass of "kith and kin," is the man who shall rise by quick degrees by more and more until a rector or bishop he becomes. And what about our "poor curates" who are often the most industrious, the most pious, and the most deserving, and the worst paid of all the State-church ecclesiastics, and about whom archbishops

† Essay on the English constitution, p. 417.

and bishops, with their large salaries, can make sympathetic speeches? Their salaries, or share of the Church-income is so shamefully meagre, that they are often compelled by grim necessity to wear the rector's cast-off garments or creep to the counter of the cleric's second-hand clothing establishment. And woe be to the hard-working schoolmaster who draws his salary from the parson's cashbox and not from the Exchequer of the State. His purse shall not groan in vain to be delivered of its precious but scanty treasure. And then, as aforesaid, out of the £200,000 yearly voted by Parliament for the various prison and workhouse chaplains, including those of the army and navy, one fifth or £40,000 is taken by the ministers of the favoured sect. We will not stay to speak of the salaries of the various professors in our national Universities, with their colleges. In this department as well as in the others, the stipends are often too much for the little work done and for the results produced. These gentlemen are certainly not responsible for the swarms of comparative collegiate mental weaklings that strut about as well-educated men. If however the Universities were more nationalized and the professors made more responsible for the culture of their pupils we think that the results would redound more to their credit, and to the interest of the nation. We would have all the various chairs—whether of history or philosophy, language or theology open, not merely to episcopalians—or men who can swallow the thirty-nine Articles,—but to all and every man, who is sufficiently scholarly, who believes in God, his word, and Jesus Christ, whom He hath sent. And all fellowship monopolies, which for grey centuries have been in the exclusive enjoyment of Conformists and which draw considerably upon the University Funds, we would make accessible to all the sons of England who could in an open and fair examination merit that prize. “By shutting the gates of these national seats of learning, against all but her own members, and imposing upon them a foregone conclusion as to the truth of her teaching, she nullified the tendencies of high intellectual culture, in its application to the settlement of all questions relating to her own position. Freedom of enquiry she forbade, thoroughness of research and impartiality of judgment she discouraged—candour and self-distrust she made all but impossible.” As a nation we have a right to expect more for the £250,000, that is spent for college and University maintenance. We are not able to speak of the out-go of pew rents &c., for in many instances it would be necessary for us to know the price of altar-cloths, altar-candles, surplice cambric or linen, and I know not what besides. The revenues enjoyed by our Bishops, range from £15,000 and downwards, altogether these gentlemen receive for their great labour in Church and Parliament, £157,300 which, by some of them is thought to be too little to keep up their episcopal dignity. We will in conclusion refer to our Cathedral expenditure. And to have a proper and just idea of this, we must

know the various officers employed in doing its work, and in carrying out its worship, and perhaps by quoting the concise return of the Dean and Chapter of Durham, in which the rank and file are presented in their respective order, we shall secure all that is necessary:—"The Chapter of Durham has, besides the Dean, and the nine Canons, one sub-Dean, (a member of the Chapter;) six minor Canons: ten singing-men; two masters of the choristers, one for music, the other for general instruction; ten choristers, and five supernumeraries; four teachers of boys in the grammar school; eighteen scholars in the same school; eight poor men; thirty poor women, called church widows; two vergers; eight bell-ringers; eight sub-vergers; one porter; one cook, (occasional); a receiver; a deputy receiver; a treasurer; a deputy treasurer; a precentor; a sacrist; an organist; a librarian; a registrar; a clerk of the works; a bailiff for holding courts; a land agent; a colliery agent; an agent for the estates of South Shields, Westol, and Monk Wearmouth; a constable; a gardener; a woodman. Thus the whole number of offices at present connected with this Cathedral is "one hundred and forty-nine." \* But now one word in reference to the work and pay of some of the most dignified of these Cathedral officials. A Dean, some of whom have £12,000, and others £2,000, and one £3,000 per year has to reside in the Cathedral city eight months a year, and work so hard that the Archbishop of Canterbury said he was a Dean for a few years, *before he knew what he had to do*. And the canons, who must reside in the city and attend the Cathedral services for three months in the year, must be amply remunerated for their onerous services by a salary of 1,000 per year, or if a canon in Wales £350, certainly some in England have less than £1,000, but none of these gentlemen pocket less than £500 per year, to say nothing of sinecures which many of these ecclesiastics enjoy besides a rich living in the country making in some instances a yearly income of £6,000 to £7,000. The Deans of Salisbury and Wells who were not receiving as much as their brethren made an application for an increase, wishing to have a salary of £1,500 each per year, and their reason, to quote their own words, was not because they had less pay than work, but:—"First upon public grounds; as deeming it inexpedient that ecclesiastical dignities should be so *slenderly* endowed as to render them tenable, by none but men of independent fortune; and secondly, upon private grounds, as finding themselves unable adequately to maintain the position assigned to them in the Established Church upon official incomes so much reduced below those enjoyed by their predecessors." And yet all our deans and canons united annually cost this nation £160,713 2s 0½d, or the whole expences of our cathedrals, including £42,827 8s 1½d paid to the Ecclesiastical Commission, the sum of £312,236 5s 10½d. The question as to the good the services of the cathedrals accomplish I

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\* Cathedral Wealth, p. 9.

will leave you, the nation, and history to decide. The Ecclesiastical Commission, so venerable, had spent up to A.D. 1861, the sum of £1,724,473. The first act they did with the money which Parliament said must be spent in augmenting "poor livings," and in evangelizing neglected districts, was to spend £177,319 on bishops' palaces, £60,004 on the augmentation of sees, (balance) £67,610 on the augmentation of archdeaconries, £1,147,231 on the augmentation of livings, and in some cases on livings already too much for the work done. They spent also £241,977 on the augmentation of capital sums, £191,265 on parsonages, £144,000 on local claims, and £411,778 on the expenses of management. "The result" of their balance sheet as presented, "is, that out of a sum of two millions and a half sterling, realised under the Church Reform Acts, including the sale of the Church estates, £600,000 borrowed from Queen Anne's Bounty office, the proceeds of the reduction of the canonries and minor sources, nearly £717,000 has been misappropriated, sunk or lost. This is the great fact, before which all other facts sink into comparative insignificance, to be registered against the Commissioners. By waste, extravagance, and jobbery, they have taken away from the property committed into their hands for the relief of urgent spiritual destitution, nearly three quarters of a million sterling. Words would only weaken the gravity of this charge."\* We will not stay to speak of the expenses connected with our endowed schools, or schools of the old foundation, nor of the simoniacal advowsons, and the corrupt and ever to be deprecated system of State-Church patronage, which is an insult to justice, an obstacle to national development and progress, and more than hateful to God. Shall it continue is the question of the nation; and, of course, a question I propose to this meeting. To you, my brethren, who have seen its out-coming worldly spirit, and felt its persecuting power—to you who will have to enter into the coming strife—to you I propose this national question, "Shall the State-Church remain as a State-Church, possessing a capital approximating £200,000,000, and spending for its yearly support the amazing sum of nearly £12,000,000. If this sum were well spent for the good of the nation, and not, to a great extent, for the interest of a dominant church, then would we be satisfied; but it is notorious that it is badly spent; spent, not in salaries to the industrious and deserving, but to aristocratical unfortunates, who happened to be born out of due season. It is a shame that highly-gifted and highly-cultivated minds should be deprived, in a way, of college amenities and college prestige because God has blessed them with sensitive consciences, and because they refuse to bind themselves with a mouldy mass of heterogeneous Tudor dogmas, which but few can receive as absolute truth. The Rev. Mr. Ryle and his sym-

\* "Ecclesiastical Commission," 35, and Report of Church Estate Commission, p. 3.

pathisers cry "Church Reform, Church Reform," but the good Dean of Canterbury has said that "the reform of the Church by the State is a chimera," and the only alternative is the "severance of the Church from the State." We with all our love to Christian ministers in all communities, say Amen ! Let the civil institution fall, and let her children go free, and help on the march of the nations, until the sons of what is now called conformity and of nonconformity, shall see the salvation of God, and feel the blessedness of that divine, and ever-to-be-sought and ever-to-be-coveted—WELL DONE.

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## Children in Heaven.

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WOULD heaven be heaven if there were no children there ? Their presence on earth makes heaven here sometimes—makes it so perfectly that we can but realise how desolate would be the future life without them. As well imagine it without flowers, stars, music, love, as imagine it without the fairest flowers, the sweetest love of all.

Often when we are happy to the heart's core, with our darling's clasped in our hands, pity comes like a strong tide for the desolate mothers, and a marvelling if death will not be to them the gate of pearl through which they will see their lost children come springing to their arms—the gate of perpetual morning ; and when our own darlings are snatched from us, and our only joy is that hope which springs from death, like a white flower from a grave, we marvel with intenser search about the life of children there beyond the veil, and long to pierce the darkness that separates us, with a longing strong enough, it would seem, to be its own fulfillment. For of such is the kingdom of heaven, we say ; and we can know no more about it. We can only know that for them trouble and pain are over. We sit in the shadow and sigh ; they are in the eternal sunshine. Some great passing messenger of God has looked upon our darling, and said :

"What hast thou to do with sorrow,  
Or the injuries of tomorrow ?  
Thou art a dew-drop which the moon brings forth,  
Ill fitted to sustain unkindly shocks,  
Or to be trailed along the soiling earth :  
A gem that glitters while it lives,  
And no forewarning gives :  
But at the touch of wrong, without a strife,  
Slips in a moment out of life."

Both religion and poetry have felt and acknowledged the power of such emotion as that with which we long to penetrate the mystery surrounding the dead child, the helpless being that has left our arms, and that we cannot imagine able to do without us; and in all times the genius of art has recognized the necessities of the heart. Look at that Madonna of Murillo's, with her foot upon the crescent moon, and the clouds of the upper sky rolling round her, the outlines of every rolling cloud breaking up into an infinity of baby faces; look at some Madonna of Raphael's, with worshipping children informing the very air about her—does not art feel thus the demand of nature, and is not sound art the interpretation of nature, that is, of truth? And does not a demand that is universal bring its own fulfilment? Look again at those cherubs of Raphael's, the two that have taken the world's fancy particularly; little democratic souls leaning their dimpled elbows on the celestial ramparts, as if all the glory above and behind them were too familiar a sight to move them to any special wonder; you will find them in almost every house, in paintings on the wall, in prints within a book, enamelled on a brooch, carved over a mirror—living illustrations, as it were, of the want answered in every one's heart, the acquiescence given by every one's reason.

At first those of us who have lost these treasures that we had indeed laid up on earth, and that made earth so bright, are able to feel nothing but the agony of our loss; but when the wound is less sore, the smart less tingling, under the slow and gentle healing hand of time, we are able to be thankful that we had even the short period of bliss held in their little lifetime; are able to cry with the poet:

“ Oh, when the rooms grow slowly dim,  
And when the oil is nearly spent,  
One gush of light these eyes will brim,  
Only to think she came and went !”

And then at last we receive a vivid consolation in the thought of the dear things lost here, but found there; we take a positive pleasure in dwelling on the thought of our darlings in that divine air which we can only Orient as somewhere in the upper calm which reigns above the clouds and winds; of the little one so acquainted with the splendours of heaven that it is but home to them, while, well contented in the fostering care they have, they look out as happy children look from their earthly windows. Our castles in the air whenever twilight comes are of the moment when they shall greet us with the old glad cry, sweeter music to us than strain of the angel's song.

Ah, no, indeed, we cannot portray heaven to ourselves without the multitude of children there, disporting themselves still with some of the old earthly pleasures; for being of the earth yet ourselves, imagination uses earthly attributes; children tumbling here upon beds of roses, standing here with their gold crowns on their heads and waving their

little martyr's palm, marching there under a shining cross through ranks of lilies only less white and pure than they ; children clustered together and singing their hymns of praise ; children gay with laughter—children's laughter, that richest, sweetest sound in all great music's sphere of sound !

And yet we ask sometimes if these are not the pictures of selfish fancy ; if we would have our children always children, and so despoil them of the great experiences that come through maturer knowledge. We may remember, with real grief, some day when they knelt on the chair at home to watch the older children passing on their way to school, with joyous anticipation of the time when they too should troop to that delightful goal ; we feel as though they had been cheated of a joy, deprived of a promised right. Still we know school was only like a mirage of the desert, a dream of pleasure where pleasure was not ; doubtless it would have been bitter and hard to them, as it was to most of us, and they would have found happiness there only by reason of the buoyant temperament of childhood, which finds happiness everywhere. With just as much pain, too, do we remember, one by one, all the hopes we had of their future here, the delights we had in store for them. But is it they, or we ourselves, who miss these delights ? For are not the delights they have infinitely before any of the little vitiated ones of earth, which dwindle, peak, and pine, in the thought that dares compare them ?

But it is not for long time or very frequently that the chiding thought recurs as to whether we would have our darlings still remain children, or would have them go on increasing in grace and power till they became mighty spirits with the mightiest. It was Burke who said his dead child had become his ancestor ; but to few of us would that be a happy imagination. We want to continue the childhood of whose growth, of whose vision and contemplation we have been deprived ; the mighty spirit would be a stranger to us, the little child would be our own. And for the child's part, is it not joy enough to be a child in heaven ? Can sweeter fate be given to one born of woman ? Can we not imagine that the mere state of childhood there is a glorious enlargement upon childhood here ? And as a thousand years with God are but as one day, can we not hope that childhood may wait till our little span is passed, and we can join it and see it expanding into something more brilliant and beautiful than thought can now conceive, something all the more brilliant and beautiful for the long time it has waited under "the light of God's own smile ?"

And if it has been, then, but a doubtful selfishness on our part to wish to keep our children still children in that land of promise, certainly it is a lovely selfishness that finds balm in the thought of their bliss there, that holds no jealous regard, but only grateful love, for the great guardian spirits that have them perhaps in care, that pictures, as the most perfect dream the heart can hold, some scene when the gracious Lord, walking in



his garden where the little children are, pausing in passing by to look down a moment and smile upon the transfigured face of our little one. And we take courage in our loss and sorrow, knowing that Omnipotent love rules the universe, and remembering that

“ what is excellent,  
As God lives is permanent ;  
Hearts are dust, heart's loves remain,  
Heart's love will meet thee again.

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## The Incarnation of Christ.

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### AN EXPLANATORY PARAPHRASE OF JOHN I., 1—18.

1. As to his *divinity*, the supreme author and teacher of true wisdom, *i. e.*, the originator of the best and most perfect religion, the Messiah promised by God through the prophets, was in existence before the creation of the world. He is not any one of the rest of the creatures who with the world commenced to exist, but is of another nature and condition. He was not in that humility which was with him, when living among men, but exceedingly blessed, endowed with supreme majesty and sublimity. As to his divinity, I repeat, he was from eternity infinitely happy. (John 1. 1, 2.)

2. As to those things which had a beginning of existence, according to the ancients, God the Father appointed them all ; in executing, however, of what he had appointed, used the service of his co-essential Son.\* Those things also which are not visible to us, were created through unincarnated Christ. (John 1 : 3.)

3 He is not only himself exceedingly blessed, but also the author of the bliss of others, especially of all spiritual beings. (John 1 : 4.)

4. And this author of eternal felicity was also, before his incarnation the supreme Teacher of men. To him men were owing that knowledge of eternal bliss, the information in the way of attaining it. (John 1 : 4, 5.)

5. To men lacking the knowledge of wholesome truths he showed, and is still showing, the way to salvation ; but the depraved majority of them did not make, nor still make, the right use of the benefit of this heavenly Enlightener. (John 1 : 5.)

6. The Baptist compared with the Messiah.

(a) At the time of John the Apostle, some people seem to have had still too high an opinion of the Baptist. Hence the evangelist most

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\* But *which* share the Son had in the creation of the world, this to explain none of the mortals may attempt.

briefly makes some remarks, from which it should be apparent that the Baptist bore (high) testimony to Christ, stating: "The Baptist has made his appearance to invite the attention of the people, in order that at his admonition and rousing, the people should become believers in that Enlightener." (John 1 : 6.)

(b) He entered upon his office to rouse his (numerous) hearers to acknowledge the Messiah, in order that through this supreme Teacher, all men, Gentiles as well as Jews, might be led to the true belief in God. (John 1 : 7.)

(c) In that region, for which John destined his gospel, there seem some to have been, who took the Baptist to be the Messiah, or preferred him to Christ. Hence the evangelist goes on thus: "It is true, John was a teacher, but not that teacher of the nations promised through the prophets, but he had made his appearance to commend the great Enlightener." (John 1 : 8.)

(d) Tacitly opposing Jesus to Moses, John the Baptist and other prophets who have been serviceable but to one nation, and stating him to have performed what he ordered to be performed, and performed through his apostles, the evangelist adds: "The one (whom the Baptist has commended) is the true Enlightener, because, before all who ever have followed this calling, he deserves this name, and after having made his appearance in the world shows all men the way of salvation." (John i : 9.)

(e) As to those denying Christ to have been clad in human nature and therefore not to have lived in this human world, I (the evangelist) say: "He has lived among men, but although the human race had been created through him, yet the majority of men did not correctly enough recognise him, preferring the habits of their corruption, although, for some years, so many had been listening to his doctrine." (John i : 10.)

(f) Christ has been predicted through the prophets to the Jews, eagerly expected, and notice has been given by John; the majority did not admit his doctrine though he was born in Judea, was frequently at the temple, was teaching through the whole land, nay, his relatives did not believe him. Hence the evangelist goes on thus: "He the King and Lord made his appearance in his native country, Palestine, Immanuel's land; Isaiah viii, 8, but his subjects, the majority of the Jews, though more closely bound to him than other nations, rejected him." (John i : 11.)

(g) But those very few either Jews or Gentiles, who acknowledged him as the God-man, most influential by supreme authority on men, were changed for the better. He bestowed upon them, because they were similar to God, the privilege and honour of participating of divine especial favour, namely, upon those trusting on his promises as well as precepts. While only those who, through the doctrine of Christ, have

assumed a new, good disposition, are truly favourites of God, the Jews thought to be so by the chance of birth, and on account of the merits of their ancestors. This vain opinion of already possessing the especial divine favour brought it about that they not only rejected Christ, but also in any way prevented the people from acknowledging him. Hence John conclusively adds: "Those who have acquired the privilege of being favourites of God, have done so, not from the human chance of descent (e. g., from Abraham and Sarah), or from the lustful mixture of the seeds of a man and woman; but they have been mentally reformed and have become God-like by means of divine power revealing itself through the divine doctrine of Christ. (John i: 12, 13.)

7. The incarnation itself.

(a) Rejecting the opinion of those denying the Son of God (in unique sense) to have been clad with a human body, and tacitly comparing Christ with Moses (who was to treat his people with severity), while the former never annoyed men, nor afflicted them with any harm or punishment, but brought down upon all men the supreme favour of God; John goes on thus: "That Son of God (in unique sense) has assumed the humble and low nature of man. The one having resided in heaven, descended, in order to reside among us, men, and to bring us salvation. Not suddenly he appeared and soon he disappeared, like angels, but born among us in Palestine, he lived over 30 years uninterruptedly among us, an exceedingly liberal impartor of divine favours and genuine divine wisdom. But we ascertained also his glory and majesty which, however, appeared not only at that extraordinary (transitory) transfiguration on the mountain (Matt. xvii.), but also at those events that came to pass concerning his suffering, at his resurrection and after it at his ascension to heaven, nay, also at his miracles. We were witnesses of no every day majesty, but of one bestowed by the Father, whereby his being the most beloved Son of God (in unique sense) should become evident. (John i: 14.)

8. The right position of the God-man and the Baptist to each other.

(a) In order to refute, by a public declaration of the Baptist himself; those who, omitting Jesus, were going with the former, and desirous to be called after *his* name, the evangelist says: "One day, John gave the following public declaration about Jesus, pointing his finger at him: This is the one, of whom, as early as before his baptism, I repeatedly have said that he who made application like one of my scholars, he whom I have baptized, whom ye have seen coming to me to be one of my audience, is in many regards my superior. It is true, he came to me; but I ought to be baptized by him; he, during his baptism, has been proclaimed by a heavenly sound the Son of God (in unique sense), consequently is he of infinitely higher dignity." (John i: 15.)

(b) For he is the source from which we all (his apostles) have uninterruptedly drawn the distinguished, exceedingly great blessings, always beginning anew, of his salutary doctrine, the extraordinary gifts of the Holy Spirit, etc.; since, while the more imperfect Mosaic law could not render us partakers of divine favour, Jesus by his doctrine, full of gracefulness and dignity, his more perfect religion has opened our road to the same. (John i: 16, 17.)

(c) Not even Moses was so familiar with God that he saw through his secret plans; the one dearest to, most familiar with, the Father, he sees through the divine decrees so many centuries concealed, and has manifested them to the world. (John i: 18.)

E. BREY.

## *Christian Sympathy and Enterprise.*

BY REV. DR. PUNSHON.

WE cannot too often remind ourselves that spiritual prosperity cannot be achieved by a minister's unaided effort, but must result from the intelligent and hearty work of the whole church. If a leader has no followers, how shall he gather to a head of power? If a captain has no army, or his soldiers be mutinous or craven, what avails his generalship in the field? In this age, especially, of quickened desire and zeal, there is no room for idlers in the temple of the Lord. That figment of old and foolish Popery, which absorbs the work of the pulpit, and bids the people stand listlessly by, has no place in the sympathy of the true minister, nor in the heart of the living Church. Christ has something for each of his members to do. The meanest and the mightiest—the disciple who has just taken the free yoke upon him, and longs to prove his loyalty by service—the veteran who from the summit of his honoured age looks back upon a long life of happy toil—the child whose dawning gaze has fastened on the Saviour—the patriarch of years who waits in the Beulah-land the summons to the King in his beauty—for each there is an allotted field of toil, and a promised recompense of honour. It may be that your sphere is contracted, and your influence small, but He who inspired the stripling shepherd-boy to smite the Philistine, and gained the victory for Gideon's army without handling of sword or bow, and subdued the nations by the invincible tenderness of the *name* in which the apostles preached, can use a worm to thresh a mountain still, and can make your unostentatious work a power for the creation of other powers which may avail to win the world. Without this enlistment of personal service it is impossible that there

should be permanent success. The minister may preach well and faithfully, and individuals may profit and be saved, but there can be no glorious ingathering to awaken and to justify the joy of harvest. Without personal service the most perfect systems are mere cumbrous machinery, useless for saving purposes unless there be the "Spirit in the wheels." How is it with you, dear bretheren? Are you working? Are you putting forth the energy and self denial of the fellow-helper to the truth? Your fathers did noble work—held up the hands of God's ministers without fear or faltering—have earned a good degree among those worthies of renown who fearless "for their Master stood." You cherish their memory. Their traditions live with you. You mourn their loss, but are you only to be mutes at the funeral? Did you bury your own spiritual manhood in their graves? Are you so enamoured of there memory that you have no heart to imitate there example? Dear brethren, ponder these questions, I pray you. Are there not some of you who were sometime very willing helpers, but whose activity and zeal are matter of history now? You fell out of the ranks, you hardly know how or why—perhaps on the plea of increasing business, or municipal honours, or fancied infirmities, or advancing years—or perhaps in time of recreancy and of peril you grew despondent and out of heart. You essayed to embody the revelation angel, and you flew forth with your gospel through the azure and in the sunshine, but when the storm came you furled your timorous wing; or perhaps in the midst of your usefulness there came a little cloud, not, alas! of blessing, but of shadow.

"A something light as air—a look,  
A word unkind or wrongly taken,  
And love which tempests never shook  
A touch a breath like this hath shaken."

And the slight, or the opposition, or the calumny (all of them parts of the believer's heritage) overcame your old attachments, and your left the city for the wilderness, and are useless and solitary now. Brethren, come back and do your first works and feel your first love. Do you ask for a call to duty? Gather the lesson from the experience of the incarnate Saviour, "My meat is to do the will of Him that sent me, and to finish his work." The doing of his Father's will was to Him as necessary food. And what is to be your call? *Hunger of heart to work for God and souls*; or if you need others, listen to the wail of the perishing—perishing at your own doors. There's a call as from a hundred mouths. 'The harvest, which the sun and the rain of heaven have combined to ripen, drooping in neglected masses, for want of reapers to gather it in. There's a call. And He, the Lord of the harvest issues to you his rebuke and his encouragement. His rebuke—like thunder in a clear sky—"To him that knoweth to do good, and doeth it not, to him it is sin." His encouragement—like music in the

interval of storms—"Inasmuch as ye did it unto one of the least of these, ye did it unto me."

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## *Miscellanies.*

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**TO EVERY MAN HIS TALENT.**—No human life is complete in itself. No outfit of individual life and character is full. There is always something wanting in every man's being and condition to supplement existing defects. This fact, as well as the fluctuation of our Providential experience, affords the occasion and the opportunity of a mutual ministry among men, designed to hold the race in the bonds of a close and sympathetic union.

The variety and irregularity of contrasted personal endowments suggest the same relation and duty. We have, each of us, something which we can impart to render another life happier and more complete. And this something we are bound to ascertain and to communicate. We may say as did the Apostle Peter to his crippled suppliant, "Silver and gold have I none," but we must add as he did, "such as I have, give I thee."

This word of Peter makes the motto of a truly beneficent life, and rounds out the full ideal of social duty. Our responsibility does not extend to what we have not. No matter how large and sovereign the need which appeals to our charity, our response covers the whole breadth of our obligation when we can say with willing heart and ready hand, "Such as I have, give I thee." It is not whether we have ten talents or one that determines the plaudit of the Judge at the last. The right and diligent use of the smallest and humblest trusts will, as surely as the same use of the largest, secure in that day the "Well done, good and faithful servant!"

Now, I cannot tell what that one personal gift is which each of you is to supply in these mutualities. It may be more than one; it is surely one. So equitable is the divine administration, so universal the prerogative of doing good and communicating, that each of you has some element of help to impart to lives that are, perhaps, far more richly endowed than yours, and yet are deficient in some faculty or force wherein yours abounds. Such as you are, you are necessary to the comfort and happiness of your fellows. God has not made you in vain. You fill a sphere otherwise unfilled. You represent a personal force and ministry otherwise wanting, and the loss of which were a subtraction from human good.

A case of physical infirmity and want appeals to you. If you have

"gold," you may give that. If you have "silver," and not gold bestow that. If you must say with Peter "Silver and gold have I none," still there remains to be drawn upon "such as you have." You may furnish a garment whose newest gloss is gone; you may offer a plate of food; you may at least give a kind look and speak a word of sympathy. The tender accents of your voice may be worth more to the sufferer than another man's shining eagles.

One comes to you for counsel in his perplexity. You have neither learning nor eloquence, perhaps. You cannot bring him, for his disturbing question, the decisions of philosophy, set forth in rounded periods. Well, you can tell him a bit of your personal experience, if your feet have ever touched the track of his inquiry; or you can seek to put yourself in his circumstances, and look with his eyes upon his environment, and tell him what you think you would do in such a pinch; or you can, at least, while pleading intellectual poverty, show yourself rich in sympathy and brotherly kindness.

A case of sorrow is before you. You cannot restore the joys that are fled, nor bring back the bright face and dear form now for ever absent; but you can repeat some sweet promise of the Comforter, rehearse some grief of your own on which there fell a heavenly balm, or, if your tongue falter, give a loving grasp of the hand and drop a tear of sympathetic grief.

In the life of the home, it may seem to you that you are the humblest and least important element of the household circle. All right. You have not so large a power to guide and strengthen others as many another member of the group. But you can bring always a gentle presence upon the same, the light of a loving smile, the calmness of patience, the inspiration of hope, the charm of an unselfish spirit. You can take burdens, perhaps, if you cannot give gifts.

And everywhere in general society, you can move, not as one for whom the world was made, proclaiming by look and gesture, "Give me room!" but as one made to serve the world, making way for others, giving, not claiming room, allowing others a share of the side walk and cross walk, standing up in the street car that infirmity may sit, giving your place there to what we call the "gentler sex," and everywhere seeking the happiness and comfort of others at cost of your own.

Be assured, each of you in the fellowship of the church, that you have a part to perform in the work of the church. You may excuse yourself properly from one kind of demonstration, and another, and another; but something you can do, and such as you have you must give.—*Rev. A. L. Stone, D.D.*

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MOTHERS AND THEIR SONS.—A modern essayist observes that "the intellectual influence of woman is closely connected with her moral or educational influence over the children whom she trains. Here lies her chief power, and our chief hope for the world's peace. The children are in her hands. The ideas of the coming race may be the fruit of her endeavours. The seeds of peace and order sown in young hearts will flourish and become goodly trees. When we consider the training which boys generally receive, we can feel little wonder that the cause of peace makes slow progress. Take the life of a British boy of the upper or middle classes, who receives no special training for the military profession. His first infancy is soothed by warlike songs, and enlivened by the sight of military grandeur. His first toys are guns, swords, and wooden soldiers, with which he makes imaginary war; and the most brilliant prints in his picture-book are representations of horse-guards and dragoons. His next step is to play at soldiers with his brothers or companions. His histories are generally a series of battles, sieges, victories, and defeats; his biographies the lives of distinguished conquerors and generals; his story-books tales of adventure, in which shooting and slaying form the principal and most attractive part. He goes to school, where he learns that the highest courage consists in a stoical indifference to pain, which, while it encourages physical bravery in himself, tends also to foster indifference to the pain of others. Here, separated from home influences, he serves an apprenticeship in school-boy rudeness, and learns that his honour as a young Briton is to fight boys older than himself, and to refer all disputed points to the test of brute force. He puts the life of adventure and brilliant renown on the highest pinnacle of his admiration. Meanwhile, his literary food still consists of histories in which those who have caused endless misery, ruined countless homes, and retarded the world's civilisation, are surnamed the Great, the Noble, the Christian; and very rarely do his teachers take pains to point out to him the difference between these heroes' talents as men, and their work as conquerors. At college much the same training is carried on, and both there and at home his recreation is not seldom taken in the form of volunteer service, which, though first commenced in a panic of patriotism, is now too often continued as a means of aping a military life. During this time the boy or youth hears few whispers as to the unlawfulness, the injustice, or the inexpediency of war. He is accustomed to connect war with honour and patriotism. Its horrors, its miseries and crimes are not thought of by him, or are passed over lightly as the necessary shadow in a brilliant picture."—*Per Henry Richard, Esq., M.P. Secretary of Peace Society.*

Military drill given at school under the plea of imparting an improved gait does not belong to Christian calisthenics, and ought to be discountenanced. *Ed.*



**DUTIES AND DELIGHTS.**—In living the Christian life, in the common course, of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of course, we are to live in obedience to law, divine and human. We are to commit no crime. We are to abstain from all vices. We are to be upright in our conduct and honourable in our dealings. We are to keep the second table of the law, and to love our neighbour as we do ourselves. We are to do unto others as we wish them to do to us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our households, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of duty, we are to give our utmost toward the maintenance of gospel institutions, the spread of Christian truth, and the redemption of mankind. We are to take our part in the conducting of prayer meetings, the teaching of Sunday schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These things, and such as these, are classed as duties, because there may be something disagreeable, in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now, that which brings with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of delight, we are to have communion with God in prayer, in meditation, in song, in worship, by means of his works, his providences, his word, his Spirit. We are to have delight in God's being, in God's kingdom, in God's people, in God's truth, as in nature and art, beauty and sublimity. And most of all, in such a world as this, we are to have delight in Christian growth and attainment, in the conversion and sanctification of souls, in the spread of the Redeemer's kingdom, and in the triumphs of divine grace.

We see at once that our labour should be, on the one hand, to get rid, as fast as possible, of sins, faults, follies and infirmities; and on the other hand, to lift our matter-of-course things as fast as possible into the sacredness of duties, and our things done as duties, into the blessedness of all our delights; and to persevere in this until we have carried them all into that exalted region of holy attainment, where all things spring of good will; and things of expectation, and things of obligation, and things of delight have alike their charms; and pains and trials are gone because self and sin have passed away.—*Rev. Dr. Stone.*

To whom will you go?—The season of sorrow will come! What will you do then? To whom will you turn for consolation? To your gay companions? They will desert you. To the remembrance of past pleasure? It will torture you. To the world you have idolized? It has no balm for a wounded heart. To the God whose love you have slighted? Will you not fear to look at him in affliction, whom in prosperity you have insulted and deserted? Would not one hour of a Christian's consolation, one smile of a Saviour's love, be then felt to be worthy all the gratifications this world ever gave?

The hour of death will come! What will you do then? When the world is giving way under your feet—eternity opening on your view—your body torturing with pain or sinking in decay—your soul hovering on the brink of a dark and fearful abyss, unilluminated by one ray of light from heaven, down which it dare not look, yet must plunge into its blackness of darkness for ever—what would you then not give for such feelings as animated the pious Leighton! Illness attacked him, and he rejoiced, as, “from the shaking of the prison doors we are led to hope that some of these brisk blasts will throw them open, and give him the release he coveted.”

The day of judgment will come! And what will you do then!

The ages of eternity will come! And what a thought! Eternal woe! Too horrible to think of! What will it be to endure? The idea is dreadful! What will be the reality? What a home for eternity! And yet will you prefer Satan to God as a master, and hell to heaven as a home?

**THE WORD-GIRL IN THE BIBLE.**—An English town-missionary a short time ago related a remarkable incident:

There was a lodging house in his District which he had long desired to enter, but was deterred from so doing by his friends, who feared that his life would be endangered. He became at length so uneasy that he determined to risk all consequences and try to gain admission. So one day he gave a somewhat timid knock at the door, in response to which a coarse voice roared out, “Who’s there?” and at the same moment a vicious-looking woman opened the door and ordered the man of God away.

“Let him come in, and see what he is and what he wants,” growls out the same voice.

The missionary walked in, and, bowing politely to the rough-looking man whom he had just heard speak, said:

“I have been visiting most of the houses in this neighbourhood to read with and talk to the people about good things. I have passed

your door as long as I feel I ought, for I wish to talk with you and your lodgers."

"Are you what is called a town-missionary?"

"I am sir," was the reply.

"Well then," said the fierce-looking man, "sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right you may call at this house and read and pray with us or our lodgers as often as you like; if you do not answer me right we will tear the clothes off your back, and tumble you, neck and heels, into the street. Now, what do you say to that?"

The missionary was perplexed but at length quietly said, "I will take you."

"Well, then," said the man, "here goes. Is the word *girl* in any part of the Bible? If so, where is it to be found and how often? That is my question."

"Well sir the word *girl* is in the Bible, but only once, and may be found in the words of the Prophet Joel, iii: 3. The words are, 'And sold a girl for wine, that they might drink.'"

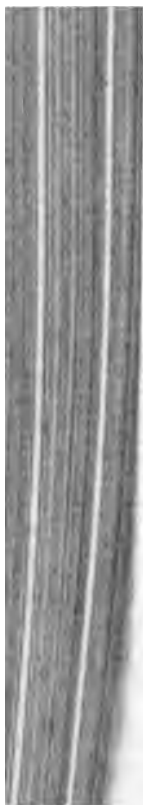
"Well," replied the man, "I am dead beat; I durst have bet five pounds you could not have told me."

"And I could not have told yesterday," said the visitor. "For several days I have been praying that the Lord would open me a way into this house; and this very morning, when reading the Scriptures in my family, I was surprised to find the word *girl*, and I got the concordance to see if it occurred again, and found it did not. And now, sir, I believe that God did know and does know what will come to pass, and surely his hand is in this for my protection and your good."

The whole of the inmates were greatly surprised; and the incident has been over-ruled in the conversion of the man, his wife, and two of the lodgers.

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DR. CAIRNS ON WESLEY AND METHODISM.—The well-known and eloquent Scottish Presbyterian minister, Dr. Cairns, in the conclusion of his sermon at the opening of the new Wesleyan chapel, in Newcastle-on-Tyne, said:—"I often ask myself what English religion would have been at this day without Methodism, and not least the religion of this northern England, this North-Humber-land in the widest sense? If with this we have so hard a battle, what should we have been without it, and without the memory and fruit of all its glorious victories over the world, the flesh, and the devil? Whatever our distinctive names may be, Churchmen or Dissenters, Congregationalists, Presbyterians, Baptists, or Quakers, we all live to this day, as it were, on the breath of the last century of revival, and are either confessed or unconfessed debtors to the wealth which it poured, as from some newly



with Whitefield, England's greatest evangelist, and the power of God, to this generation of all the benefits of the Reformed Christianity, while he has also proved the founder of the missionary organization which conveys them to the ends of the earth, in what high places of the enemy has this great leader, in spirit, already trodden ! And over how many more shall we who follow him as he followed Christ, yet trample ere we are subdued ! God grant that this sanctuary may be the scene of the glorious triumph of this kind ! God grant that here the power and discomfort of sin and Satan in the old days of Man may be renewed, and that there may be the exultation of joy in the Pentecostal uprearing of the banner of grace over the world, delivered from the power of darkness and translated into the light of God's dear son !

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WAITING TO CONFESS.—Not many years ago, as a lady sat on the verandah of her Burmese house, a jungle boy came bounding over the opening in the hedge which served as a gateway, and to her inquired with eagerness :

“ Does Jesus Christ live here ? ”

He was a boy about twelve years of age, his hair was black and filthy, and bristling in every direction like the quills of a porcupine, and he wore a dirty cloth of plaided cotton disposed in a most slovenly manner about his person.

“ Does Jesus Christ live here ? ” he asked, as he stepped up the steps of the verandah, and crouched at the lady's feet.

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy, "but I can't stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like the rest of us," the lady softly murmured; but she spoke this last in English; so the boy only raised his head with a vacant "Ba-ha-lia?"

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of despair. "But I am his humble friend and follower," said the lady, at which the face of the little listener brightened, and she continued: "He has commissioned me to teach all those who wish to escape from hell how to do so."

The joyous eagerness depicted in the boy's countenance was beyond description.

"Tell me, Oh, tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant for life! I want to be saved! Save me from hell!"

The next day this little boy was introduced to her little bamboo school-house in the character of the wild Karen boy; and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation, and every day his feelings enlarged, and his face gradually lost its look of indescribable stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived awhile to testify his sincerity, and died in joyful hope. He had "confessed" and had found a Saviour from those sins from which he could not free himself. The lady died also, and she and the wild Karen boy have met in the presence of their common Redeemer.—*Moravian*.

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REDEEM THE PAST.—How much of my life, alas is lavished away. Oh! the intricacies, windings, wanderings, turnings, tergiversations of my deceitful youth. I have lived in the midst of a crooked generation, and with them have turned aside unto crooked ways. High time it is now for me to make straight paths for my feet, and to redeem what is past by amending the present and to come. "Flux, flux, quick, quick," was a motto of Bishop Jewel, presaging the approach of his death. May I make good use thereof; make haste, make haste; God knows how little time is left me; and may I be a good husband, to improve the short remnant thereof. Death in Scripture is compared to sleep; well, then, may my night prayer be resembled to making my will. I will be careful not to die intestate; as also not to defer my will-making till I

am not *compas mentis*; as also not to defer my will-making till the lethargy of drowsiness seize upon me. But being in perfect memory, I bequeath my soul to God; the rather because I am sure the devil will accuse me when sleeping. Oh, the advantage of spirits above bodies! If our clay cottage be not cooled with rest, the roof falls a-fire. Satan hath no such need; the night is his fittest time. Thus man's vacation is the term for the beasts of the forest; they move most whilst he lies quiet in his bed. Lest, therefore, whilst sleeping, I be outlawed for want of appearance to Satan's charge, I commit my case to Him that neither slumbers nor sleeps.—*Thomas Fuller, D.D.*

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WHAT THINK YE OF CHRIST?—We take a paragraph from the *Methodist's* report of a sermon recently preached by Bishop Simpson, which happily illustrates one of the many phases wherein Christianity differs from other systems of religion.

And the first suggestion which comes out of this question, "What think ye of Christ?" is this: that Christianity challenges human thought. It is a system of thought; its very first impulse is to set mind at work, to set men to thinking. New idolatry and superstition bind men down. Man sinks in awe; he is commanded to obey by a power that he knows not; ceremonies and rituals are enjoined upon him, the reason or meaning of which he cannot comprehend. There is no wide extended thought connected with it: You will find that in all systems of error the tendency is to prevent men from thinking. Tyrants do not wish their people to think, to discuss human rights and forms of government. If men have not a clear conviction that the system which they profess will bear examination, they are not willing to refer it to human judgment; they bring authority to bear upon man and prevent the exercise of man's reason; but Christianity everywhere appeals to human thought. Christ says, "Judge ye;" the voice of revelation is, "Come and let us reason together;" and Christ in his appeal says, even in reference to himself, involving the highest question, and the question most vital to humanity, "What think ye of Christ?" Now this is one of the characteristics of Christianity, as in contrast with other systems. It is a system, as I have said, that unlocks the fetters that bind man; it sets mind free, it offers it the universe for its theatre and eternity for its scope. Man is not only to think of things of earth, but of things of heaven. He is to think of Time, of Eternity, of Humanity, of God. He is brought to think directly of the nature of God, to penetrate, as it were, within the veil, to examine the great mysteries that lie at the foundation; and this thought gives birth to other thoughts. But not only is Christianity a system of thought, and are we commanded to be a thinking people if we be Christians, but look at the character of the thought—

how elevated, how sublime! How it elevates man to take into his mind these great conceptions! How he travels outside of the realm of the material into the spiritual and the invisible! How the mind soars away from the confines of matter when he attacks these questions, and the man feels something of his immortal nature!

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**A FLOWER LESSON.**—I was studying, not long since with an admiration too great for speech, a most exquisite flower—one of the large family of South America Orchids—specimens of which, it may be, you have seen. If so, you remember the surprise with which you marked the peculiarity of the plant, in that it draws its sustenance, not from the ground, but from the air and sunlight. This one had its stem thrust into a knife-cleft in a block of wood; simply for the sake of a spot on which to be, and was thus suspended in mid-air, and growing thence, the plant, by reason of the nourishment the sunlight and air had brought it drawing nothing from the ground, which it did not touch at all, had grown out in curious twining branches, thickly set with leaves, and covered with a flower wonderful for form and beauty. Broad petals, cream and purple tinted, stood to either side, wing-shaped and spread like the pinions of a dove as though for flight, and in the midst of a cup-like form, that held within it clustering dewy beads of moisture, glistening as gems, while under these flamed colours stolen from the setting sun; and of the whole, the measuring circle was large as a man's head. So beautiful was this flower of the light and air—a life ethereal, spurning the grosser particles of earth.

And so I thought it is with this spiritual life of ours, this life redeemed by the precious blood of Christ. It too must spurn the ground. It too must draw its powers of living growth and beauty, not from corruptible things of earth, nor seek alliance with them, but lifted far above, must dwell in the sunlight of Christ's face, and breathe the atmosphere of heaven; while the more it turns itself to the sun, and the more it quaffs of that reviving breath, the fairer shall its beauties be and purer every joy. *S. H. C.*

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**THE THREE JOHNS.**—1. *John the Baptist.*—Who were his parents? Why was he called the Baptist? Where was his abode? What was his food, and what was his clothing? What doctrines did he chiefly preach? Who imprisoned John? At whose request was he put to death? In what manner was he put to death? What became of his body? Read Luke i. 13-80; John i. 29-34; Matt. xiv. 1-12.

2. *John the Evangelist.* Who were his father and brother? What was his occupation? Near what sea did he live? Who was called along with himself to be apostle? What books of the New Testament

did he write? For what grace was he most eminent, and on which he so much dwelt in his writings? With whom was he imprisoned, and on what occasion? To what island was he sent as an exile? Read Matt. iv. 21; Mark iii. 17; Acts iv. 3: Rev. i. 9.

3. *John the Missionary*.—What was the name of his mother? What other name did he bear besides John? He is described as “a minister” to the apostles; what does this mean? Did he accompany the first Christian missionaries on their journey? Who were they? To whom did they go, and what did they preach? Whom did he accompany on a second missionary journey. Read Acts xii. 12-25; xiii. 1-5; 15 36-37.

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NEW EVERY MORNING.—Here is an utterance that has the sunbeam in it: “The Lord’s mercies are new every morning.” What an assurance this is to carry with us in all our wayfarings through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: “The Lord’s mercies are new every morning.” The morning yet to break upon us may be heavy with storms. No matter; the new mercies will not fail. Come, live a comfortable happy and thankful life. Do not borrow trouble. Do not be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lay upon you to do or to bear, it will bring new mercies for new deeds.

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PRINCIPLES will penetrate where the bayonets of armed man can not. They ride upon the elements, and defy the whirlwind and the storm.

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## Poetry.

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### THE BRIDGE OF LIFE.

Across the rapid stream of seventy years,  
The slender bridge of human life is thrown;  
The past and future form its mouldering piers;  
The present moment is its frail keystone.

From “dust thou art” the arch begin to rise  
“To dust” the fashion of its form descends,  
“Shalt thou return,” the highest curve implies,  
In which the first to the last lowness bends.



Seen by youth's magic light upon that arch,  
How lovely does each far-off scene appear,  
But ah! how changed when on the onward march,  
Our weary footsteps bring the vision near!

'Twas fabled that beneath the rainbow's foot  
A treasure lay, the dreamer to bewitch;  
And many, wasted in the vain pursuit  
The golden years that would have made them rich.

So where life's arch of many colours leads,  
The heart expects rich wealth of joy to find;  
But in the distance the bright hope recedes,  
And leaves a cold gray waste of care behind.

A sunlit stream upon its bosom takes  
Th' inverted shadow of a bridge on high,  
And thus the arch in air and water makes  
One perfect circle to the gazer's eye.

So 'tis with life; the things that do appear  
Are fleeting shadows on time's passing tide,  
Cast by the sunshine of a higher sphere  
From viewless things that changelessly abide.

The real is but the half of life; it needs  
The ideal life to make a perfect whole;  
The sphere of sense is incomplete, and pleads  
For closer union with the sphere of soul.

All things of use are bridges that conduct  
To things of faith, which give them truest worth;  
And Christ's own parables do us instruct  
That heaven is but the counterpart of earth.

The pier that rests upon this shore's the same  
As that which stands upon the further bank;  
And fitness for our duties here will frame  
A fitness for the joys of higher rank.

Oh! dark were life without Heaven's sun to show  
The likeness of the other world in this;  
And bare and poor would be our lot below  
Without the shadow of a world of bliss.

Then let us, passing o'er life's fragile arch,  
Regard it as a means, and not an end;  
As but the path of faith on which we march,  
To where all glories of our being tend.

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## Connexional Biography.

### REV. ROBERT LANGFORD.

ANOTHER of the heroes of early Primitive Methodism has passed away. We write of the Rev. Robert Langford. He was born at Woodmancott, in the county of Hampshire, on April 6, 1798. When quite a young man he was converted in the Established Church under the ministrations of an earnest and evangelical clergyman.

In those days Dissent was little known in that locality. From a child he had strong desires to preach, consequently, soon after his conversion, though not joined to any particular church, he was constrained to preach, and used to visit the surrounding villages in the evenings after his business; and in the open air under some wide-spreading tree he frequently held forth the word of life to many ready listeners. Such was his delight in telling the story of the cross, that it was real pleasure to hear him, to walk a distance of some miles to those places; and in returning home, his soul was often so filled with the love of God that he could not refrain from singing aloud His praises, and the woods have echoed to his voice, in the stillness of the night. By his evangelistic labours he was made a great blessing to the people of those villages, especially the young; very many of whom were induced to give their hearts to Christ.

In a few years after his conversion the Primitive Methodists visited the place of his nativity, when he, and all those who had gathered about him, united with them.

They were indeed the people of his choice. He thought their doctrines and polity every way preferable to those of any other religious denomination. After joining them they soon called him out as an itinerant minister. In the strictest sense he was a worker. For twenty years he served the Connexion faithfully and well in the following circuits:—Shefford, Motcombe, Poole, Market Lavington, Radstock, Pembroke, Pillawell, Witney and Poole a second time. Much persecution and hardships were endured by him during the early years of his ministry, often going as it were with his life in his hand. He had naturally a very robust constitution and lion-like mind, or he could not have braved those mighty storms.

His was truly a life of self-sacrifice—forgetting his own ease and comfort in his desire to serve the Master. He counted no journey too long, no home too humble if he could only further the cause of Christ. As a prescher he was very acceptable. By his homely and forcible manner of setting forth the truth to the many hundreds that listened to him in the open air very many were gathered into the fold of Christ. He was a man of deep sympathy, and was regarded by the people generally as a father as well as a minister: consequently they esteemed him very highly. But after twenty years of such toil as those days required his strong constitution began to break down. In a sense I believe him to have been a martyr. He fought bravely. Peace to his memory!

For twenty-two years he suffered deeply, having a disease that baffled the most skilful medical practitioners, which entirely shook his nervous system.

For the most part of that time he lived in comparative obscurity, patiently waiting the call of the Master, and often longing to be gone. For the last few weeks of his life he suffered much, being unconscious the most of the time; still in his lucid moments he spoke of death with the greatest composure. He is now happily freed from his cumbrous tenement of clay. On the 8th of January, 1875, he sweetly breathed his life away, like the dying of the evening zephyr. The disease of which he died was chronic bronchitis.

He is now gone to reap the reward of all his toil. His happy spirit

has joined the loved ones gone before : may we follow him as he followed Christ.

By his departure some have lost a faithful friend and dear companion ; by his vacant chair some hearts are saddened, but they hope to meet him again, and be re-united through a long eternity.

May their hearts' desire be realized. Amen.

EMMA RICHMOND BUTCHER.

#### REV. JOHN WINKFIELD.

THE subject of this sketch began his mortal career at Castle Acre, Norfolk, on the 22nd of January, 1807.

Concerning the years of his childhood and youth we know only this—that being by “nature a child of wrath,” he “walked according to the course of this world.” His life bore testimony to the fall of humanity. The germ of depravity developed into a course of ungodliness for more than twenty years. While pursuing death, however, he was arrested by the Spirit of life.

His craft (that of a shoemaker) brought him into contact with a few devoted Christians, who were members of our Society at Lynn.

About the year 1830, he was convinced of his lost state and depraved character. The awakening was terrible to him. He was filled with astonishment, sorrow, and apprehension.

But the time of his redemption soon appeared. Directed and encouraged in private, and faithfully exhorted in public, he cast his disquieted soul on the “Lamb of God” by faith. Guilt was removed—forgiveness was realised—an inward assurance of adoption into the family of God was received, and our friend entered upon a new life.

His day of usefulness now commenced. Having learnt to pray, he loved the exercise, and in answer to his earnest request God revealed plans of religious service unto him. We find him in the Sabbath School seeking the salvation of the children. But he was not long to continue there. The circuit was large, and preachers must be obtained. Mr. Winkfield having given evidence of a renewed heart, an abiding sense of the Holy Spirit, burning zeal for the salvation of sinners and the extension of the Redeemer's kingdom, he was authorised to preach the word of life to the people.

While labouring as a local preacher his labours were made a blessing to many. He was soon called into the Itinerancy, in which sphere of Christian service he served God and the Church faithfully and well for thirty-eight years. He travelled at Fakenham (three times), Norwich (three times), North Walsham (three times), Lynn (twice), Mattishall (twice), Brandon, Upwell, Rockland, Yarmouth, Hadleigh, and Swaffham. At the last-named place his health completely failed ; the strong man broke down, and he was compelled to seek supernannuation at the Conference of 1876.

He located at Lynn, the place of his spiritual birth, where, after four and a half years' cessation from the cares and toils of the regular ministry, he finished his course, and left the tears, trials, and sickness of earth for the smiles, the joys, and the life of heaven.

Brother Winkfield was physically strong and robust for many years, and his labours were abundant. His system was, however, much weakened by excessive toil and nervous disorders, so that during the latter part of his life he seemed only a wreck of the man he used to be. As a Christian he was sincere, conscientious, prayerful and holy. There was no contradiction between the man and the minister. He displayed no priestly sanctity in the pulpit which was not borne out in the little things of his daily life.

The moral power which he wielded in public he also brought to bear upon the details of his private life. It could be seen at a glance that *this man was a Christian and meant to be one*. Our pen does not falter in the least when we write that we felt no blush for our holy religion when *struck in his life*. He was not an angel, but he was a saint.

His ministry was thoroughly evangelical in doctrine—the cross was his central theme. We have heard him discourse earnestly and powerfully on “I am the way,” “Christ died for us,” “The love of Christ constraineth us,” &c. He basked in the sun of eternal truth. The flickering torches of modern rationalism and ritualism offered him neither light nor interest—hence they never tinged his creed. His theology was of the old Methodist school—a full Christ for empty sinners. His manner of preaching was intensely earnest and soul-stirring. He darted the fire of his sanctified soul through his discourses, and the evidences of his success are numerous. His sermons cost him an unusual amount of toil. He had no sympathy with the class of men who are accustomed to preach without premeditation. He would not give to the people that which cost him nothing.

He was very highly esteemed as a friend. Those who knew him best speak of him in the highest terms of respect. True, the exterior might appear somewhat uninviting, but beneath the outer covering there throbbed a heart of pure sympathy and tenderest love. The latter part of his life was marked by shadow, arising from the wreck of the nervous system; but amid all the darkness he was ever ready for prayer. The old love for communion with God was in him still, although affliction had flung a cloud around his mental perceptions.

It is very cheering to know that as the end of his journey drew near his soul enjoyed great quiet and rest. As he grasped the writer's hand he exultingly exclaimed, “We shall meet again in heaven.” After bidding his family an affectionate farewell, he uttered, “Praise the Lord!” “Praise the Lord!!” “Praise the Lord!!!” and lay himself down to await the arrival of the messenger of death, which came on the 8th of January, 1875.

The funeral obsequies were conducted by the Rev. E. Blake, W. Thorsett and the writer, in the presence of a very large number of sympathising and sorrowing friends. The writer preached a funeral sermon for him to a crowded congregation on Sunday evening, January 24.

A widow and family are left to mourn their loss, but it is their joy to know that he is “for ever with the Lord.”

GEORGE SEAMAN.

## *Memoirs and Obituaries.*

THOMAS WAITE was born April 3, 1817, at Hoe Benham, near Newbury. He was the youngest but one of six brothers, all of whom were preachers of the Gospel. His parents were of very humble means, consequently at an early age he was called to labour hard for the bread that perisheth. Many times during his life he regretted his lack of education, and spoke of the privileges the young now enjoy as contrasted with his. His parents were Wesleyans, and members of that body till their death.

His mother was a good and holy woman, and her prayers were largely instrumental in the hands of God in the salvation of the whole family. Mr. Waite frequently spoke about his mother; and the love he showed her to the day of her death, at the advanced age of eighty-four, was great, and her memory since her departure was as fragrant perfume to him. The neighbourhood at the time of his youth was very dark indeed in matters of religion until the Rev. Thomas Russell missioned that part of Berkshire.

He, his brothers and companions, were arrested and aroused by the faithful discourses of the Revs. T. Russell, G. Wallis, and others. On one occasion Mr. T. Russell preached from the text, “We never saw it on this fashion.” Our brother trembled, and was astonished, and in great distress—~~we~~ <sup>he</sup> cried unto God. On the next day, while following his vocation as shepherd-boy, he resolved to hold a service by himself, and, with

offering the concluding prayer, God spoke peace to his soul. At this spot a small oak tree had just been planted, and on every convenient occasion, even up to the last time of visiting his native place, he would with great pleasure visit what he regarded as a sacred spot, and hold sweet communion with his God.

He immediately with others joined in forming a class, and was soon put on the preachers' plan of the Shefford circuit, a position which he creditably held to the day of his death, a period of more than forty years. In the year 1839 he removed to Aylesbury, in Buckinghamshire, and entered into business, and, with God's blessing, prospered. He laboured hard and effectually as a local preacher, class leader, Sunday-school superintendent, and became a trustee of nearly all the chapels that were built in the circuit during his residence there, and took a leading part in all the enterprises and interests of the circuit. His house was the home of the servants of God, to whom he was always greatly attached, and they were always welcomed to his dwelling.

In 1845 he was united in marriage to her who effectively ministered to his earthly comfort.

From Aylesbury he removed to Ashampstead, and finally to Reading, where he continued to prosper in business, and became a leading and most useful official, and remained such to the end of his deeply interesting, eventful, and useful life.

He was of a very cheerful disposition, forgiving temper, was powerful in prayer, and much beloved by the Society and congregation. He was greatly esteemed for his consistent life, his Christian devotedness, his warm attachment to the Connexion, his regular attendance at the means of grace, his liberal support of the cause, and his general usefulness.

He preached his last sermon at Thorn Street Mission Room, on Sunday evening, January 11, 1874,—a service which was rich in spiritual power. Symptoms which had recently become apparent were painfully manifested after this date.

He took to his bed on Saturday, January 26, from which he never rose alive. At the first stage of his illness his mind was much confused, and he was at times delirious; but from Tuesday, the 27th, till Friday, the 30th, the day of his death, his peace flowed as a river, and his happiness was great indeed. He affirmed on several occasions that "Christ was precious," and when told by his loved ones that they would meet him in heaven, he appeared greatly gratified, and exclaimed, "Bless the Lord." He raised his hands many times towards heaven, saying, "Higher, higher," and when asked if he saw angels and the Saviour, he said, "Yes, and five, five children," most probably referring to his five pious brothers, who had all gone before. He called his wife and son, and kissed them several times, and bade them good-bye. He said to his son, calling him by his name, "Won't you sing?" and, on his son telling him that he would sing with him in heaven, he appeared to be filled with delight. About an hour before he passed away, he exclaimed with a loud voice, "Around the throne, around the throne." These were the last words he audibly uttered. He suffered a good deal from his breathing till within a short time of his death, when he appeared to fall into a beautiful sleep, and, without a groan, his happy spirit fled to meet his Saviour, and loved ones gone before, "around the throne."

Having in early life joined the Society of those who were instrumental in his conversion to God, and continued in fellowship with them under all the varying circumstances of his life, and the trials and struggles through which the cause was called to pass, he remained until death an honoured member and acceptable official.

He was a great lover of the Holy oracles, reading them daily and regularly in private, and at family worship. He could happily say, "Thy word is a lamp to my feet, and a light to my path."

He was a zealous labourer in the Lord's vineyard, in the pulpit, the Society class meeting, the young women's Bible-class service, the Prayer-meeting and Lovefeast; and in other modes of Christian work he strove to

be useful. He "abounded in the work of the Lord as he knew his labour was not in vain in the Lord." He was ardently attached to God's house and its public services. When the sanctuary was open for public worship he was present if at home and circumstances allowed.

He was distinguished for his love to God's people, his liberality and hospitality, and his useful occupancy of important posts in the Society and Connexion. His wife has been bereaved of a kind and faithful husband, his son of a loving father, and the church of a bright and useful member.

The Rev. Thomas Russell, in a letter to the bereaved family, observes, "My dear friend, Mr. Thomas Waite, is now gone to his reward in the better world. I grieve indeed for your loss. I mourn for the departure of one who has ever been a friend such as only a son in the Gospel can be said to be. The cause of God shares in that loss. But while we sorrow for one worth now departed, I don't doubt but that our bereavement is his gain, 'For ever with the Lord.' I am thankful that ever I was born, that there is the joy of reaching heaven, to spend an eternity of blessedness there with those who are gone before. The Lord sustain you in your loss."

Mrs. T. Russell, writing to the bereaved widow, says, "I most sincerely sympathise with you and your son in the great loss you have sustained by the removal of Mr. Waite to a brighter and better world. But he has gained the prize. I remember his kindness to Mr. Russell and myself when, on two or three occasions, we called at your house at Reading. And Mr. Russell has often rejoiced before the Lord on his account as a fruit of his early labours, and now he is safely garnered in the blessed home above."

A gentleman in London, belonging to another Christian section, writes to Mr. Waite, Junior,—“I have been intending for several days to write to you to express my sympathy with yourself and dear mother in the great and unexpected loss you have sustained. I did not know much personally of your father, but what I did gave me a high opinion of his *rectitude* and his *devotedness*, and I am sure the church to which he belonged with yourselves have sustained a *severe* loss. It will now be a satisfaction to you to have in your *memory* such a *father*.”

The Rev. H. Yeates writes—“I came home last evening and found the card, and the silent information has made me feel much for your loss: no man I think I loved better. I am the same age, and feel the work of the ministry labour almost more than I can sustain sometimes. O may the Lord our Creator enable us to be fully prepared to meet him who has finished his course, and kept the faith to the end of his journey. He is now 'for ever with the Lord.' God bless you with Divine help for the affliction you have to endure.”

An observant, and business gentleman in London, who had known him for some time, writes—“Is it true that your dear father is dead. I saw your father's name in the deaths; it quite upset me, as I was not aware he was ill. What a trial it must be for you, and especially for your dear mother. One would almost wonder why Providence should remove such a faithful servant, and such a kind and loving husband and father as he was. I have often prayed that I might be like him, as I never saw a man so *gentle*, *kind*, and *good*, and so truthful. There was no doubt he was ripe for heaven. Therefore God gathered in his own fruit, and, therefore, we ought not to complain as he has a right to have his own. I almost feel envious of him as now he is in heaven, singing those glorious hymns in perfection, where all is joy and love, and all tears are wiped away. Who could wish to recall him? May we all prepare ourselves as he was prepared, then we shall look forward with joy to that day when our blessed God shall say to us, You are ripe, come up to me.”

May all who read this account of a brother's early conversion, useful Christian life, and his sudden, unexpected, but peaceful departure, wisely and heartily respond to the voice of God's word, which urges on us all—“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither the

THOMAS PERKINS

**CHARLES PINNEGAR**, was born at Brinkworth, England, on June 24, 1834, and died at Belair, March 11, 1874. He was not blessed with the inestimable privileges of a religious education, but spent his early days in sin. He received his first religious impressions at Sutton, where he was labouring for a pious master, who was a local preacher amongst the Primitive Methodists, and at whose house the ministers found a home. It was under the joint influence of master and minister, that he first felt his need of a Saviour, but he was ultimately brought to God under the ministry of the Rev. George Warner, at Segrave, in Wiltshire, and at once joined our beloved Connexion. About twelve months after his conversion he married the one who (with four children) now so deeply mourns her loss. Shortly after his marriage he came to this colony, and in 1855 took up his abode at Newwood, afterwards at Walkerville, then at North Adelaide. About fourteen years ago he removed to Belair. He was a few months in the colony before he met with our people, but soon found that there was a chapel at Pine Forest, which he at once attended. The Rev. H. Cole was the first minister to introduce himself to the family. He visited them at their home, and persuaded them to join the church at North Adelaide. They became members of Bro. Cole's class. It was soon discovered that Bro. Pinnegar was a man of the right stamp, regular in his attendance at the means of grace, very constant in his conduct, zealous for the cause of Christ, and liberal in his offerings. He took a great interest in the erection of North Adelaide Chapel, became a trustee, and gave in two donations of £10 toward the fund. The circuit authorities seeing that he was a man of deep piety and considerable intelligence, in April, 1857, put an initial on the preachers' plan for him, and on the next plan his name appeared in full, and from that time down to his death, without intermission, his name had a place on our preachers' plan.

As a member, he was always consistent; whatever took place derogatory to the interest of the Church, Bro. Pinnegar was always faithful to the Church of his choice. In seasons of trial and hard struggling, when many others were vacillating, and some of his old friends deserted the Society, he always seemed fixed and decided to hold on and do his best for the cause. In his private life he was serious without severity, and pleasant without levity. He generally lived in an element that is congenial to Christian people; he was ever ready to converse on religious subjects, and often spoke of the necessity of a revival of God's work. People would not be long with him before they would feel that they were in the presence of a Christian man. It would not be right for us to say "that he was faultless," for he was human, and our poor humanity at best knows of many faults and failings, but we believe that he ever committed his ways to the Lord.

As a leader he was greatly loved by his class; he generally spoke plainly to the members; whatever he thought to be wrong he pointed out to them, and often expressed his sorrow at the non-attendance of some. Although he lived four miles up the hills from Mitcham, yet he seldom absented himself from class, unless affliction or the excessive toils of the day prevented him. This applies to the public services as well as the class meeting, for however dark or wet, if possible, Bro. Pinnegar was at his post when those who lived near the chapel would excuse themselves by saying "the weather was too bad to attend." Our dear departed brother with lantern in hand would walk four miles down the hills, and the same distance back, rather than neglect the house of the Lord. When the members and others attended to follow his remains to the grave the greatest wonder to all was, "not that he did not attend oftener," but that he ever attended at all; and many felt ashamed of themselves that they had ever complained of his not attending more regularly, and that they had not attended better themselves. It was then that Bro. Pinnegar's Christian character shone out with greater brilliancy than it had ever done before to scores present: he had to die to be fully known.

As a local preacher, he was zealous, intelligent, very acceptable, and one to be depended on. However great the distance, we could always

depend upon him to attend to his appointments; and although he has laboured in this the Adelaide (third) Circuit, in connection with North and South Adelaide for nearly 17 years, we never heard one say Bro. Pinnegar is planned too often; he was well received wherever he went, and is greatly lamented, and will be much missed by all our Churmes.

As an official, he took a leading part in the business of the Church; he was generally firm in what he believed to be right, but ever open to conviction, and willing to yield when necessary; he was not a man of many words, but generally saw his way clearly through a subject before he spoke on it. For many years past he was elected delegate to our District Meeting, and always did his best to merit the confidence reposed in him. He attended our last District Meeting, which was held just four weeks before his death. He told several of the brethren that that was the last District Meeting he should ever attend; but no one thought that he was referring to his death, though he evidently was, being then in a very weak state.

As a giver he was one of the best we have met with. We believe there have been times when he has deprived himself of necessary things to support the Lord's cause. We have heard him say he would pawn his coat but what he would give to the support of his minister, and his actions fully proved his words, for in his last illness, when a brother took him his quarterly ticket, he said to his wife, "Pay Brother—my pound, will you?" It was suggested to him that there was only one pound in the house. He eagerly replied, "Never mind, pay it; the Lord will provide for us while we are here." Of course the money was not taken, but our dear brother evidently thought it was. Does not this show the spirit he was of? He believed in giving as well as talking, praying, and believing. Shortly after the last District meeting he began gradually to get worse, but it was not until the Saturday previous to his death that his end was thought so near. His complaint was chiefly heart disease, and during his last few days on earth he suffered greatly. On Tuesday, March 10, the writer saw him for the last time. His sufferings were so great that he could not talk much. I questioned him respecting his hope, and he said he was grounded on Christ. "You see my state," he replied; "I cannot talk much; I must allow you to judge from my life of the death I shall die." What a noble statement! How few could say in death, "Judge from my life!" But if love to God and love to man, if untiring zeal and protracted labours, if journeying often and being instant in season and out of season, if eighteen years of faithful, devoted, Christian life is to be taken at all into consideration, then we say Brother Pinnegar lived a Christian and died a saint. What a testimony in death—"Judge by my life!"

Early on Wednesday morning, March 11, while sitting on his chair (for he could not keep in bed), leaning towards the open window where for hours he had been gasping for breath, his head suddenly dropped; all was still: his spirit departed and fled to its rest, its home in heaven.

On Thursday, March 12, his remains were followed to the grave by a large concourse of people, and were interred in the Mitcham Primitive Methodist Cemetery.

On Sunday evening, March 29, his death was improved, at Mitcham, before a crowded congregation, the writer preaching from Psalm cxvi. 17. It was a precious season. Many tears were shed, many hearts softened, and we believe that the spiritual tone of the Church was improved thereby.

May the bereaved widow and orphan children, the reader and writer meet him again in heaven to part no more.

"The Christian sleeps in Jesus—blessed thought!  
Hush, mourners! though ye could, awake him not!  
Would ye recall him from the home of bliss,  
The "better country," to a land like this?  
To weep as we are weeping—all our pain,  
Temptations, conflicts, to endure again?  
No, brother! slumber now and take thy rest  
In the low sleeping place which Christ has blessed,



Till the great Eastern morning light the skies,  
And all His people like Himself shall rise,  
Bright in His radiance, with His beauty fair,  
Ever His glory and His bliss to share.  
Oh, precious hope! already from afar  
Through sorrow's night we see the morning star,  
And guided by its beams, we calmly lay  
Our sleeping ones to rest, to wait 'that day.'"

W. JENKIN, Norwood.

MRS. ELIZABETH GAIR was born at Mosbro' on March 21, 1841. Mr. and Mrs. Rose, her parents, were members of our society and trained her in the fear of God; and her mother specially took an interest in her eternal welfare, leading her to the private means of grace, and taking her with her to pray in secret. Under such training we cannot wonder that at the early age of thirteen this child of such care and instruction should become a member of our society and soon became useful and energetic in the cause of Christ.

From being a scholar in the Sunday School she became a teacher beloved by the children and honoured by her fellow-teachers. When the beautiful new chapel at Mosbro' was built, she laid one of the corner-stones. She was married to the Rev. S. Gair, then stationed at Rotherham, on September 13, 1870. Her removal from Mosbro', where she had spent all her life, was long felt by the school and society, but she entered upon another sphere of life for which her kind, genial, Christian disposition abundantly fitted her; and during her brief career as a minister's wife she won the confidence and love of all she came into contact with, and when taken away was mourned by all who knew her. Her married life was a brief, though a happy and useful one. Early in 1874 it was evident she had become seriously affected in the lungs; but it was not till shortly after the birth of her second child that any danger was apprehended. The best medical aid was obtained, but all to no avail; her days were numbered. Though anxious on account of her husband and children to recover, yet, when care and medical skill had done all they could, and her case was pronounced hopeless, she met the last enemy with unwavering faith in Christ her Saviour. There was no repining about the ways of Providence; all was peace and joy in the Holy Ghost. Over and over again she requested her husband to come and kneel beside her, and hear her tell the ground of her confidence, and to remind her of the same in case she should forget: then she repeated, "The blood of Jesus Christ, God's Son, cleanses me from all sin." "The Spirit bears witness with my spirit that I am a child of God, an heir of heaven, a joint heir with Christ." "I can read my title clear; it is clear, thank God!" "I have my passport to heaven." Then they prayed together, and though a time of agony when two young hearts bound together as they were, were about to separate on earth, yet it was a time of the manifestation of God.

She fell into a sleep from which she only awoke to say, "Don't leave me;" and after awhile to say, "Mother." Did she see her sainted mother waiting to bear her away to Christ which was far better? At eight o'clock on February 28, 1874, she opened her eyes on the glories of heaven, leaving her husband to mourn her loss, and he and her children to find out as time goes on how great has been their loss.

JOHN BARFOOT.

GEORGE CRICKET, Prospect, Maryport station, was born March 24, 1810. It appears he was brought to God under the Wesleyan ministry, and on his removal to a village where they had no cause, he became a Primitive Methodist and remained such for a period for 22 years, being at the same time one of the most consistent and useful official members in the station attending to his duties as trustee, society steward, and assistant class leader with exceptional care and diligence. The order, regularity, and promptness with which he transacted official business with the ministers secured for him their unqualified confidence and esteem.

He loved the habitation of God's house, and felt no sacrifice too great in consulting and promoting its welfare. Always present at the means of

grace in expectation of a present and an abiding blessing, it was pleasant to associate and co-operate with him in efforts for the cause of God. It is the testimony of those best acquainted with him that he was among the most decided followers of Christ, notwithstanding that imperfections adhered to him as they do to the best of God's people. Christian principles possessed the ascendancy in his general tendency; leaving the prizes and portions of earth for those who were yet in darkness, his energies constantly acquired a spiritual direction. Looking at things around him in the light of eternity he pursued those with the greatest avidity that told to advantage *there*, and well it was that he did so, for afflicted with heart disease he had "the sentence of death in himself." He became suddenly ill and died within half-an-hour from being unwell. But the reconciling thought even then was, "Precious in the sight of the Lord is the death of his saints;" that is, *as to the time and circumstances of it*, as of a thing on which we feel a particular interest. "Thou changest his countenance and sendest him away." This happened April 6, 1874, marking the 64th year of his age, and scarcely one year from the sudden death of his devoted youngest son Joseph in the 21st year of his age.

W. SAUL.

MRS. MARTHA HAMMOND.

"Go, child of darkness; see a Christian die!  
No horror pales his lip, or dims his eye;  
No fiend-shaped phantoms of destruction start  
The hope religion pillows on his heart.  
When with a faltering hand he waves adieu!  
To all who love so well, and weep so true;  
Meek as an infant to the mother's breast  
Turns fondly longing for its wonted rest,  
He pants for where congenial spirits stray!  
Turns to his God, and breathes his soul away!

THE above lines strikingly illustrate the manner of the departure of the subject of this memoir, the beloved wife of the Rev W. Hammond, calm and submissive in the delightful assurance of a blissful immortality beyond the surges of the "rolling river;"—hence we solace ourselves with the fact that another pilgrim has crossed the wilderness—that another name has been added to the long roll of worthies who "came out of great tribulation," and another gem is placed in the Saviour's crown.

The late MRS. MARTHA HAMMOND was perhaps known by her consistent walk and conduct, her modest demeanour and almost total forgetfulness of self, rather than by any brilliant or extraordinary qualities which she might have possessed. Ever ready to advance the interests of the church of her choice, and to further the cause of religion, she would sometimes practice great self-denial. The prayer of her heart as expressed in many a class-meeting was manifested throughout her whole life, "I wish to live so that when I die, shall be missed." That wish has been realised, and exemplified by her sorrowing friends on the day of her interment.

From a very early period she was the subject of deep, strong religious impressions. Being among the first-fruits of the pioneers of their beloved connexion, who visited the ancient city of Norwich, the place of her birth, our hearts have often been warmed and touched with "hallowed fire" while she has been describing the labours, scenes, and triumphs in those days of the sainted James Garner, John Smith, &c., &c.

Her first ticket was given in August, 1837, and as recorded in her diary became a Sabbath school teacher in May, 1841, a work for which she was eminently qualified, and in which she ever took a peculiar pleasure and interest up to her latest moments. To gather the young into the fold of the Redeemer seemed to have been emphatically her work.

United in marriage in the year 1850 to him who now laments his heavy loss, she proved an able consort for a Primitive Methodist Minister. Heartily entering into the vicissitudes, cares, anxieties, and perplexities of a minister,

terial life, she soon won the respect and esteem of all with whom she came in contact. Of a remarkably well-balanced and even disposition, she was well prepared to cope with the many difficulties which often surround the itinerant minister's path. Young "probationers" and ministers she often impressed with the motherly care and interest she manifested in their behalf, while her pious counsel and advice to office bearers in the Church, and more experienced ministers, were often deemed of great value. The public and social means of grace she regarded as divinely appointed for profitable waiting upon God and she used them with conscientious regularity.

Trifles never kept her away from the house of God. Whoever was absent the subject of this sketch was present, unless prevented by affliction, which was but seldom, or some other unavoidable circumstance. As a wife she was faithful, affectionate, frugal and industrious, and as a mother tender, loving, ever anxious about the everlasting welfare of her children.

The Rev. Mr. Warner thus writes:—"We deeply sympathize with you in your bereavement. I am confident you have lost one of the best of wives, and your sons one of the kindest and best of mothers. She was in the best sense of the word a 'help meet' for you as a minister, for she would help in visiting, in the Sabbath school, as a missionary collector, and in many other ways, and above all would help in holding up your hands in the time of trial and conflict, when you most needed help.

I have known your dear wife now for nearly 14 years and always found her faithful to the Church to which she belonged, and ever ready to assist in any good work to promote the Connexion's prosperity, the conversion of sinners, the building up of believers, and the glory of the great Master. Having travelled with you, I have frequently been out and in, and always had a hearty reception, both by night and by day, and her bright genial countenance at once made me feel at home, and welcome. I am sure I shall greatly miss her, but what must you do? but you need not to be told she is not lost but gone before. Your dear boys too have lost one of the best of mothers, ever kind, affectionate, yet firm, and loving. And we see the fruit of right training already in your family, with one son in the ministry, another a local preacher, and all of them members of our society,—if we had a generation of mothers like her the world would soon be at the feet of Jesus."

The Rev. D. Newton, my last colleague, says:—"We can hardly realize the fact that our friend, whom we so deeply respected, is no more. We always found her to be wise in counsel, gentle in demeanour, and thoroughly kind; you may take consolation from the fact that she was ripe for Heaven."

Her card says truly, 'She is not dead but gone before, to wait her loved ones there.' Other quotations might be given, but we forbear. Her work was done—her end in this conflicting scene drew near. Disease seized her for its prey.

Gradually tightening its grasp upon her frame, it soon manifested itself in the form of cancer: and succumbing to this malignant enemy, she fell asleep in Jesus about 4.30, on the morning of Good Friday, 1874, at Stowmarket, in the 53rd year of her age. She trusted in Christ, and in Christ alone for salvation.

As the hour of final separation approached, her confidence increased. To several of the friends she said, "I am sure my heavenly Father is doing right. I have no doubts, no fears, no misgivings. Christ is mine, and heaven is mine, and all are mine. I shall soon be at home, where I shall rest in unclouded sunshine for ever."

The interment took place on Wednesday April 8, prior to which a funeral service was held in the Primitive Methodist Chapel, Stowmarket, when the Rev. J. Reeve, Congregationalist, delivered an excellent address; after which about sixty friends testified their respect by following her remains to the station, en route for Norwich. Arrived there, the body was taken to the beautiful burying-place known as the Rosary, when the Rev. R. Key delivered a characteristic address, full of sympathy and pathos; and the

Rev. G. Seaman, the superintendent of the Norwich circuit, impressively performed the burial service.

On the following Sunday a funeral sermon was preached in our Stowmarket Chapel by Mr. R. Day to a large and deeply affected congregation.

W. HAMMOND.

WILLIAM ROBINSON was one of whom it might be said, "He was a faithful man, and feared God above many." Death did not find him unprepared; he was standing ready, waiting for the coming of the Bridegroom. He may properly be classed among those whom Christ declares blessed. He was born at Wallbottle, Newcastle-on-Tyne, 2nd circuit, in the year 1810. In the year 1856, he came to reside at Lemington in the same circuit. Having a liking to our people, he regularly assembled with them. In February, 1868, the Lord visited our society at Lemington with a great outpouring of his Spirit. Mr. W. Booth and Mrs. Grey of Marley Hill laboured here with great success, numbers of sinners were converted; our late brother among the many. Having experienced this happy change he connected himself with our Church and was appointed to the office of class leader. The duties of that office he discharged with faithfulness, until he was disabled through affliction, and had to remove to the neighbouring village of Bell's Close. While he was able he read much in the Bible, and he felt its promises sweet to his soul: his communion with God was close, he was happy on earth, and ready to go to hold closer communion in heaven. He spoke of death without dread, and of heaven with delight. During his short illness the light of heaven beamed in his countenance. Being asked by his friends if all was well, he said, "I have not a doubt of my acceptance with God." While his friends stood weeping, he said, "Weep not for me, but weep for yourselves." His last words were, "I am supported by his grace." Thus blessed, he closed his eyes on the world, and opened them in glory, on Wednesday, April 29, 1875, in the 74th year of his age.

RALPH DENTON.

## Literary Notices.

*A Pocket Compendium of the Doctrines, Institutions, Duties, and Evidences of Christianity*, in which particular portions of the second Catechism of the Wesleyan Methodists are introduced. With an introductory preface, by the Rev. G. T. PERKS, M.A. London: Elliot Stock, 62, Paternoster Row.

THE author of this volume is a missionary, and, as we presume, a Wesleyan. Characterized by activity of mind, and an active desire to impart the truths of Divine Revelation in a clear and intelligible form to minds more or less uninformed thereon, our author has aimed at his object by the adoption of a condensed and comprehensive style. To place elaborate, extensive, and consequently expensive volumes in the hands of youthful enquirers just emerging from the mists of heathenism, is in the last degree inappropriate. The same remark holds good in reference to youthful enquirers at home; and the principle involved applies to all matters of human progress. In education we begin with what is rudimental, and then advance to higher principles; we first place a general outline before the mind, and then proceed to the filling up. The "Pocket Compendium" now before us is an initial work, dedicated modestly to the older children of the Methodist Day and Sabbath Schools, and also to teachers, local preachers, and candidates for the ministry. To the three latter classes, and especially to the last, we would strongly recommend this little volume. It contains brief, but at the same time perspicuous and comprehensive statements on the doctrines, institutions,

duties, and evidences of Christianity. It is a body of Divinity, thrown into a nutshell. The author has availed himself of the ample materials to be found in the writings of learned divines, both in the Wesleyan communion and other denominations; and the names of the authorities being given, this work becomes a key to unlock other stores than those it contains. We know of no better work to put into the hands of candidates for the Primitive Methodist ministry.

*St. John, the Author of the Fourth Gospel.* By CHRISTOPHER ERNST LUT-HARDT, Professor of Theology, Leipzig; author of 'Apologetic Lectures on the "Fundamental," "Saving," and "Moral" truths of Christianity,' etc. Revised, Translated, and the Literature much enlarged by Casper René Gregory, Leipzig. Edinburgh: T. and T. Clark, 38, George-st., Demi 8vo., pp. xii., 369.

THIS volume displays great erudition on the part of its author. The previous reading which it implies is surprisingly extensive, and must have been gone through with great care, attention, and discrimination. None ignorant of German literature can have any idea of the extent and character of the opposition to John's authorship of the fourth Gospel. The semi-Christian literature of Germany, (but this description is crediting the Christian character of the class we refer to with about fifty per cent. more of what is Christian than it justly deserves), has a large amount of Jewish and sceptical blood in it. It is manifestly characterized by extensive research, but in its antagonism to the orthodox views of New Testament theology and authorship, it often displays a degree of pusillanimity which excites our pity, contempt, and ridicule. In this volume, the attacks upon John's authorship are accurately described; the facts also in support of that authorship are stated with remarkable lucidity, so that the convictions of the candid and intelligent are carried decidedly in opposition to the anti-Johannean critics, and in favour of the testimony of the earliest churches of Christendom. "Tradition with one voice names the apostle John as the author of the fourth Gospel." "It did not appear in the Christian Church under any other name. Indeed this name was its introduction to the Church. Had there ever been any hesitation as to this point, some trace of it would have been preserved: but none is found." This volume is an illustration and confirmation of the truth of this statement. Following our author attentively through these pages, the general reader will be pleasingly surprised at the solidity of the foundation on which the historical evidence rests which affirms the authorship of this Gospel to John the son of Zebedee. The wide range of investigation pursued by our author will appear from the table of "Contents." We quote the headings of the respective chapters into which the work is divided:—"Tradition;" "St. John's authorship;" "The testimony of the Church;" "Testimony outside of the Church;" "St. John's residence at Ephesus;" "The Passover Controversy;" "The testimony of the Gospel itself;" "St. John's Gospel and the second century;" "St. John's Gospel and the Synoptists;" "St. John's Gospel and the Revelation;" "St. John's Christology psychologically possible." These chapters are followed by an appendix, which enumerates the "Literature of the disputed origin of the Fourth Gospel from 1792 to the present." Few, or possibly none of our readers have ever been afflicted with the doubts which Dr. Luthardt here so effectively destroys; and possibly also few of them have a distinct apprehension of the overwhelming character of the testimony compressed within these pages. We thank Messrs. Clark for this publication, and most earnestly recommend it to the Biblical student.

*The Works of James Arminius, D.D.*, translated from the Latin. In three volumes. Vol. iii. Translated by William Nichols. London: Thomas Baker, 20, Goswell Road, E.C. Demi 8vo., pp. viii. 658.

THE doctrines advocated by Arminius, in a modified sense, are those which are held by the various sections of Methodists. But some who have held the distinctive doctrines of Arminius have also insisted on others "to which

he unquestionably never gave his sanction," and "to which he even appears to have been decidedly hostile." That he should be held responsible for these views appears in the highest degree unreasonable. Because some who have set out with the doctrinal views of Arminius have ultimately landed in the theology of Rome, or in the fatal extremes of Rationalism or Socinianism, it has been insisted on that such is the natural tendency of his tenets. We read of some who having begun in the Spirit would finish off by the flesh. According to the reasoning implied in the above this finishing off is legitimately consequent on beginning in the Spirit. If landing in Rationalism and Socinianism is to be charged upon principles previously held, then Calvinism has a heavy bill laid to her account. We believe that the writings of Arminius are little known among our people. We submit that consistency requires that while we profess to be Arminian Methodists, we should make ourselves conversant with the writings of him whose principles form the dogmatic foundation of our creed, and especially as we can now obtain his entire works translated into English. The two preceding volumes of this edition were translated by Mr. James Nichols, father of the translator of this volume, Mr. William Nichols. Those who have the former volumes will be glad that an opportunity has now arrived of completing the set. We may just add that this volume contains "Friendly Conference with Dr. F. Junius;" "Modest Examination of Dr. Perkins's Pamphlet;" "Analysis of Romans ix.;" "Examination of the thesis of Dr. F. Gomarus, respecting Predestination." This volume, we believe, is published at twelve shillings, and may be obtained through our own Book Room. To many this is a heavy charge; this difficulty might, however, be got over in many cases by our Sunday School libraries placing these volumes on their shelves.

*A Critical and Exegetical Commentary of the Book of Psalms. With a New Translation.* By JAMES G. MURPHY, L.L.D., T.C.D., Professor of Hebrew, Belfast; author of Commentaries on the Books of Genesis, Exodus, and Leviticus. Edinburgh: T. and T. Clark.

THIS is the production of an eminent scholar, and the fruit of long continued and attentive observation. No portion of the Old Testament Scriptures is so much in harmony with the religious experience of the Christian believer as the Book of Psalms; hence the interest which attaches to it, and the great amount of literature expended on it. That literature displays a great variety in extent and object. Mr. Murphy claims for this work a middle place among expositors, as it regards quantity, while as it regards quality the critical reader will give him a high position among expositors. In his preface the author gives the following statement respecting this work:—"It includes a revision of the Authorized Version, which serves both to abbreviate the comment and to exhibit the connection of the text. This is arranged in lines, and so printed as to indicate to the eye the divisions of thought, and may, so far as approved, form the basis of a new metrical version for the use of the churches. The comment aims at bringing out the meaning and elucidating the principles of the Psalm. It does not deal much in illustration, as the space fixed upon does not admit of it: the private reader who dips into a commentary has seldom time for it; and the public teacher wants, not to be made a machine for giving out the same unvaried article, however excellent, but to supply out of his own culture and mental resources a fresh and constantly diversified material for the edification of the hearer. The version and comment are preceded by a brief reference to the occasion, subject, and arrangement of the Psalm, and followed by some critical notes which, being placed by themselves, the reader may omit if it please him. The whole is preceded by an introduction, touching upon such points as seem most essential to the full understanding of the book."

The introduction itself is a valuable production, and will well repay the most attentive reading. The rendering will be occasionally objected to by the learned reader; but as in all languages words are often, severally, the representatives of many ideas, it is difficult to hit upon the exact shade of meaning, and sometimes more difficult still, or rather impossible, to find a

word, in the rendering, of corresponding extent. Hence the necessity of supplementary expository notes. To any intelligent reader unacquainted with the original text, this work cannot fail to be of great service; but to those who are able, dictionary in hand, to read the Hebrew, it will be found to be a great help. The suggestive character of the brief notes will make the work a treasure to preachers.

*The Companion Concordance to the Holy Scriptures*; containing more than twenty-five thousand Scripture words occurring in the Old and New Testaments, with chapters and verses where there are found: to which are added a table of gospel parallels, tables of Scripture weights, measures, and coins, and an index to the Bible, &c., &c. London; Elliot Stock.

THIS little book consists of some sixty-four pages. The index is set up in two columns to the page—the concordance in four. It is only by the use of diamond type that so large an amount of matter could be got within so small a space; this advantage, however, renders it practically useless except for such as are blessed with good eyesight. To such it will be a convenient pocket companion.

*The American Pulpit of the day.* A monthly publication of sermons of the most distinguished American preachers. Part IX; price 6d., Nov. 1875.

THIS part contains discourses on the following subjects:—"Individual responsibility," "The song of the day," both by the Rev. S. H. Tyng, Jun. "Death a gain" by Rev. W. H. H. Murray. "Adaptedness of Christianity to man's spiritual necessities," by Rev. Bishop Jones, D.D., L.L.D. "The sin of omission," by Rev. W. G. T. Shedd. "On Christian achievement," by Rev. T. M. Eddy, D.D. Those who want to form a correct idea of the American pulpit cannot do better than to study this monthly.

*The Preacher's Commentary.* A homiletic commentary on the book of Genesis. Page IX. by the Rev. JOSEPH S. EXELL, part X. by the Rev. J. WOLFFENDALE. London: Richard D. Dickinson.

WE have given our opinion of this publication in a few words in our March and August numbers, pages 185, 501. It deserves all the little praise we then bestowed on it and a great deal more. It well sustains its original character. It is what it claims to be, "The Preacher's commentary."

*Holiness to the Lord.* By the Rev. LEWIS R. DUNN, author of "The Mission of the Spirit." London: F. E. Longley

THIS publication issued in parts is now complete. We gave a notice of part I. in page 245. The importance of the subject cannot be disputed. A wide-spread interest is now manifested, as is remarked in the preface, among many evangelical and earnest Christians on the subject of Christian-holiness. It is often of the greatest importance that the Christian public should be guided aright on this vital subject, and that the doctrine should be frequently discussed in our pulpits, that the church of the living God may be more fully aroused and led into the actual enjoyment and practical exemplification of this great blessing. "With Romanism summoning all her energies for a decisive and final conflict; with the upspringing of Rationalism, Pantheism, and Materialism on every hand, with the increase of the volume of the fiery stream of intemperance, which in its fearful course is spreading desolation and ruin everywhere, and with the open defiance which is now manifested against the law of the Sabbath, as well as the alarming desecration of the holy day—we certainly need such a union of hearts and of hands as will enable us not only to meet the shock but also, by a mighty united aggressive movement, to triumphantly plant the symbol of our faith on the proud dismantled fortresses of our foes. Our need and strength will be proportioned to the clearness with which 'holiness to the Lord' is inscribed on our banners, and engraved upon our breastplates and our crowns." There are many things very important to sustain the machinery of Christianity but not so *or to compare with personal holiness.* This subject in many of its aspects

is admirably handled in this treatise by Mr. Lewis. We commend it to the prayerful consideration of our friends ; we may just observe that it is an American reprint.

*The Bride and the Household.* Suggestions toward the attainment of the higher Christian life. By E. J. A. London ; F. E. Longley.

As may be seen from the title this little book is of a kindred character with the above. It is written under a strong scriptural impression, and to the sincere enquirer after a full salvation it will be exceedingly helpful.

*The History of Thomas Hasker*, soldier and Methodist. With his letters. By GEORGE SUCKLEY. London : T. Newton, 119, Salisbury Square, E.C.

THIS life does not appear to have been written with a view to reconcile military life with Christianity. This we infer from the following paragraph :—" We have not to do here, however with views of Waterloo that will inspire sentiments of national pride, or inflated descriptions of what is, after all that can be said, an exhibition of human devilment on a grand scale, and such a multiplication of single acts of human passion and wickedness as ought to humble us, and make us wonder at the mercy of God in bringing any good out of such evil. We are not writing history beyond that of one humble individual who took part in that memorable battle, and hence the view we have to take is from his personal experience of it." The views of Hasker on military life do not produce the impression that he regarded it as compatible with the religion of Jesus. He thus writes :—" Not many days before the battle, Lieutenant General the Earl of Uxbridge, having the command of the cavalry, caused an order to be read at the head of every regiment, and ours among the rest. In this order I noticed the following words :—" His lordship expects everything from discipline, bravery, and a high sense of honour." I was struck with the words, and began immediately to analyse them." Hasker had become a little before a converted man. " Discipline, thought I, what does that mean ? That must be the act of killing as many of my fellow-creatures as scientifically and as expeditiously as possible. Bravery, what is that ? I confess I could not define the word in suitable terms, but I thought it was something like the reckless rushing of the tiger on its hapless prey ; and then a *high sense of honour*, I could make nothing of that, but that I, as an Englishman, was a person of some consequence, and that I, or my country, had been injured or insulted in some way or other, which injury or insult we were to resent. Now personally, they could have done me no wrong, as I never had any transactions with a Frenchman in my life ; and as to the country's quarrels, I knew little or nothing about them, yet as I had foolishly enlisted for a soldier, I considered I ought to do my duty as a soldier, and there I left the matter. It is now nearly thirty years since, and my views on his lordship's order remain the same."

Bravery is the highest quality of the common soldier in the field of battle, but in rising to this quality the soldier simply rises to the dignity of a beast, and probably nowhere is it seen in greater perfection than in a savage English bull-dog. The possibility of a soldier becoming a Christian we do not doubt ; but the possibility of reconciling modern warfare with Christianity we utterly deny ; and for the nations of Europe to realize this impossibility and as sensible Christian people to act upon the convictions thus produced, would bring about the greatest revolution and the most beneficent results Christendom has witnessed.

A memoir of Thomas Hasker, entitled "The camp and the sanctuary," was written by the late Rev. James Everett, but is now out of print. This accompanying memoir is published from a desire to keep alive a little longer the memory of an exemplary man, and as subsidiary to the general ends of Christian biography.

*The Bottle and its Work.* A sermon preached in the Primitive Methodist Chapel, Lowick, April 25, 1875. By the Rev. John Sharpe, twenty years missionary in Australia.

THIS sermon is based on Hab. ii. 15, "Woe unto him that giveth his neigh-



bour drink, that putteth thy bottle to him, and makest him drunken also." In this discourse Mr. Sharpe places before us some startling facts—facts with which Temperance men are generally familiar, but of which sober outsiders have generally little conception. Speaking of drunkenness, he dwells on the magnitude of the evil, giving facts and figures of an appalling character. Having done this he next tries to ascertain who is to blame in this deplorable affair. This blame he distributes among "the Trade," the Church, and moderate drinkers. He concludes by a few words in relation to the remedy for this evil. The simple remedy, of course, is not to drink. Let intoxicating drinks no more pass the threshold of English lips, and drunkenness is for ever removed from our land. If in any conceivable case some harm should result from this, we put it to the common sense of unsophisticated reasoners, whether there is any imaginable comparison between this conceivable evil and the enormous financial, physical, mental, social, national evils, and a countless number of other evils daily resulting from the drink traffic. Where is the religion, the philanthropy, the patriotism of Englishmen who, in relation to this accursed drink traffic, can adopt the *laissez faire* system of inaction? The sentiment of Cain has become their motto, "*Am I my brother's keeper?*" But indifference can ease no man of his responsibilities. Men must be made to feel them. "The entire drinking customs," remarks Mr. Sharpe, "must be exposed; their iniquities and horrors, and hollowness, require to be unmasked, and many require to be brought to feel their individual responsibility in relation to the matter. By this means we may hope to arouse the moral sense of the nation, and to array it against these customs, and so to raise the moral standard of the age as to prepare for, and render inevitable, some great and permanent change." That permanent change will be greatly facilitated by the movement which is now going on in Liverpool in connection with the labours of the Rev. Charles Garratt—the opening of drinkless public houses with numerous attractions calculated to counteract the drinking attractions of ordinary public houses.

Mr. Sharpe has only got a limited number of his sermons struck off. It should be distributed by thousands. It is published for the author, 9, Meadow-view, Whitehaven, price 2d. each, or 8 for 1s. We should like to hear of thousands being distributed, but this would require such a centre as our Book Room, and such a distribution would justify Mr. Sharpe in selling at half his published price.

*Dickenson's Theological Quarterly.* No. 4. October, 1875. Price 2s.

THIS number completes the first volume of this quarterly. The first thing which arrests our attention respecting it is its cheapness, a property which all purchasers demand, but one which compels producers to resort to many expedients in order to supply it. The plan adopted by Mr. Dickenson enables him to meet the demands of every one in this respect, except the literary pauper who elects to live on alms. The second feature in this quarterly is the excellency of the articles selected. For this we are indebted to the care and correct taste of the editor. The design has been "to produce a journal which might serve, by the value of its articles, to defend and expound Christian truth, especially in its relation to scientific culture." The sources of supply are indicated in the following sentence:—"The field of continental and American literature in this department is wide, and recollecting the old saying, 'many men of many minds,' he (the editor) has endeavoured to give as much variety to each number as was consistent with standard excellence." There are few theological students who could afford to supply themselves with that extensive range of periodical literature from which these selections are made, and any one who should do so would find it a serious tax upon his time to read the whole. These difficulties are obviated by this quarterly. In a comparatively small compass the cream of the American and continental current theological literature is here served up to us for the small charge of two shillings per quarter.

The volume now completed extends over a range of topics too numerous for us to quote. In this number, however, we have papers on the late Pro-

fessor Tischendorf; John Stuart Mill, as a religious philosopher; Christianity and culture: the Spirits in prison; the Catacombs of Rome; Revelation and Inspiration; Comparative religion; an old Roman question revived; Evangelical students; the living God of the Gospel, &c., &c. These papers are the production of men of acknowledged ability, and largely display the erudition and power for which they are distinguished. A careful reading of this quarterly we would earnestly recommend to our friends.

*The Queen of Humanitas*, an Allegorical Story, by Rev. D. NEWTON. Published by J. Dickenson, P. M. Book-room, Sutton-street, London, E.

THE spirit and aim of this are good, and we have no doubt that many will read it with interest and profit.

Periodicals received:—The Hive; The Methodist Visitor; Methodist Temperance Magazine; The Appeal; The Lay Preacher; The Study.

## Monthly Summary.

ON October the 19th last, the Ministerial Training and Examination Committee met at Hull. Some of the resolutions passed at this meeting, such as are of general interest to the connexion, we have thought it right and proper to place before our readers. In reference to the Theological Institution at Sunderland. The Committee were of opinion that it would be advantageous to secure the services of a competent teacher to instruct the students in secular branches of education, so that the labours of the Principal might be confined to the department of theology and kindred studies, and when found practicable to extend the term of attendance from one to two years. The resolutions passed on these subjects were the following:—That the Committee of the Theological Institution at Sunderland be respectfully requested to secure the services of some qualified assistant to help the Principal in the secular education of the students and report thereon to the Conference. That we inform the Committee of the Institution that we recommend the Conference to lengthen the term of Students at the Institution to two years, in cases deemed suitable, and desire the Committee to consider the matter and co-operate with us in securing the extension of time. The Committee next turned its attention, according to the instruction of Conference, as per minute 52, page 81—Minutes of 1875—to the establishment of a second Theological Institution. The following are the resolutions passed on this subject:—

“That in the opinion of this Committee the time has now arrived when a second Theological Institution should be established for the training of young men for our ministry, and that the neighbourhood of Manchester be the locality thereof, in order to secure the advantages to be had at Owen’s College.

“That we recommend the Conference to appoint the Rev. James Macpherson as the tutor of the second Theological Institution, as we believe him to be qualified for such an office.” A sub-committee was appointed by the Hull Committee, whose business it is to look after suitable premises, and to draw up a digest of the whole proceedings, both of the principal Committee and its own, and ultimately to lay the whole before the next Conference.

We may further observe that all the young men passing into our ministry are not educated at the Sunderland Institution, because only a limited number can be admitted into it, and that is below the number annually passing into our ministry. This is not a desirable state of things for, it obliges us to pass into the ministry young men without that education which we conceive they ought to have, but which we cannot give for want of accommodation. But if suitable accommodation could be provided at Sunderland some and

opinion that it would not be the better way to avail ourselves of it ; for the moral condition of young men can be better looked after when their number is comparatively few than otherwise.

Apart from this, Manchester possesses advantages which we do think are not to be found in equal degree in any other part of England. It occupies a central position. Even in a geographical point of view it is nearly so. A straight line drawn from Berwick to Weymouth leaves it only a short distance less than actually midway. But if it falls a little short geographically, its claims for centrality largely preponderate from a Connexional point of view. This will appear evident from the following figures. According to the Minutes of last Conference, in the midland and northern Districts, and that is to say in Tunstall, Nottingham, Hull, Sunderland, Manchester, Leeds and West Midland districts we have a membership of 1106,105 ; whereas in Norwich, Brinkworth, Bristol and London Districts we have only 39,889. The Mission District we do not include, because it is spread over too wide a surface to enter fairly into these calculations, and in other respects it is exceptional. Then again, Manchester is the immediate centre of a dense population. Within a radius of twelve miles the population, we believe, is only a little short of about two millions ; within this circle there are numerous "Societies" belonging to our denomination, where the students would be welcomed and their labours suitably acknowledged.

The chief advantage in an educational point of view is Owen's College. This is a large educational seminary in which young people who have been elsewhere taught an ordinary commercial education are instructed in the various branches of useful knowledge, from the simplest rudiments up to the highest degrees gained outside our universities. Young men coming to our Institution, and who are in a position to take advantage of the facilities offered by this college, would be encouraged to do so. Their theological education would be conducted by a tutor appointed by Conference, and their secular education by professors of distinguished reputation. This course, extending over two years, although it would by no means give them a finished education, would at all events give them such a start that they would be able afterwards by dint of personal application to attain a position at once creditable to themselves and the denomination to which they belong.

It has been hinted that it would be more preferable to have the whole of this suggested course of education conducted by ourselves. Certainly there are many implied advantages in this suggestion. It would be a great advantage, for example, to have the men capable of discharging efficiently the functions of their position, and it would also be an advantage to have the means of sustaining the requisite number of instructors ; but possibly we are not in a position to avail ourselves of such advantages just yet, and were we, we do not think it advisable to do so. It would be found to be far more economical to make use of Owen's College. Possibly only a small proportion of the young men who would offer themselves to us would be sufficiently far advanced to justify our sending them to this school of learning during their first year at least, and it may happen that money difficulties might prevent their going there afterwards. So that all things considered it will be far more economical to stand connected with Owen's College. It has been said that young men who have a pretty fair education often decline to offer themselves for our ministry because we do not supply them with the requisite course of education. Thus we lose them and they pass into secular pursuits or offer themselves to other denominations. The Manchester scheme would at once remove every such difficulty.

One thing more we would name for the consideration of the wise and prudent. There are rising up among us young men who are desirous of the highest education to be obtained in the land, but who do not regard themselves as called to the ministry ; to get such an education they must remove temporarily from home, but the difficulty is to place them where they would be surrounded with a moral safeguard. Could such young men be admitted, if there were vacancies, into the Manchester Theological Institution, which would be to them a home and school of religious instruction, and when,

while there, could attend at the same time the classes at Owen's College! For our own part we see no reason why the door should be closed against them provided that their religious character be accredited and the full cost of their board and education be paid by them at a slight premium to the Institution.

**THE WORK OF GOD.**—Brother G. Warner continues the evangelistic work to which he is appointed with encouraging success. During last month he conducted a fortnight's services at Great Horton, in the Bradford 2nd Circuit, where over one hundred souls professed to find pardoning mercy, and many professed to attain what the old Methodists were wont to call the "second blessing." We hear of the manifestations of soul-saving power in other parts of the Connexion; and we very much desire that the work may become general. Why should we not have the Connexion ablaze with revival glory during this winter? There is nothing particularly exciting before the public mind just now. Why not seek to fasten upon it the claims of God and holiness, till it shall be everywhere excited on this all important subject?

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## Poetry.

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### BEAUTIFUL THINGS.

Beautiful faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterances prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment, the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear  
Chaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun;  
Beautiful goal, with race well won;  
Beautiful rest, with work well done.

Beautiful graves where grasses creep,  
Where brown leaves fall, where drifts lie deep  
Over worn-out-hands—oh, beautiful sleep!



